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THE

CHINESE RECORDER

AND

MISSIONARY JOURNAL.

VOLUME XXXII.

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Shanghai:
PRESBYTERIAN MISSION PRESS.
1901.

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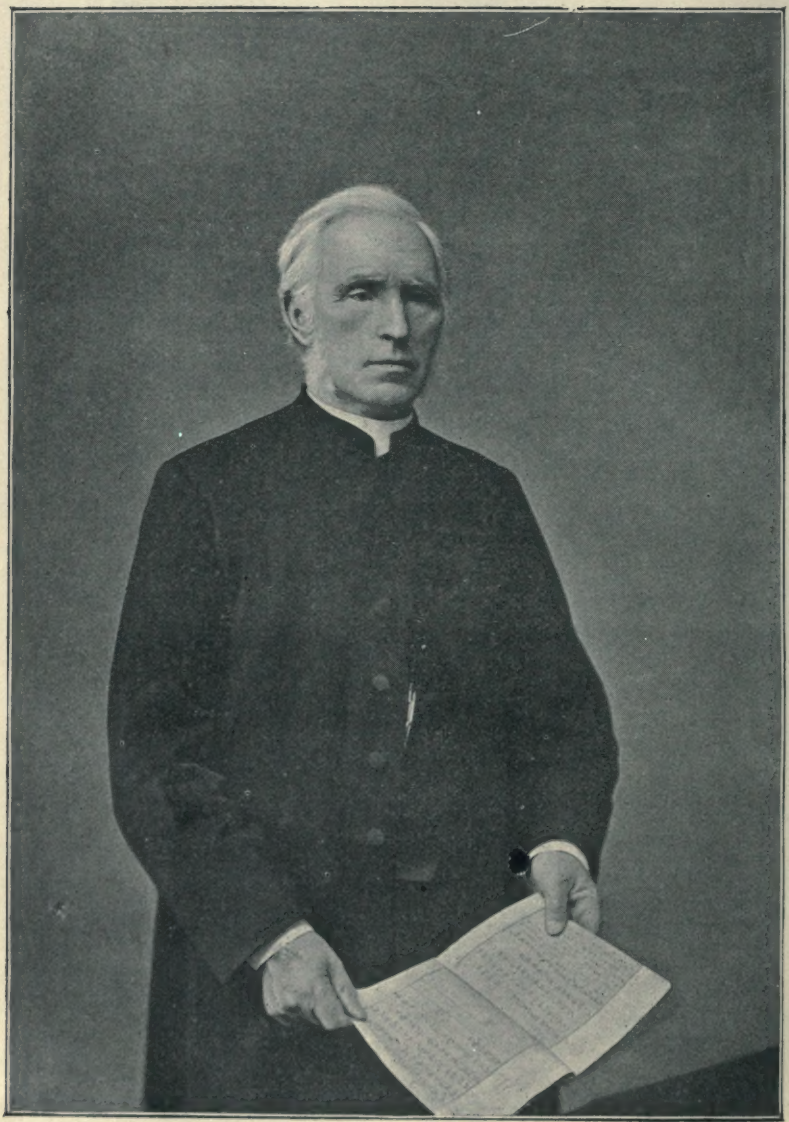

REV. WILLIAM MUIRHEAD, D.D.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXXII. No. 1. JANUARY, 1901. { $3.50 per annum, post-paid. (Gold $1.75.)

In Memoriam.

THE REV. WILLIAM MUIRHEAD, D.D.

BY REV. GRIFFITH JOHN, D.D.

THE death of Dr. Muirhead, on the 3rd of October, at his home in Shanghai, has come to me as a great sorrow. My mind was not altogether unprepared for the sad news, for he had been ailing for some time. And yet I was not prepared. I found it hard to believe that that strong, active, healthful frame had given way at last and that I should see the face of my beloved friend no more. Dr. Muirhead was one of my oldest, dearest and most trusted friends. To lose a friend of forty-five years is not a small loss, especially where the friendship has its root in deep spiritual sympathies and is supported by an all-absorbing devotion to a great spiritual work. This is the kind of loss which I feel now, and shall feel more and more as the years roll on.

The departure of my friend brings back very touching remembrances of the noble band of missionaries I found in the London Mission at Shanghai on my arrival, on September 24th, 1855. There was the venerable and venerated Dr. Medhurst, crowned with forty years of magnificent service and still busy at work on the Delegates' version of the Scriptures. He was looked upon as the Corypheus among the sinologues of his day and a very prince among the missionaries. I found the great doctor very genial, very accessible and very helpful. The impression he made on my mind was deep and lasting. He was the acknowledged head of the mission, but he never *tried* to rule. Nevertheless he did rule. His wish was law to us for the simple reason that we trusted

his judgment and felt the warmth of his heart. We all loved and revered Medhurst; but the one who seems to love and revere him most was Muirhead. Muirhead was with Medhurst as a son with a father. The younger man looked up to the older as the ideal missionary, and was ever proud of being regarded as his natural successor in the bishopric of Shanghai. Dr. Medhurst left Shanghai September 10th, 1856, and arrived in England January 22nd, 1857, but died January 24th, two days after his arrival. Is it not strange that no Memoir of the Life and Labours of this remarkable man has ever been written?

There was Dr. Lockhart, busily engaged in healing all manner of disease and all manner of sickness among the people. His reputation as a physician stood very high, and was very widely spread. The Shanghai folks looked upon him as a sort of marvel, and were never tired of talking about the wonders of his art. He was the soul of kindness, a tremendous worker, and one of the social pillars of the Shanghai community.

There was Mr. Wylie, the famous Chinese scholar, yet so modest that, while others were sounding his praises, he himself was profoundly unconscious of his fame. He would never read a line of what appeared in the public prints in praise of his work, and any verbal compliment paid to him in a private way he treated as an insult. Alexander Wylie was one of the most remarkable men I have ever met, whether in China or out of China.

There was Edkins, diving into the deep depths of Buddhism, unfolding the mysteries of the Chinese language and literature, and giving, even at that time, promise of becoming the great sinologue, which in later years he has more than fulfilled. Between Edkins and myself the closest friendship sprang up at once. We made many missionary journeys together and spent much time in discussing all manner of subjects—theological, metaphysical, literary, etc. Dr. Edkins, thank God, is still with us, and feeling as deep an interest in China and the progress of the gospel in China as he did in those earlier days. May his valuable life be spared for many years to come, and may it be given to him to see that not a few of the dreams which he and I used to dream in my Shanghai days have turned out to be more than

> "The children of an idle brain,
> Begot of nothing but vain fantasy."

And last, but not least, there was William Muirhead, one of the greatest evangelists the Christian church has ever given to the Chinese people. When I speak of Dr. Muirhead as an evangelist, it must not be supposed that I wish it to be understood that he confined himself to preaching. He wrote and translated many books;

not a few of which are in circulation at the present time. He was a well known author when I arrived in China in 1855. Before he had completed nine years in the country, he had translated two thick volumes on geography and two on the history of England. As to tracts and books he had prepared forty before he had been twenty years in the country. There are few men, even among those who have devoted their whole time to literary work, who have worked as hard as he did in this particular line, or accomplished so much. Moreover, he was in sympathy with every branch of the work. He knew that China's needs were many, and that these needs must be met by a corresponding diversity of agencies. At the commencement of his missionary career he was an enthusiastic educationalist, but his early efforts in educational work disappointed him greatly and somewhat cooled his ardour in that particular direction. But he rejoiced to see others taking up the work, and latterly the love of his earlier days for the work seems to have returned to him in no small measure. In a word, our dear departed friend was a broad-minded and kindly man naturally; and, believing that all that tended to the elevation of men worked also for the extension of the Redeemer's kingdom, he was a sympathising friend and a fellow-worker with all who strove by philanthropic effort or educational scheme to save the Chinese from suffering, or to lead them on to wider and truer views of life.

But it is as an evangelist to the Chinese, preaching in season and out of season the unsearchable riches of Christ, that Dr. Muirhead stands out most prominently before my mental eye. In this he occupied a unique place among the missionaries of his day. Every typical missionary has his speciality. Dr. Muirhead's speciality was preaching. He commenced life, I believe, studying for the law, but his mind was soon drawn to missionary work in China. He studied at Cheshunt College, and whilst a student made his mark as a preacher. Had he elected to stay at home, he would have been a very successful minister. His marked mental energy, great fervour and ready utterance would have made his pulpit a center of attraction. But home, with all its allurements, had no power to keep him back. He had heard the divine voice and beheld the heavenly vision, and he dared not disobey. He sailed April 6th, 1847, and arrived at Shanghai, August 26th of the same year. During this period of fifty-three years he remained at Shanghai, preaching the gospel of the grace of God with wonderful earnestness and power.

During the five years I spent at Shanghai, Dr. Muirhead and myself were fellow-workers in the truest sense. Though he was the pastor of the native church, the street chapels were common

grounds, where much time was spent by us all in preaching to the heathen. The doors of the chapels were thrown open every day, and for hours every day the preaching was carried on by us and our native helpers. It was a treat to see with what energy and delight Dr. Muirhead threw himself into this department of the work. No sooner did he make his appearance at the chapel than it would begin to fill, and within a quarter of an hour it would be quite full, and sometimes actually crammed. It did not take many minutes for the preacher to get hold of his hearers. His fulness of vocabulary and rapid delivery astonished them, his clear resonant voice interested them, and his intense earnestness moved them as they had never been moved before. I have seen him hold a congregation of three or four hundred Chinese spell-bound for an hour or an hour and a half, and then move on to the next chapel and begin again.

Dr. Muirhead and myself made many a tour into the interior for missionary purposes. There are not many cities or towns in the whole of the region round about Shanghai that we did not visit again and again, and in whose streets we did not preach to multitudes of people. We did much work in Che-kiang as well as Kiang-su, and such cities as Soochow, Sung-kiang, P ing-hu, Hu-chow, Kia-ting and Hangchow were as familiar to us as Shanghai itself. In 1858 we made a missionary tour in the direction of the Yellow River. We reached the northern parts of Kiang-nan, crossed the Yang-tsze, entered into a territory that had never been visited before by any Protestant missionary, and preached in all the cities, towns and villages on our route. It was a most interesting journey on account of its novelty and the opportunity it gave us of proclaiming the gospel to tens of thousands of people who had never heard it before. At a distance of about 450 miles from Shanghai we reached the former bed of the Yellow River and found it "as dry as dust." A large crowd followed us, and we had the pleasure of holding a camp meeting on the deserted bed of the famous Hwang-ho. In reply to our inquiries about the whereabouts of the stream, all the information we could get was that it was "not at home," *puh-tsai-kia-li*. On this journey it was amusing to notice the distinction made by the people between Dr. Muirhead and myself. He, being tall in stature and fair in complexion, was generally looked upon as a *real devil*, whilst I, being short and dark, was invariably looked upon as a false devil. "There goes the real devil" (the foreigner indeed), "and here comes the false devil" (the foreigner in disguise). These, and remarks similar to these, were to be heard at every place we came to, and were a source of considerable amusements to us both.

Such missionary journeys had a great attraction to Dr. Muirhead. He revelled in open-air preaching, and he was splendidly qualified for it. Our congregations were often very large; sometimes consisting of a thousand or two thousand persons, and the rowdy element was seldom absent. To preach in such circumstances, especially if the preaching is to do any good, requires a combination of qualities such as we seldom found in one person. It requires at least a good voice, a good temper, a good command of thought and language, and perfect self-control. Dr. Muirhead possessed all these qualities in a very high degree. His penetrating voice would reach the furthest man in the biggest crowd with the greatest ease; he had plenty to say always, and he could say it well; his self-command was very remarkable, and, as a rule, he had no difficulty in commanding his audiences, though they were often inclined to be rude and turbulent.

There is one fact in connection with Dr. Muirhead's preaching to which I must refer. I do not remember listening to a single sermon of his, preached to the Chinese, in which Christ and His cross did not occupy a prominent place. He might dwell on the existence and unity of God, the folly and falsity of idolatry, and other themes of more or less importance, but there was one theme which he never left out. He never forgot Christ and Him crucified, Jesus the son of God, Jesus the saviour of men, Jesus the judge of all, faith in Jesus the one grand essential condition of salvation—these are the great truths which he delighted to declare to sinful men and which he was never tired of repeating. A sermon without Christ in it he would have regarded as aimless and useless. "Christ first, Christ middle and Christ last," was a saying often on his lips. "More Gospel, brother; more Gospel, brother," was a frequent exhortation. There was something very inspiring in his earnest calls to repentance and faith. Whatever his hearers might think of the gospel preached, there could be no doubt as to the downright honesty and terrible earnestness of the preacher.

In all this I have been speaking of Dr. Muirhead's evangelistic labours in my Shanghai days. I left Shanghai in 1861, for Hankow, and ever since we have been moving in different spheres and working apart. Nevertheless we have never ceased to take the deepest interest in each other's work, and a warm correspondence has been kept up on both sides all through these thirty-nine years. During this long period Dr. Muirhead did many things besides preaching. He wrote much in Chinese; as pastor of Union Church he worked hard and successfully for years; he took an active interest in all public questions affecting the well-being of Shanghai, and

Shanghai was proud of him, though he was a missionary; he was foremost in every philanthropic work of every kind; he took a conspicuous part in raising funds for the relief of the famine-stricken in the north during the years 1877-1879. Dr. Muirhead, during this period of nearly forty years, was well known for all these things and for more. But his great work during this period, the work in which he really delighted, was the work of preaching to the Chinese. This he never neglected. He would allow no other work, no, not even the Union Chapel pastorate, to come between him and this. That he would do as a matter of duty, but this he would not leave undone. When a minister of Union Chapel he often longed to be free, in order that he might go forth and "herald the glad tidings over the length and breadth of the land." The word *herald* was a favourite word with him, and it expressed exactly the deepest longing of his heart. For many years he was known to the Chinese of Shanghai and the country round about as the *old white-haired teacher*.

This is not the place to speak of the results of Dr. Muirhead's preaching. Others can speak with greater authority than I can on this point. He sometimes felt very much depressed as he thought of the fewness of the conversions which followed his efforts. But he never allowed disappointments to shake his faith and cool his ardour. He knew that he was called of God to preach to the Chinese, and preach he would, results or no results. With the great Apostle of the Gentiles he could say with the utmost sincerity, "Necessity is laid upon me; for woe is me if I preach not the gospel." But he knew also that his labour could not be in vain in the Lord. And *we* know that it was not in vain. He was the means of turning many from darkness to light and from the power of Satan to God. It is impossible to estimate the number of those who from his lips heard for the first time the way of salvation. Who can tell how many there are now in heaven who owe to him their first impressions of the truth? Then think of the seed so widely sown by him during his long life of fifty-three years. That seed is not dead. There it is, lodged in the hearts of thousands and tens of thousands of men. God is watching over that seed, and in due time will cause it to spring up and become a fruit-producing plant. The harvest is not yet, but it is sure to come. It is impossible that that splendid life should have been lived in vain. The influence of such a life must be ever growing and never ending. Our beloved brother is gone, but his works do and must follow him.

William Muirhead will be known in the years and ages to come as one of China's great missionaries. Were I asked what

were the qualities which went to the making of our departed brother the man and the missionary he was, I should mention the following as among the most prominent :—

1. A constitution, physically and mentally, of exceptional strength, vitality and force.—When he landed at Shanghai, in 1847, he did not look strong, and doubts were expressed by his senior colleagues as to his ability to stand the strain of the Shanghai climate. But Shanghai did agree with him, and by the time I arrived, only eight years later, he had thrown off all signs of weakness. He loved Shanghai, and had great faith in its salubrity. "Ah, John," he would sometimes say in reply to certain disparaging remarks of mine, "There is no place like Shanghai. I am never so well as at Shanghai. Say what you like, Shanghai agrees with me." He seldom complained of illness of any kind, and at the close of fifty years of laborious work and restless activity, his wonderful constitution was left unharmed. It was only during the last three years that his strength began to fail; and it was only this year that the failure became at all serious. Physically, he had an iron constitution. But this is not all; in that strong body there was a sound mind—a mind ever active, ever assimilating, ever growing and ever aspiring. He was a healthy man, body and soul, and could do with perfect ease as much work as any three or four ordinary men.

2. An uncommonly long period of service.—Few have been permitted to labour so long in China. Not one, so far as I know, among the missionaries of the London Missionary Society. It is interesting to compare his period of service with that of some of his famous predecessors. Morrison died at Canton, aged 52, at the close of a missionary career of twenty years; Milne died at Malacca, aged 37, at the close of a missionary career of nine years; Medhurst died in England, aged 61, at the close of a missionary career of forty years; Muirhead died at Shanghai, aged 79, at the close of a missionary career of fifty-three years. All these four were grand men; but Muirhead stands first in years of age and service. Old age counts for much in China. Had he died thirty years ago, he would not have been missed so keenly. During these decades he developed greatly in power and influence. To those who knew him best, his growth in spirituality and warmth of feeling, during this period, was very conspicuous. There can be no doubt that in his case, as in the case of not a few of our most famous men, much of his usefulness and influence is to be ascribed to the blessing of longevity.

3. A kind, genial, help-giving disposition.—He was an essentially kind man, always ready to sympathize with the tried and the

tempted and ever ready to stretch forth the helping hand. To the Chinese converts he was a true spiritual father, and they loved him and trusted him. To the Chinese people he was a genuine friend, and many among them were indebted to him for many acts of kindness. To the young men of the community he was always accessible, and not a few among them have been rescued from sin and saved from death through his hospitality and fatherly counsel. He loved children passionately, and they were very fond of him. Such a disposition must tell powerfully on men, be they natives or be they foreigners. The missionary who does not possess it, had better keep as far away from China as he can. Kindliness of heart is an absolute condition of success in China. Though a man speak with the tongues of men and of angels, if he has not this, he will be nothing more to this people than sounding brass or a clanging cymbal.

4. Deep convictions with regard to the writers of the gospel.—William Muirhead was a soundly converted man, and he always spoke about the deep things of God, not as a man who had heard from others, but as one who had seen and felt. The Bible was to him *the* Word of God; he studied it with deep reverence and loved it with all his heart. The atonement he rested upon as his only hope of salvation. He did not reason about it, but accepted as a tremendous reality, on which his hope of heaven depended. I do not think he was troubled much by the higher criticism, or by modern doubts of any kind. He was not ignorant of what was said and written by the critics and the sceptics, for his reading was both extensive and varied. But these things did not trouble his soul. He had his convictions and spoke as a man who knew. I hardly need add that this had much to do with making him the preacher he was.

5. Strong faith in the final triumph of the kingdom of God in China.—On this point I never heard him express a doubt. He saw the difficulties clearly and felt them deeply. He was far from being satisfied with existing methods or past results. But with regard to the final issue he never had the faintest misgiving. God had given China to Christ for His inheritance, and sooner or later it must become His. He believed that with his whole heart, and believing that he could laugh at impossibilities and cry, "It shall be done."

6. Strong conviction with regard to his calling.—He felt that he had been brought to China by God Himself, that he had been separated and called to the great work of bringing China to Christ, and that the spiritual well-being of China must be the grand aim of his life. When he placed himself on the altar on

behalf of China, he did so not for a five years' service or a ten years' service, as is the case with some, but for a life service. He might have gone back and done well at home or he might have turned aside from the proper calling as a missionary and gone in for something more congenial to flesh and blood in this land. Had he been desirous of leading a life of greater ease or of bettering his position in life, financially or otherwise, he would have done so. But to him either alternative was impossible. He had given himself to God to be a missionary of Jesus Christ to the Chinese, and a missionary to them he must be right through to the very end. To turn aside he would have regarded as an act of cowardice or disloyalty. This is a point on which he felt keenly and to which I feel I must refer in this short *In Memoriam*. It is a point also that had much to do with the secret of his power. How many missionaries there are at home to-day who would have been still in China had they felt as William Muirhead felt on this point. His devotion to his calling was complete. He turned not to the right nor to the left, but went straight on till the goal was reached. *He finished his course.*

7. Prayerfulness.—William Muirhead was a man of prayer. He had learnt the secret of instantly and directly going to God and of holding face to face communion with Him. Was there ever a great missionary who had not learnt this secret? The man who takes his affairs on his own shoulders, and works like an atheist, is necessarily weak and doomed to failure. He will be left to himself, and God will allow him to be smitten with his own weapons. William Muirhead was a gigantic worker; but the secret of his strength is to be found in the facts that he had made the Lord his habitation and that his communion with the Most High was intimate and unbroken.

And now our beloved brother is no more with us. He is gone to be with Christ, the Saviour whom he loved so ardently and served so well. His translation was, to my mind, very beautiful. He was taken from the midst of his work into the eternal glory. Could we wish anything better for him? We mourn his loss to the church at Shanghai, and we sympathize deeply with his bereaved widow; but our hearts are full of gratitude as we think of the blessedness which is his to-day. He is not lost, but gone before. We shall soon meet in the presence of the King and join in that fuller and more perfect service. In the meantime we will try and follow in the footsteps of our brother and draw inspiration from his noble life.

*Against the Partition of China.**

BY REV. D. MACGILLIVRAY, M.A., B.D.

MR. CHAIRMAN, LADIES AND GENTLEMEN:—

THE question before us to-night is: the Partition of China. True, China has in past times lost Formosa and other bits of herself, not organically necessary to her life as a nation, and so she has not felt the loss to any great extent. But to-night it is no question of snipping off bits. To use the figure of the German Kaiser, partition is a cutting up of the Chinese cake in sizes proportionate to the digestive power of the operators! All for the good, etc. Nay, I will use a stronger figure, for cake cutting is a painless operation with pleasing associations. It is proposed in cold blood by our friends of the affirmative to end China by the "Ling-ch'ih," the slicing process, or rather condemn her to be hanged, drawn and quartered! Russia, France, Germany, Japan, etc., to have the head and members and England the ample waist of the Yang-tse Valley!

At the outset let a candid audience note that the burden of proof lies with the partitionists, and for the following reasons: They advocate a radical change upon a stupendous scale, and innovators must have particularly strong reasons why the old should be upturned to make way for the new, and China "is the product of 4,000 years of evolution." Besides, the change advocated affects four hundred millions of people, and through them the rest of the world. The more far-reaching the issues, the more cogent must be the reasons advanced by the affirmative. Further, they advocate a thing, on the most sanguine view admittedly difficult if not utopian, and in addition wholly without precedent, of which proof will be given further on. So, for these reasons, because they advocate a radical, far reaching, difficult and unprecedented change, the affirmative must muster a wholly irrefragable array of arguments before sane men assent to their proposals; that is to say, the burden of proof lies with them, not with us.

Why then should China be partitioned? They say, on account of the crimes of her rulers. Granted that these crimes are the blackest that have stained the page of history, is that any reason for dividing up the country? If so how often might not Europe in past centuries have said to England herself: Your king is a wicked tyrant, therefore we will cut *you* up to suit ourselves. The English people, I trow, would have had something to say about that. No, the crimes of the rulers surely do not demand the partition of the ruled; they loudly call for the punishment and expulsion of those rulers. And that this is the proper course in China is all the more

* Speech in a Debate before Union Church Guild, Shanghai, October 31st, 1900.

evident from the fact that the present rulers are Manchus, foreigners, if you will, with no more claim over the country than you or I have. Let these base usurpers be expelled for ever, not to be succeeded by other usurpers, but by Chinese rulers like Chang Chih-tung or Liu K'un-yi, who have nobly shown that they *can* rule even under the most trying and anomalous circumstances. Supposing a greenhorn usurps my bicycle and tries to ride it, as the Manchus have done China. Supposing further that he imbibes freely at some saloon, as the Manchus are drunk with hate and blood. The man in the supposed case will probably spoil the wheel, hurt himself and be a nuisance if not a danger to the innocent public, all of which things have been true of the Manchus, for they have hurt the wheel, cut their own pneumatics and are a menace to the world! Now the public do not raise a hue and cry: Dismember the wheel! No! *The wrong person* is in *the saddle* (or trying to be), that is all. Let me or YOU, Mr. Chairman, mount the wheel, and all will be well. The rider of the wheel and the public will be free from damage. So let the Empress and her gang of cut-throats get out of the way and make room for saner and better rulers.

But, Sir, can Western nations honestly say in reference to the present cataclysm: *We* are *wholly* guiltless? Let Port Arthur, Wei-hai, Chiao-chou, Tonquin answer. Add opium wars, excessive indemnities, exclusion laws, refusal to allow China to raise her tariff, dislocation of native trades and occupations by foreign goods and inventions, and do you wonder that patience had a limit? Even a worm will turn, not to say a five-clawed dragon. Smothered wrath at past outrages at length flamed forth, and considering their unenlightened state no wonder the form of their vengeance was so horrible, and they smote the nearest victims. Some years ago some Italians were lynched at New Orleans. I ask my friend the leader of the affirmative, if Italy had seized one of the best harbors in his beloved country by way of retaliation, would the United States have calmly endured such a pulling of their front teeth? As it was, a sum of money was given in compensation, "not as a right but as a favor," so said the official despatch, and the case was closed. How different when poor China is concerned! John Chinaman did not need to turn the other cheek; his enemies hit it for him without waiting for him to turn it, and under such a rain of insult do we wonder if he showed his teeth?

But to come to our own reasons against partition, we claim: 1. That it is not *feasible*. If you can partition Germany without the consent of the German people, then it will be time enough to say: we can divide China. As well talk of partitioning the Soochow Creek with ropes of sand. 2. Even if it were feasible, it is not *advisable*.

3. Even if it was feasible and desirable it would not be *right* to do so. In proof we advance political, commercial, missionary and moral arguments.

First, then, we oppose partition on political grounds. It is impossible for Europe to come to an agreement as to the dismemberment. The magnitude and wealth of the proposed victim are obstacles to the peaceful division of the spoils. So much is this felt by some nations that they are on record against it and are even pledged to oppose any other nation getting even a portion. For who would wish an Armageddon of the nations to result from such a forced solution of the Chinese problem? But, you say, a vast continent has already been peacefully divided by Europe, and why not China? But the cases are not at all parallel. Diplomatists could sit in a European capital and with the map of *Africa* before them draw lines through the dark mass at will. The nations long ago had each certain parts of Africa under effective control. All that was needed was a defining of hinterlands with a view to prevent future trouble. Besides, Africa is largely unproductive, and what matters who owns the Sahara or the Kalihari with a few naked millions of "unconsidered trifles," called savages, included. By all means let Africa be placed under the ægis of civilization. There will be no African to object effectively, if at all. Surely Africa is not to be compared with China; *one* nation of many millions, notwithstanding all that is said of its heterogeneity, with wealth untold and capable of uniting on hatred of foreigners with such forcibleness of resistance that Western nations may well hesitate before beginning the impossible task. But even apart from Chinese resistance let one or two first-class powers refuse to join the spoliation, and the concert is over and with it falls that last hope of accomplishing partition. Mr. Chairman, it cannot be done. But supposing that the details of partition could be all agreed upon at some European congress, what nation is willing to face the herculean task of attempting *de facto* occupation of her sphere by military force, and afterwards of pacificating and governing her sphere? But grant that all are in peaceful possession of their shares, what infinite possibilities of international conflict over boundaries. If England and the United States could be on the verge of war about the boundaries of Venezuela in South America, no one will deny the latent dangers in a divided China. Is it not likely that each nation would at once proceed to arm its Chinese as in Europe with a view to its neighbors? A peaceful population would be made to groan under an oppressive and ruinous militarism, threatening a return of the time when China groaned under the wars of the Contending Kingdoms. What a difference between such a state of affairs and the spectacle of a

united nation proceeding, glacier-like, slowly but surely, along the path of enlightened reform, under the guidance of Western light and learning, a guidance all the more willingly followed because it is *not* driven home by the mailed fist! Finally, under this head, we may learn how utopian is the proposal of the affirmative from the inability of the Powers to divide the possessions of that other sick man, Turkey. When they have divided him, let us talk of dividing China.

2. But there are commercial reasons against partition. And as the merchants of the West have placed themselves on record against it, we need not dwell long on this head. The most obvious reason for their opposition is that partition would mean the death-knell of the open door in the greater part of a divided China. They do not desire forbidding tariffs; no more do capitalists desire any check on the exploitation of the whole field or any part of it. Besides, there is a potential danger of great magnitude in the very development of China, which is the professed object of the partitionists. Railways and mines will indeed cause industry to develop, but China, with her cheap labor, will soon cease to be a consumer, and will become an exporter of the very goods Europe now supplies her. Add to this, that ultimately nothing can prevent China from increasing her tariff, and then where will our foreign hongs be! In the words of De Bloch: Chinomania is justified by no economic reason, and is contrary to all the interests of Europe.

3. But as a Christian people we cannot be blind to the effect of partition on missionary work in China. In the Russian section Protestant missions cannot hope for a long lease of life, judging from the exclusiveness of the Russian State church elsewhere. In the French section we may expect to see the Roman Catholic aggressions on Protestant missions assume still more acute and intolerable forms than ever, not to mention the inevitable increase of papal assumptions over Chinese within the French sphere. In the German section the missionaries have little cause to rejoice at the coming of the Mauser. In the British sphere, even though "missionaries are not popular at the Foreign Office," we may justly hope that matters would improve. But speaking of China as a whole, including the British section, the effect of partition on missionary work would be bad. 1. Because partition would still further exasperate the people against foreigners. They would hate us more than ever. 2. The connection of Christianity with politics would be indelibly impressed on the Chinese mind, and nothing could dissuade them that our object, as they all along suspected, was not to prepare the way for division and spoliation. 3. Converts would all the more be charged with following the foreigner, and hence regarded as traitors. 4. The temptation to enter the church from bad motives would be infinitely

increased. 5. The converts would inevitably lean too much on governments. 6. A Chinese national church would be impossible.

4. In the last place, the most cogent reason of all against partition is that *it would not be right!* It would be a colossal wrong which the nineteenth century would never palliate or permit. What a stupendous act of spoliation it would be! Oom Paul once defending himself against the Outlanders said: "Suppose as I was driving my horse and wagon home from market, I should catch up to a stranger and invite him to accept a lift on his way. He gets in, but by and bye he says to me: '*You* don't know how to drive; get off and let *me* drive.' Do you suppose I am going to give him the reins and let him drive off with my wagonful of goods! That," said he, "is the absurd claim of the Outlanders." Now the weak point in Oom Paul's figure is that the Outlanders owned more than half the property and paid seven-eighths of the taxes. They therefore had some show of reason when they wanted to have a voice in the driving of the wagon. But apply the figure to China. The Chinaman has given the foreigner a lift in his cart. The passenger gave him in return for hard cash, goods—and opium, which he did not seem very willing to take! The passenger does not own the wagon or the mules or much in it. How can he have the face to say to John: "You no savey! I will drive!"

We have read that God drove out the wicked Canaanites from the land which they had defiled with their abominations. He has not so dealt with the Chinese as if they were unfit to occupy the land, and the time had arrived to give the kingdom to nations bringing forth better fruits. Nay, the very fact that God has allowed them so long to live here and develop, setting the bounds of their habitation and uniting them by one literature, religion and polity, surely gives them some right to exist as an independent nation. "*What God hath joined together let not man put asunder!*"

Notes from Foochow.

BY REV. J. E. WALKER.

THE situation here in Foochow the past summer was not one that could be taken in at a glance, nor the question of danger one that could be settled off-hand. The past must be considered as well as the present.

Back in 1883–4, before the French war, the Foochow authorities had become overbearing in their dealings with foreigners. They had a fleet of foreign-built ships armed with foreign guns, and the river was fortified in like manner. They thought themselves mas-

ters of the situation till the French smashed up their fleet and forts and taught them a hard lesson. The city of Foochow, however, was not touched; and many of the Foochow people flattered themselves that this was because the French did not dare to attack it; and especially after Tso Tsung-t'ang came to Foochow with an army of Hunanese soldiers did many persuade themselves that Chinese valor had saved the city.

At that time also the belief was prevalent in the minds of the people that Tso Tsung-t'ang was a genuine patriot, while Li Hung-chang was a traitor who was wont to betray Chinese interests for private gain. They were also encouraged to believe that some time in the future the Imperial government would rise above the dominance of such men as Li, and then both foreigners and native Christians would be sternly dealt with. Many of the Chinese were too well informed to be deceived by this prattle; but to the more ignorant and self-conceited such talk was very enticing. The self-conceited man seems as much a victim of his love of the pleasures of self-complacency as is the opium fiend a victim of his fondness for the pipe. and indulges it with the same disregard of sense or reason. "Though thou shouldst bray a fool in a mortar with a pestle among bruised corn, yet will not his foolishness depart from him." (Prov. xxvii. 22).

For the past few years Li Hung-chang's relations with the Empress Dowager have been unsettled; and he has been much kept at a distance from the Capital on one errand or another; Prince Kung also is dead; the party of peace and progress has been overbalanced by Prince Tuan and his set; and the conceited obstructionists throughout the empire flattered themselves that the long looked-for time was at hand.

In Foochow, last June, there were plainly influences at work to foment trouble; and these influences were making some headway, when the great flood of June 29th brought a sudden interruption. But at the end of ten days this anti-foreign agitation started up again with sufficient vigor to greatly alarm Chinese Christians. About the 16th of July a Chinese pastor, whom we had invited to come up to Ku-liang, replied that he could not wisely leave his post for a day and night because of the alarmed state of the church members. Two ladies of the American Board remained in the city till July 19th in a house overlooked by the White Pagoda, and for the last four or five days of their stay a man in the uniform of a Tartar soldier ascended the pagoda regularly every day and shouted out vile abuse and bloody threats; and no one seemed to move a finger to stop him. The coming of the report at about this time that all the foreigners in Peking had been massacred also had a bad effect; and the lie

may have been sent out for just such a purpose as this. The taking of Tientsin by the Allies, however, had a very quieting effect; but the news was slow in reaching the masses of the people. During the Japanese war, news of a Japanese victory was always preceded by the report of a Chinese victory; and thus the truth always found the minds of the people preoccupied by an agreeable falsehood, and only slowly and imperfectly secured credence. The news from Tientsin was such a surprise to the Chinese that the usual prevenient lie had scant room to get agoing before the truth was proclaimed; and then the Foochow authorities became very vigorous about suppressing all bad talk on the main streets. But in the side streets and alleys it continued, we were told, for a few days longer, and died out as a snake's tail dies.

But at a meeting of the American missionaries on Ku-liang, July 22nd, we were informed that the employees of the Methodist Mission Press had come in a body to the superintendent of the Press and advised and urged that all missionaries leave Foochow, also that the American Consul took the same position. So we concluded that the time had come to leave. But further investigations, the next day, showed the official grasp of the situation to be so firm, and the bearing of the people so peaceable, that many of us concluded to remain. It was well that we did; for the going of so many missionaries, in such haste, had a very disturbing effect on the minds of the people, until they found out that many of us had remained, and were also told that some of those who had gone had been ordered away by their physicians, and others were gone home on furlough, only starting a little sooner, because their work was interfered with now; and they hoped that by going sooner they might also return hither the sooner when the present disturbance was past. This was all true; in most cases there were good reasons, aside from alarm, why the parties who left should spend the summer away from Foochow.

The situation in many parts of this province long continued any thing but good. Houses and chapels were pulled down or burned, and the Chinese Christians were harried and plundered. A precious (?) document came to us from Shao-wu which, if genuine, brings the blame for the mischief there back on the prefect, and even the Foochow viceroy. I will enclose a copy. The date named in this document as that on which the prefect received orders from the viceroy, sent in obedience to Imperial edict, to tear down the chapels, etc., was the same (6th moon, 11th day) as that on which the talk suddenly started up in Shao-wu that the church was to be exterminated. At that time I suspect that the Chinese authorities here were half-expecting that the Imperial troops would drive

the foreigners from Tientsin, and then with ever-gathering impetus would sweep the whole coast clear of foreigners. If this were to transpire, then such documents as this, distributed through the province, would be of great value to them as "proof" of loyalty to Prince Tuan and his party. But at Shao-wu, what with the distance and the presence of a prefect who was only too willing to obey such orders, the thing went further than had been intended. The authorities have been very slow about removing the Shao-wu prefect; and this may be because he has "proofs" which would badly compromise them if he made them public. Proofs of loyalty to Prince Tuan are not in great demand just now.

No doubt some of the missionaries were over-alarmed; but when a man has a family of small children it is a very venial fault for him to be a little over-anxious to remove them from possible danger; but if his alarm injures business, business men will hardly condone the fault.

Last spring our Consul informed the Foochow local authorities that missionaries were only people, and not entitled to communicate directly with mandarins; thus suddenly depriving us of the right which we had long enjoyed of the same access to mandarins as that enjoyed by Chinese scholars of our rank. The British Consul had word to the same effect sent to all the cities in the province, and this word, reaching Shao-wu about the 7th of July (6th moon, 11th day), was at first supposed to be the starting point of the trouble; but this enclosed mandate of the prefect, if it is genuine, furnishes a much more probable explanation.

It is quite the fashion just now to rail at Li Hung-chang, and I will not claim that he is a Quaker either as to peace-principles or veracity. But we should remember that Li Hung-chang has once and again borne the brunt of negotiating a humiliating treaty with foreign powers, thus bringing upon himself much obloquy and ill-will from his fellow-countrymen. If I were he, perhaps I would make one last desperate attempt to retaliate on the powers, and recover my lost standing in the eyes of my country before my grey hairs went down to the grave. Again, it is not strange that he should do his utmost to rescue from her perilous position the Empress-Dowager, under whom he enjoyed the highest rank and power for so many years.

The meaning of the abuse to which he is subjected, is that we are afraid his great skill and influence as a diplomat may enable him to secure too light a settlement of the horrible crimes perpetrated in the name of the Empress-Dowager.

The past success of the Empress-Dowager, as a ruler, has been mainly due to the influence of two statesmen, Li Hung-chang and

Prince Kung, her brother-in-law. The latter has been dead now for two years; and the Empress-Dowager, with ever-increasing cause for fear and resentment, and with the subject of the partition of China openly discussed, has been in the hands of rash, ignorant, truculent haters of the foreigner. The result is not surprising!

Copy of a Vermilion Edict.

[I] Kuan (管), Primus Prefect of Shao-wu, by Imperial grant advanced to wear the button of the 4th rank, promoted ten grades, and recorded ten times, give direction as to the "Doctrine" rabble breeding disturbances and as to assembling the bands, arresting and dealing with.

This present year, 6th moon, 11th day (July 7) I was favored by the Viceroy Hsu (許) and the T'aotai Yang (楊) with a despatch stating that "the Roman Catholics and the Protestants have undertaken to spread their doctrine" in the Central Realm and entice men's hearts, and repeatedly we have received Imperial edicts to chase and arrest, which have been transmitted and are all on file; and now Tung (董) and the Boxers (拳) are with united heart resisting foreigners and exterminating the "doctrine." In truth these two "doctrines" blaspheme the gods and reject ancestors; the "Three Bonds" they utterly sink, and the "Nine Laws" they utterly subvert; (they have) a brute's heart and a man's face; they debase the customs till now a limit is reached; and further they rely on the "doctrine" to exalt themselves and put through law-cases and disturb and harm good people. If you do not stringently instruct the Lien-chia (聯紳) and the gentry of all the townships to tear down the chapels, arrest and deal with the ringleaders Chang Yu-ling (張玉麟), Hsiung Yung-ts'an (熊榮燦), and Liang San-mei (梁三妹), *et al.*, and then seal their houses and drive them away, reform the folks and burn the books, the depraved doctrine being once ablaze, will spread beyond limits. Now (I the Prefect) having received their Excellencies' mandate to arrest and deal with them stringently, you the Lien-chia (聯甲) and others must assemble the bands and openly inquire and secretly search out and arrest and forward for prosecution and punishment. A very urgent special order.

The Lien-shou (聯首), Chang-shih-yuan (張錫元), and the rest, Shao-wu district, 20th township, will receive the above.

The inclosed Vermilion Edict must be carefully kept as evidence. You must not let it lie about to be taken away by others, and then you have no proof. If any who knows you wish to see it, they must in person receive it, and when they are done looking at it, you must receive it by hand; and you must put it in a careful

place. You must not view it as a useless thing; it is very important that with careful attention it be held to serve as proof.

These words, when you have read and understood them, I will thank you to burn.

(On the face of the envelope.)

"This concerns secret affairs, and (you, the bearer) must not open it. Avoid idlers, lest the business leak out and the folks escape. Urgent, urgent!"

Shao-wu district, the Lien Office (聯局), 7th moon, 4th day, sealed by Chan Wei-han (詹維瀚).

Carry to the Lien-shou, Chang-shih-yuan, and others at Hsie-shu-k'ang (斜樹坑).

Lessons to Missionaries from Recent Troubles in China.

BY REV. CHAUNCEY GOODRICH, D.D.

ARE there then special lessons for us who have given our lives for the regeneration of China? And was it for us—in part—that this cataclysm came? Did the Divine Artist see that there was need for the hammer, and the chisel, and the fire, to fashion the men and the women fit to do this highest, hardest work of all the ages—the winning of China for our Master?

It may be well for us, a small army of missionaries, torn from the work and the people we love and gathered in this metropolitan city, sitting, and waiting, and longing back toward the little flocks we left, to spend an hour together in discussing the lessons for us of this great catastrophe.

1. And first; *We have gotten a new sense of the difficulty—shall we say impossibility?—of the work we have undertaken.*—Some of you have given your best life-blood for a quarter of a century to China. In a day the work is obliterated, and in place of a little flock of believers, a mad howling mob is seeking your lives. And have we then undertaken an impossible task? Yes. One may almost say that the wresting of the world—and even of China—from the grasp of Satan, and building up in it a kingdom of righteousness, is the only impossible achievement in this world. We speed under mountains and across continents. We talk by lightning under the sea. We investigate the substance of stars, whose light has been a thousand years in reaching us. But we stand helpless before a nation, or even a soul, that will not receive the kingdom of God. The Chinese have a favorite saying that truth can overcome evil (眞能勝邪). But what is the fact? China has had

more than two millenniums since her great sage appeared. His doctrines are daily taught by a million teachers and studied by ten million scholars. Has truth conquered? Truth single-handed never conquers, never can conquer, in a world which has been taken possession of by evil. Do her queenly form and angel-face win men's admiration? So also do her stern demands for truth, and righteousness, and purity, invite a cross. Satan has not changed his front, nor has the poison of sin been taken out of the world. We stand in the presence of this great catastrophe to have this lesson BURNED into us, that all the powers of darkness still keep a solid front against the kingdom of light. What now shall we look to see written upon the faces of the gospel messengers but gloom and despair? So did the disciples moan and wail when Jesus expired on the cross and was buried in the grave. "We thought it had been He who should have redeemed Israel."

I think we have had imprinted upon our hearts with greater power than ever,

2. A second lesson; *That the kingdom of God will certainly triumph.*—This kingdom is a kingdom which cannot be moved. Other kingdoms have their æons—rise, prosper, wane, and pass away—but this kingdom lives on and lives forever. Where but from the desolate rock of St. John's enforced captivity should visions of heaven be opened? Where else should he hear the song, "The kingdoms of this world are become the kingdoms of our Lord and of His Christ, and He shall reign forever and ever?" See Paul in his dreary prison and hear him with sublime hopefulness and joy sing songs for the church. What a place, do you say, for such books as Ephesians and Philippians to be born in? The apostle, I trow, might never have written such epistles but out of the stress and storm of his life. When but in a time of religious death and religious persecution should Isaiah write his prophecies of the glorious days to come? The days when martyrs are crowned are the days when prophets are born.

Thirty years and more ago I was touring in the then untrodden paths of missionary activity. I began my day's journey while the sun was still only dreaming about the coming day. It was winter, and clouds inky black covered all the sky. Becoming chilled through I dropped off from the cart, and holding on I stumbled along as best I could in one of China's millennial ruts. It seemed like *walking at the bottom of the sea. Would* the morning ever come? I knew the morning would come. Thus dark and hopeless seemed the outlook for China. Should I ever see the rosy flush of dawn in her eastern sky? Never was I more certain that a golden day should come, and there, as I struggled on, I had visions of the China yet to be.

The day the siege in Peking began, and the first rattling fire of artillery, I met Dr. Martin. He looked haggard and worn. It was a strange experience after fifty years of a life given royally to China, to stand and face thousands of Mauser and Mannlicher rifles. When I addressed him, the doctor straightened himself up to his full height, and seemed like one of the old prophets as he said, "This is the crack-of-doom for Paganism." And this is the spirit which possessed the party penned up within the Legation walls. For morning prayers we read such passages as, "He that sitteth in the heavens, shall laugh; the Lord shall have them in derision. Yet have I set my King upon my holy hill of Zion." Shall I ever forget the fourteenth of June, when, all night long, from the throats of ten thousand demons came the angry howl, *Shâ, shâ, shâ, shâ* (Kill, kill, kill, kill)? Six days later we were shut up within a space of five or six acres. Then the Boxers were sure they had us. Her Imperial Majesty from within her royal palace, her wicked head glittering with jewels, leered out and cried, "Now we have them." Princes who led the armies knew they had us.

And so they had the Saviour when He hung upon the cross. How did evil men and devils exult! Now we have Him! Come down from the cross! Aha! And we? How is it we were not clothed in sack-cloth, and crying a great and bitter cry? How is it we sang songs of victory and rejoiced in the coming resurrection time of China—it might be over our ashes? Faith often has her visions in the darkness. Then how all the stars of promise shine out. Great constellations of promises sparkle and glitter in our sky. O never again will we doubt the final outcome of victory.

3. *We have learned something new of the cost of lifting up a great nation out of sin.*—We thought in the time of our first consecration that we made a costly gift for China. Was it not our all? And a yet more costly gift was it for father and mother, though we wot it not. Happily we had no eye of prophet or seer to look into the coming years and see peculiar trials we could never have guessed. And to crown the whole came this great cataclysm. What struggles of soul we had—God only knows what it cost—in leaving our flock and our work. Nothing that came afterward could compare with that. Then for us in the north the two months shut away from the world and penned up in Peking. Did I give the impression to some a month and more agone that there was *not* much of suffering in being in a state of siege? Let me hasten to remove that impresson. The suffering was very real, and sometimes very great. I need not explain it in detail farther than to say it was not chiefly of fear from bullets. I saw little of that fear. I may confess that when in my home I saw the catastrophe approaching,

I had an awful, yet unspoken dread—am I not descended from the Puritans?—of falling into the hands of the Boxers and soldiers. "Let me not fall into the hands of man" was my prayer. I knew their unspeakable atrocities, worse than a hundred deaths. But if we were only to be shot,—well, we could face that, and did daily face the possibility. But there were many ways we suffered, and especially when loved ones and little ones, who were more than life to us, were in the same furnace with us. But when the news came from Pao-ting-fu, and then from Shansi, of the fiendish work done there; and finally when word came from that little band who suffered many living deaths in their journey through the province, Oh! I thought, we who were shut up in the capital had scarcely known suffering.

A few weeks since I saw dear Mr. Glover, who had been through it all, and finally had watched his beloved as the cords that bound her to the world finally parted, and she passed through the gates of pearl. How idle to ask how much he had suffered! But I stood almost hushed to silence in his presence.

What a roll of martyrs, of missionaries, and Chinese Christians! Who will write the martyrology of China for the closing year of this great century? The world should know the story. Added to all the rest we have ever known of sacrifice must needs come this great persecution, and we have learned something new of the price of China's regeneration. And we cannot wonder. It is the same evil world that crucified the Son of God, and that would crucify Him again. Ah! He knows what it costs to save this world.

4. *We have learned new lessons, or deeper lessons, in regard to special Providence and the Divine Immanence in this world and in our lives.*—Even men who made no profession of Christianity, but who surely ought to be Christians henceforward, were deeply impressed with God's hand, which was so often and so plainly stretched forth for our deliverance. Witness the coming of the marines *just* before the tearing up of the railroad. Coming later would have probably been impossible. Witness the coming of half a million pounds of wheat from the south into the Legation district only three or four days before the siege began. Witness the grant to bring the little army of native Christians with us into the Legation. What did it mean to have a total of nearly four thousand men, women, and children within the bounds of the Legation? For food alone it meant that from somewhere more than two tons of provisions must be furnished daily! I do not wonder that our Minister hesitated long over all the difficulties that confronted us with the coming of the native Christians. It was God who put it into the heart of Dr. Morrison to speak the right word. It was God who put

it into the heart of Mr. Conger to allow them to come. We bless them both, and we bless God most of all. It was one of His blessed providences working at once for their salvation and for ours.

What was it—tell me—that brought about the marvelous shifting of the wind when we were all plainly doomed to destruction by the firing of the Hanlin Academy? What gave us such perfect safety in the midst of a rattling fire of bullet, and ball, and shell, continued by day and by night through so many weeks? What accounts for our health under circumstances which daily imperilled it? Why did our enemies always stop firing just when they had gotten the right aim? What held them back from pouring in upon us on every side, and at any moment, and overwhelming us? O, I need not add to this catalogue. In the olden times we read, "I have surely seen the affliction of my people, and I am come down to deliver them." God came down to deliver us, and we knew it. Very many in this presence can give a similar testimony. Shall we ever again doubt the continual presence with us of our Almighty Friend? "I am with you all the days." Let this word be for us henceforth a source of perennial comfort, and joy, and inspiration.

5. *We have learned anew from this upheaval lessons of the sovereignty of God.*—Have *we* had wonderful answers to prayer and marvelous deliverances from peril? But what shall we say of the terrible massacres before which our souls sit dumb? How is it that prayers availed for so many of us and brought no answers for them? Were the windows of heaven open above Peking and shut above Pao-ting-fu and Shansi? Was it easy for omnipotence to save some and impossible to save others? Or was the work of the dear brothers and sisters rounded out to its completion? And, indeed, for some it seemed but just begun. Young and brave and consecrated, with faces full of light and hope, set toward the future; why must they be cut down and suffer unspeakable horrors? Oh! tell us why. Must there still be blood of martyrs for the seed of the church?

We cling to our faith in God and in prayer as we cling to life. And we hold still that "all things work for good" to the Christian. But in some of the Lord's ways, how black are the clouds and how dense is the darkness that are round about Him. He does not come and explain Himself to us. He seems to bid us be still and lie in humble reverence at His feet.

Is it true that God has an infinite tenderness of pity which He bestows in fullness of love and blessing on us His children? Yet it is also true that He is the creator and sovereign Lord of all the worlds, and that He sits in imperial majesty on His eternal throne. We have heard Him during this awful time, bidding us bow in

lowly adoration at His feet, and with streaming eyes and humbled spirits we have said, Thy will be done.

6. *We have learned something anew of the equipment needed for a missionary and of the discipline he may require for his other-world calling.* —Is it possible that this awful experience may be worth all it cost us, in its lessons for us whose lives are given to China, that we may hence receive a new illumination of mind, a new cleansing of heart, a love for this people with new depths of pity in it, a consecration more complete, joyous, and sacrificial, all which scarcely could have come to us save through some stress and strain of suffering which should nearly rend body and spirit asunder? How in the ages past have the men been made who have helped to lift the world a little nearer to heaven? Often they have been nursed in poverty and have grown amid hard conditions and nearly always they have been through the fire. Men are lifted up just as the mountains are by great convulsions.—

"God ploughed one day with an earthquake,
And drove His furrows deep!
The huddling plains upstarted,
The hills were all aleap.
But that is the mountains' secret
Ages hidden in their breast.
'God's peace is everlasting'
Are the dream words of their rest.

"He hath made them the haunts of beauty,
The home elect of His grace;
He spreadeth His mornings on them,
His sunsets light their face.
The people of tired cities
Come up to their homes and pray;
God freshens again within them,
As He passes by all day.

"And lo! I have caught their secret!
The beauty deeper than all!
This *faith*, that life's hard moments,
When the jarring sorrows befall,
Are but God ploughing His mountains,
And those mountains yet shall be
The source of His grace and freshness,
And His peace everlasting to me."

(Wm. C. Gannett.)

And what have *we* learned by this upheaval?

We have learned new lessons of faith. Our branches have been lashed and battered by the wild storms, only that our roots should strike deeper into the soil of God's word and cling closer

about the rocks of His eternal truth. We had been living in such peace and security,—were we in danger of coming again to "walk by sight?" Did the eye which sees straight into heaven dim a little because of the houses, and the lands, and the schools, and the hospitals, and the churches which painted themselves on the retina of the eye of sense? Did the ear which hears the music celestial lose something of its quickness by all the sounds of our busy activity? And yet—and yet—such a great blessing had come to some of us, and we thought we were learning to walk in the footsteps of the dear Master.

Suddenly our work, all that was visible, was wrecked, and we were left with nothing between us and eternal things, nothing between us and God. Then we saw straight into heaven, and we walked and talked with God. Do you remember the famous sermon by Emperor William on Amalek and China? Let me read a few sentences. "Away up yonder in the towers hang lonely bells on the mountain tops. By no man's hand will they be rung. Silent and dumb they hang in the sunshine. But when the storm wind comes, then they begin to swing, then they begin to sound, and far off in the valley you hear them singing." So, tells us the Imperial Preacher, it is with the bell of prayer. "When the storm wind of trouble breaks forth, then it begins to sing out."

We have learned new lessons of hope. Faith and hope; are they not twin sisters? Faith sees things invisible, hope grasps things unattainable, and they sing together wondrous songs of their glorious inheritance. Hope! How beautiful she is, living in the midst of tears, and groans, and sufferings; her face yet wearing an angel smile. She laughs at the sword and the flames, at persecution and death; "a true salamander that thrives in the furnace." Fire cannot devour her, waters cannot overwhelm her, the sword cannot pierce her. Trouble and peril do but tune the strings of her harp. Presently from out the flame we shall hear melodies that shall make your heart thrill and set it vibrating to the music of her song.

Is it such a strange thing after all, that, shut up within high walls, shot at by fanatical haters, pursued by an insane mob, and even suffering unutterable indignities and atrocities, we surrendered ourselves to the spell of this blessed angel, and saw the gates more than ajar? Faith and hope often had their trusting times, and I heard them whispering together of the new China yet to be. How wondrous fair hope looked with her radiant face turned upward, and I almost fancied she saw the holy city coming down.

We learned new lessons of love. How idle in this presence to seek to prove that love is the greatest thing in the world.

How well we know that love is the seed dropped from the garden of God into the heart that regenerates it, and that sanctification is nothing less than the growth and blossoming of this celestial plant. Love makes the home a type and foretaste of the home above the stars. Love makes the state a pattern in miniature of the kingdom of heaven. Love—not golden streets, nor pearly gates, nor crystal palaces—*love* is the glory and blessedness of heaven. Love is the river of water of life from which we shall drink and be filled forever and forever. And love is God. What need to add that love is the one absolute need of the missionary. But O! for some ambrosial garden in which to plant this heavenly exotic, some clime far removed from the fierce heat, the chilling frost, the blasting winds, the deadly blight of this world. *Take me away* to some sunny land where the very air is filled with the aroma of love, where such words as selfishness and hate, and envy, jealousy, and strife, and hard thoughts and evil speaking were never known. There shall I learn the sweet lesson of love. But here?

Well, I think back to the Baby born in Bethlehem, who came into just this world to learn as a man all the lessons which make a rounded and perfect character. His schooling began in Egypt and ended on Calvary. From exile to the cross. Is it not written that "it became Him for whom are all things and through whom are all things, in bringing many sons unto glory, to make the Author of their salvation perfect through suffering?" Strange school of faith, and patience, and meekness, and hope, and love.

There is a little word in the gospels—the shortest that could be written—often on our lips and in our hearts. "God so loved the world that He gave His only begotten Son." May we think reverently that perhaps God Himself could not have so loved but for the sin and rebellion in this world? How that sin drew upon the infinite depths of His pity, making possible the sacrifice of His only and well beloved Son.

So, after our poor measure, have we felt new depths of pitying love for those who were seeking to destroy us? We love the Chinese the more for what we have suffered, and in this we do but follow afar off in the blessed footsteps of the Great Lover.

Let me give you a little incident, in the last act of the tragedy, of one of our dear martyrs. Mr. Pitkin, of Pao-ting-fu, was born in a home of competence and culture; never wanting what money could procure. After graduating he did splendid service in Student Volunteer work. "Mr. Mott ranks his name as the second among all the scores of secretaries that have served the organization." He must have had hosts of friends, for he was a royal fellow, and withal he was an accomplished musician. But he gave up all for a life with the poor and degraded in China. To me it somehow seemed

as if it must be a greater sacrifice than for many of us. When this trouble burst upon us he was just on the threshold of his life work, fresh, and strong, and hopeful, albeit alone in that great city, while his blessed wife and precious baby— his little miniature self—were for a few months away in the home land. I will not repeat other words of faith, and love, and heroism which he wrote, but only mention one short sentence. He buried a letter to his wife, but fearing it would be dug up by the Boxers, he left a verbal message for her. "When my boy is twenty-five years old I want him to come back as a missionary to China." It was his last word of undying love for China before his own holocaust. How plain it is to see that his love for this people was but intensified by the strain of suspense and suffering.

Ah! love is a strange plant. The clouds cover all its sky. The biting frosts seize and hold it fast. It is cut down. It is torn up by the roots, crushed, burned to ashes, LOST. Yet suddenly you turn and find it larger and fairer than ever. It has budded and blossomed, and all the air is fragrant with its heavenly aroma. It is so that we have learned something new of love.

Faith, hope, and love, what a triad of graces. Here is the great equipment for the missionary.

Finally *we have learned not to trust to all we have learned, or to any past experience.* How infinitely easy to lose the blessing and grace of it altogether! But oh, in great humility and distrust of self to walk in the shadow of the cross, and evermore cling close to Him. So only may we hope to finish our course with joy, and hear at last the glad "well done."

The Missionaries in China.

[Reprinted from *The London Spectator.*]

OF all the questions to be settled with China, this of the missionaries is perhaps the most difficult and perplexing. We do not believe that their preaching was the main cause of the recent explosion, which was, we have no doubt, an expression of national wrath at incessant and unrepelled aggression, but we do believe that a savagely bitter feeling exists in China against missionary effort. It does not matter much whether it is general, or, as the missionaries allege, is confined to the literati, for the literati rule; but, as a matter of fact, it must be very widespread. The hideous charges constantly circulated against Christians could only be acceptable to minds saturated with hate, nor would every anti-foreign edict give prominence to missionary effort unless this was regarded by men who must know their countrymen as an

effective instrument with which to rouse the people. Besides, the facts speak for themselves. Not only have the missionaries been attacked all through China, but their Chinese converts, who are peaceable students, husbandmen, and artisans, have been murdered wholesale. Twenty thousand native Christians are reported slain, and it is believed that something very like extirpation has been ordered, and wherever it is not too dangerous is going on. The temper of the Chinese, in fact, is exactly like the temper of the Romans in the time of Diocletian. The ruling class consider that the Christians are upsetting the principles upon which their empire rests, while the populace hate them as gloomy sectaries who have placed themselves outside all that they venerate, and who habitually deride or denounce all pleasant and "reasonable" ways. Sir Alfred Lyall once pointed out in one of those illuminating "Asiatic Studies" of his, which are, we fear, too wise to be popular, that the Chinese government was always tolerant of sects which it could assimilate into its system, cherishing, for instance, three official cults, but that it was merciless to all creeds, like Christianity and Islam, which stood outside its authority. Its idea about them is to kill out their votaries when it can, and to persecute them when it cannot. That seems to Europeans monstrous, and it is monstrous, but nothing is gained by ignoring facts, and Prince Tuan is not a bit worse as regards Christians than Galerius, the colleague and friend of Diocletian. The Mandarins are not more merciless in their treatment of converts than the polished Roman nobles, who probably believed nothing, but gave Christians to the lions to protect their system; and the mob of a Chinese city is not more brutal than the Roman citizens who watched and exulted in the torture of Christians in the arena. Pity for outsiders was born of Christianity; and, but that Europe is armed as well as Christian, the Christians throughout Asia would either be slaughtered out, or, adopting in their despair a military organisation, would extort toleration from their enemies by arms. There is no chance that the rulers of China, even if they become "Reformers," will cease to hate Christians, and very little that they will, unless compelled, cease from a persecution which, at least as regards their own subjects, will every now and then become murderous. Christianity will remain for years to come suspect in China, a great if not a dominant cause of popular, possibly even of official, outbreaks. We cannot expect a Chinese literate to be wiser or more humane than Pliny, and Pliny would have wrapped his world in flames rather than surrender the right—though he did not particularly care to use it—to punish Christians as anti-social, anti-Imperialist fanatics.

Under these circumstances, what is to be done? Li Hung-chang says, "Prohibit missionaries," and a great many statesmen in Europe, as well as a large number of Anglo-Chinese, are ready to accept his advice. It is, however, utterly unreasonable advice if every other kind of business and teaching is to be admitted into China, and it will never be adopted. The faith in Christianity, whether as we believe, it is increasing, or, as so many believe, it is decaying, is still too strong for any drastic or agnostic policy of that sort. No government in England or America which agreed to Li Hung-chang's demand, or refused to make of the outrages of this year a ground of serious complaint, would remain in power six months. The churches would denounce it justly as un-Christian, and the mass of indifferents would suspect it, also justly, of unstatesmanlike timidity. Nor could France or, we think, Germany agree to it. Neither will quarrel with the Catholic church, and the Catholic church, to its credit be it spoken, though often so secular in its objects, is in earnest in protecting its missionaries, especially in China, where it has made great efforts and has, we fancy, great hopes. France is certainly not more agnostic than it was thirty years ago, and the persecution of the Christians—a really awful one, which involved huge massacres—brought on the Princes of Annam a memorable retribution. The persecuted died in scores of thousands, but the persecutors lost their freedom and their power to persecute. We may, we think, class the policy of prohibition among those proposals which do not need discussion because on the face of them they are impracticable.

Nor can we fully accept Lord Salisbury's alternative. His idea is that missionaries should be voluntary martyrs, should, that is, accept, as the early disciples did, the dangers inherent in their profession, should preach and teach without flinching, and then, if the evil powers of the State raged against them, should offer their necks quietly to the executioner. That is lofty advice in its way, and has been acted on ere now with the best effects, the blood of the martyrs proving to be the seed of the church, but as a deliberate public policy for the year 1900 it is not, we think, either just or practicable. It is not just because, while all other teachers are protected, and especially those who teach Chinese how to kill artistically and successfully, it is hardly justice to refuse to protect those who are teaching Christianity. There is nothing so bad in Christian teaching that those who make it the occupation of their lives should be regarded as outlaws and given up to any one who likes to despoil or kill them. The spiritual truths of Christianity cannot injure even the Chinese, while its ethical truths are nearly identical with those of Buddhism, which is one of the

three religions officially acknowledged, and, so to speak, "established" in China. Besides, we must remember the facts of our time. To expect, in an official way, the patience of martyrs from missionaries, and to announce that they would never be avenged, would be to give them up to Mandarins to massacre at discretion, and in a year or two would so shock the national conscience that we should have half the journals of the empire preaching a new crusade. Lord Salisbury perhaps thinks, as we notice many journalists think, that such a policy must be successful because no missionary would enter China; but if he does think so he does not understand either his countrymen or Christianity. Hundreds would go, as they went to Polynesia, taking their lives in their hands, and the first of them who attracted attention at home, attention like that given to Livingstone, would be protected, if it took three campaigns to do it. Lord Salisbury's counsel may be logical, but there are limits to logic, and when it enjoins average Englishmen to allow an excellent Englishman to be slowly sliced to death for preaching Christ to heathen who want to hear—for if they do not want they need not do it—logic will go by the board. The impulse which Clovis avowed is still in a good many of us, and the second policy therefore may, like the first, be dismissed as impracticable.

What, then, is to be done? Practically, there is nothing to be done except to continue the existing system, which is to consider the missionary in China, whether Protestant or Catholic, as a person visiting China upon his lawful business, and therefore entitled to as much protection as the buyer of curios or the dealer in champagne. If the Chinese find that his converts are becoming rebels, or that he protects his converts against ordinary laws, let them "escort him to the frontier" as European governments do. His case can then be discussed with the Ambassador, and redress be refused or obtained in the ordinary way. No missionary wishes to be placed above the law, or if he does wish it—human nature being weak and Mandarin prejudice strong—he cannot have his wish, and must endure laws which he thinks unrighteous like other folk,—that is, as best he may. But to put a brand upon every missionary and declare that of all mankind he alone is not a citizen or entitled to protection under treaties, to sentence a preacher of Christianity to torture because he preaches successfully, is not, we think, commonly just, and is not, we are quite convinced, a plan with which it is safe to go to the country. If cannibals eat missionaries the average Englishman may not care, but when he is asked to tell the cannibal by proclamation that he may feast as he pleases and no one will mind, he will begin to ask himself if he really pays taxes for that, or if that is the real meaning of sane Imperialism.

Women's Conference on the Home Life of Chinese Women.

BY MRS. J. L. STUART.

THIS Conference had its opening session on Tuesday, November 20th, and continued for four successive days, ending on Friday, November 23rd. It was preceded by a reception given to Lady Blake on Monday, November 19th, by the committee of ladies, at the hospitable home of Mr. and Mrs. Addis, No. 26 the Bund, where an elegant tea was provided for the entertainment of the guests. Here were gathered many resident ladies of Shanghai with their husbands and friends, including a number of visiting missionaries, to extend a welcome to the gracious lady who had so kindly come from Hongkong to preside over the Conference. It was a delightful social occasion, and formed a fitting introduction to the busy days of work which followed.

The program was prepared for *three* days, but the interest and material expanded into an overflow session on Thursday.

The speakers and their subjects were as follows:—

First Session.

President's opening address.

Treatment of Children;—Miss Lattimore, of Soochow; and Mrs. George Parker (Chinese), from Honan.

Daughters-in-law;—Miss Silver, Shanghai; Dr. Kilborn, Szechuan; Mrs. J. L. Stuart, Hangchow.

Second Session.

Early Betrothals;—Mrs. Culverwell, Szechuan; Mrs. Hawks Pott (Chinese), Shanghai.

Slave Girls;—Dr. Ida Kahn (Chinese), Kiukiang (paper read by Dr. Mary Stone, her class-mate and fellow-worker); Mrs. N. P. Anderson (Chinese), Shanghai; Mrs. Hope Gill, Szechuan; and Miss E. E. Mitchell, Wuhu.

Third Session.

Foot-binding;—Dr. Kilborn, Szechuan; Miss French, Hangchow; and Mrs. Easton, Shensi.

Marriage;—Mrs. P. F. Price, Chêkiang; Mrs. Cecil Smith, Kweichow; and Mrs. A. P. Parker, Shanghai.

Fourth Session.

Funeral and Social Customs;—Mrs. Pruen, Szechuan; Mrs. Timothy Richard, from Shansi; Miss Laura White, Kiukiang.

The opening address by the president was scholarly in composition, and delivered in a beautifully clear, distinct utterance, so

that it was listened to with pleasure and eager attention by the large assembly of women composing the audience. As was naturally to be expected the speakers were largely from the missionary body, though several ladies of the Shanghai community added their voices by way of comment or question and showed an unvarying interest in all the discussions. There was a large amount of valuable information contributed, interspersed with a free expression of opinion for or against the practices prevailing in the Chinese home life. Some remedies were suggested, though anything like severe condemnation, or a crusade against existing customs, was studiously kept in the background, as this was not the primary object of the Conference. An exception was made in the case of foot-binding, which found not one advocate in its favor, even by way of apology. Its evil results on the Chinese women and girls were shown up without reserve, and it was condemned with one voice as a cruel, senseless custom, holding in bondage many millions of our sisters in this land. Mrs. Little found a strong army behind her in the lady missionaries, who know so much of its miseries by contact with them, and are unremitting in their efforts to do away with a practice which causes so much suffering.

The subject of slave girls drew out varied and earnest protests against this gigantic evil, especially that branch of it which deals in buying or kidnapping little girls in the interior and bringing them to the coast for nefarious purposes. Although some modifying circumstances were mentioned about family slave girls, the *principle* was condemned unsparingly, and it took a firm hand on the part of the president to keep back the more zealous from at once inaugurating measures to combat the evil. All hearts were deeply touched by the beautifully pathetic appeal of Dr. Ida Kahn, interpreted in equally as beautiful a manner by her friend, Dr. Mary Stone. Being Chinese girls themselves, they could speak with feeling and authority. Tears flowed freely on listening to the recital of incidents from personal experience, and few hearts could resist the earnest pleading for the abolition of a practice which is bringing sorrow and shame to so many girls in China.

As to marriage, funeral, and social customs, great variety was found to exist in different parts of China, and while much was held up for criticism, much was also found to be harmless, and much even to be commended. Of course native superstitions and religions are largely blended with every fibre of the social fabric, and knowledge of these throws light on all their customs. As it did not lie within the province of the Conference to discuss how far it was becoming in the Christian Chinese to conform to these customs, remedial measures were not in order, and no changes were suggested of practical value.

The treatment of children was discussed from several points of view, and while many instances of maltreatment were related, on the whole the consensus of opinion was that children got their share of love and attention in China, and held a place of importance in every class of society. Grinding poverty and blind superstition are at the bottom of much apparent mistreatment, as well as a lack of responsibility for one's own offspring, as evinced in the bartering of little ones soon after birth, for convenience or economy.

The chronic subject of daughters-in-law and mothers-in-law was fully presented, even the latter finding a friend among the speakers. Although their relations are more exacting and obligatory according to Chinese ideas, and the existing patriarchal system requires the retaining of sons and their wives under the ancestral roof, still the underlying principle is the same in all countries, and the miseries entailed in China are due in great measure to the low estimate of woman in general and the natural wicked heart unenlightened by the rays of Christian love in the home. Even early betrothals, with their train of evils, have a bright side, when the little daughter-in-law grows up in the home of her future husband, and is spared the shock of going into a home all unknown and strange.

At 5 p.m. on Friday, a public meeting was held, when a crowded house testified to the interest of the outside world in the Conference. Lady Blake also presided on this occasion. Bishop Graves gave us the principal points in a Chinese marriage from a legal standpoint, and what features were specially objectionable in the case of Christians. Mr. James Jones gave some account of the factory girls under his observation. Of course this is a new development in China. One effect is seen in the improved estimate of girls, as the good wages they receive makes them an important factor in the family. They also become more self-reliant and independent, while a change for good is manifest in their dress and manners. Dr. Allen gave a brief but interesting sketch of his forthcoming volume, "The Treatment of Its Women the Test of a Nation's Civilization," showing most conclusively that China's true progress will depend on the position her women are to occupy in the future. Dr. Mateer was eloquent in his presentation of the career of woman in China under the enlightening influence of Christian education. Mr. Richard spoke of remedial measures, which he expressed under one word—*Comparison*. The secret of Japan's sudden rise to greatness was in sending abroad intelligent men to gather from Western nations all those things which were better than her own and incorporating them into her own life. If China would begin to *compare* herself likewise, there would soon be a different state of things here. Pour in the light, especially the blessed rays of the gospel, and the sense-

less superstitions and customs would soon vanish like the fog and mists before the morning sun. Mrs. Fitch made an earnest plea that the beneficial effects of the Conference might appear in some determined effort to "right the wrongs" most obvious in the "Model Settlement" of Shanghai. The closing address by the President was vigorous in style, and delivered in a graceful and dignified manner. Thus closed a Conference full of interest, and we hope not devoid of practical benefit. Every morning session closed with prayer, and we hope that God's blessing rested upon it. We believe that a new loving interest has been kindled in the hearts of many women on behalf of their less favored sisters in the homes of China.

Educational Department.

REV. E. T. WILLIAMS, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

Political Studies in China.

BY C. M. LACY SITES, PH.D.

THE purpose of this paper is to outline a scheme of study of the science of politics, including economics and sociology, for Chinese young men. My especial aim is to suggest the connections between the general principles which must be taught and the local conditions which must afford the basis for inductive study. I will not discuss the advantages to Chinese youth of going to foreign countries to pursue their studies. Most of them must study in China, and it is the course of study in colleges in China with which we are concerned. The Chinese have a native proclivity for political philosophy; their social instincts are strong, their economic activities are well developed, much of their scholarship looks toward official position as its end. They are ruled, theoretically, by their trite maxims and hoary traditions. It is impossible to train this ponderous growth of tradition and theory into scientific order and fruitfulness; but it seems quite possible to use the same roots and the same soil and graft into the old stems the productive ideas of Western political science.

Four years ago, when I was entering on a special course of study in the School of Political Science of Columbia University,

New York, I was asked by the Secretary of a great Missionary Society what I expected to do afterward. When I answered, "I want to go to China to teach political science," he laughed at the idea; but to-day the representatives of that Missionary Society are among the foremost advocates of a native reformed government in China. At this moment, as a consequence of the startling events of the past summer, two facts are forced upon the attention of teachers: First, the want of efficient government in China; secondly, the evident political capacity shown by individual officials in the home service and in the diplomatic service. A third condition may also be noted, namely, the very general disposition among intelligent Chinese to search out and put into operation better plans of government. All this indicates that Chinese students may be found, qualified and eager to study politics and economics as taught in Western schools; and that there will be work for them to do in the service of their country.

I suppose the fact above all others that strikes the observer of Chinese methods of thought and conduct is that they are instinctive rather than rational. Instinct is synthetic—it reaches the end without a distinct appreciation of the various elements which make it worth seeking or of the means by which it is attained. Modify the conditions and instinct is at a loss—it must begin the whole process over again. Chinese governmental forms, as M. Simon has pointed out very clearly, are like their written characters—synthetic; the elements of the State not being differentiated with precision, reform practically involves revolution. It is the same way with their economic life. Cost of transportation, for example, as an element in value, is not separately grasped in any such vital way as to prompt a search for improved means of transport. Mr. Colquhoun shows that coal from the mines in northern Honan, after being carried only thirty miles, commands a price five times that paid at the pit's mouth.

It is the glory of the "scientific method" which has now been applied to all branches of knowledge that it makes a better state of things possible by pointing out clearly where the present state of things is at fault. It is analytic first; then, by selective synthesis, it proposes to make a new heaven and a new earth.

The purposes of the teacher of political science in China, as of the teacher of whatever science, everywhere, must be to inspire the student with the scientific spirit; to lead him out into the world of facts which he finds about him; to guide him in observing, analyzing, and classifying these facts; to put before him the general principles which other investigators have deduced and wrought into the form of a "science;" and finally to give him every facility for

bringing his reasoned knowledge to bear upon the problems of society and government. That there are students qualified to do this sort of work, no one who has had experience with the higher grades of education in China can doubt. The practical question is, how to adapt the course of study to the student and to the uses he is to make of his knowledge.

Without attempting to suggest at this time a formal curriculum, it may be useful to set down, in a somewhat specific way, some of the principal sources of materials for practical work. Laboratory work, properly directed and supplemented with theory, is the key to educated efficiency. The student, especially in China, where scholars are all theorists, must learn to work on the facts and conditions which are close about him. We may first note the native sources, then the foreign sources, of materials with which the student ought to deal at first hand.

NATIVE MATERIALS.

1. Aside from the numerous translations of foreign works, the Chinese student is already familiar with a long line of dynastic history and a great deal of political plutosophy. He has studied Confucius, Mencius, and the wisdom of the Emperors who were also sages. His study of these classics may have given him very little practical knowledge of politics and economics, just as the possession of these classics has given the country very little practical progress. But the quick response that flashes in the eye of the intelligent Chinese student when a foreigner cites a classic incident shows that the spirit of politics is alive and only waiting to be wakened.

2. The Chinese student is acquainted, by heredity if not by observation, with a marvellous political organism, a national state which owes its historic continuity to the unique combination of two apparently antagonistic plans of government—democratic at bottom, autocratic at top. The two important political concepts of liberty and authority are here exemplified on a scale that can hardly be paralleled elsewhere.

3. Family law as the basis of executive authority, and clan-relationship as the basis of juridical responsibility, are rather primitive notions to be found in every-day practice; but the Chinese student who has been trained in these ideas, as all Chinese youth have been, is not ill-prepared to extend his view to take in the notions of constitutional government and the guarantees of justice and equity which have found their highest development in the English common law.

4. Agriculture, as practised, is so systematic as to afford the basis for convenient study of returns for labor and capital invested, variety of products, plan of marketing, and the sort of living that

the millions of farmers in China make for their families. The plan of land holdings and the communal life of the village are fields for sociological study, ready to hand.

5. The activity of trade in all cities and the racial characteristics which appear in keenness of bargaining, commercial honesty, large enterprizes, and merchants' guilds, all illustrate in a vivid way the working out of the economic laws of value and distribution, of demand and supply and profit.

6. In manufactures the system of house-industry is exemplified to a larger extent than can be found in any other country. Every native knows something of the process of changing the cotton-ball into cloth, the cocoon into silk, the tea-leaf into the commercial article ready for shipment, or some other of the home manufacturing operations which abound, and he is all the better prepared, if he be a student, to investigate and appreciate the vast economies of the factories which are now to be found in increasing numbers, especially near the ports.

These sources of material are purely Chinese. To them might be added the political material found in Chinese histories of recent times, in the *Peking Gazette*, and unofficial bulletins descriptive of the civil service, in official proclamations and the actual procedure in the carrying on of central and local administration. But these sources, when purely Chinese, show up so antiquated as compared with the foreign activities which now touch elbows with them and the foreign publications which describe them that they need not be dwelt upon. We pass on to note some of these imported materials.

FOREIGN MATERIALS AT HAND.

1. The Reports of the Imperial Maritime Customs must fill the place which in Western countries would be filled by the reports of the ministries of finance, trade, and post-office. Most important supplements to these reports are the special reports of foreign consular officers, representatives of foreign commercial bodies, and especially the publications of foreign bureaus of statistics, some of which have recently devoted large volumes of their current bulletins to a presentation of the latest information about China's trade and resources.

2. For practical illustrations of Western administrative methods, nothing could be more effective than the "Settlements." A municipal government such as that of Shanghai has not only to meet the problems of a municipality at home but must also adapt its rule to the multitudes of natives over whom it assumes authority. It thus becomes an object lesson not only in ideals but in methods for the Chinese student who must face the problems of sanitation, roads, taxes, and general good order in Chinese cities. The unique task

assumed, in the last few months, by the foreign authorities at Tientsin—the task of systematic and liberal administration of the government of the native city—ought to have a far reaching influence.

3. The consular courts throughout China, where extraterritorial jurisdiction is exercised by the various foreign governments over their own nationals, afford peculiar opportunities for observing Western principles of judicial administration in practice.

4. The much-debated authority of Christian nations to interfere, under the treaties, for the protection of native Christians from religious persecution, is a fruitful field for thought. It leads, on the one hand, into a study of the sphere of civil liberty and social toleration in China, and on the other, into a weighing of the validity of the claims of Christianity, as put forth by some of its apostles, to the exercise of active political influence; and it is likely, all in all, to lead to a conviction that this Western faith has an expansive energy in itself which need not be enforced by political power and cannot be resisted by ancient custom. Aside from the question of a protectorate over native Christians, the protection of missionaries themselves, which includes, to a considerable extent, the protection of their disciples—and this in defiance of general public and official sentiment—is a remarkable chapter in international law.

5. The chain of events whereby, in one hundred years, China has been forced into diplomatic intercourse with Western nations, is a study full of interest to every student of politics, and preeminently so to the Chinese student. The blue-books of the last five years are a mine of rich diplomatic material. Commercial negotiations, industrial concessions, and long leases of strategic posts to the maritime powers that had need of them, are facts that have already raised in the minds of Chinese students questions of Why? and How? and, What ought to be? and, How can we make it what it ought to be? Some of them are ready to devote their lives to finding the answer.

6. Military organization and activity is not so directly a part of political science; but valuable object-lessons in war-making, as a part of the statesman's art, have been presented to China in recent years. The presence of the troops of the great fighting powers, not only in action, as in the north, but in quiet readiness for defensive operations, as at Shanghai, has afforded an unusual opportunity to study the causes of military supremacy. The seed-thought falls this year into more receptive minds than in 1842 or 1860. The efficient ideas come, not so much from

"reeking tube and iron shard"

as from the spirit of the freeman behind the gun and the morale of the force under leadership which

"can rule and dare not lie."

Notes.

THE eighth and ninth reports of "the International Institute" by Rev. Gilbert Reid, D.D., furnish some very interesting reading. The circulation of the former was delayed by the Boxer outbreak, which severed communications with Peking just as the report was about to be mailed. The gathering storm is reflected in its pages. The official attitude toward the proposed Institute appeared as one of timidity or hostility, and all the encouraging promises of two years before were coolly ignored. Sheng Taotai, as he is commonly known, could give no encouragement, and said he had never known opposition to all new ideas to be stronger. He made a good suggestion, however, which we think Dr. Reid will do well yet to carefully consider; that is, to establish the Institute in Shanghai. The hope of China, after all, is in younger men, and they can be better reached from Shanghai than any other point.

The rather discouraged tone of the eighth report is emphasized in the ninth, which gives a brief account of the siege and the effect of the uprising on Dr. Reid's plans. It is perhaps hardly fair to say that his tone is a discouraged one, though the circumstances are quite sufficient to justify some depression of spirits. "The scheme of the Institute," we are told, "is in abeyance." The tide is already on the turn, however, and the returning flood, as we believe, must carry the enterprise to a successful issue, though Dr. Reid may find it necessary to modify his plans somewhat. The demand for the "new learning" will be greater than ever within a few months, if we read the signs aright and educational institutions of every sort will be in high favor.

We call attention to the issue of a notable work by Rev. J. Lambert Rees—"A History of Ancient and Modern Nations; Part I. Ancient History."

It is published by the Society for the Diffusion of Christian and General Knowledge, and is beautifully printed in large type on white paper, the ten volumes of which it is composed being put up in a neat blue case. The price, $6.00, is not high for a work of this class, but it puts it out of reach of many who would profit by reading it. We trust a cheaper edition is to be issued later.

We are sorry to see the existing confusion with regard to the transliteration of foreign proper names is further increased by the formation of a new list, which apparently has nothing to recommend it as against others in use. It is particularly unfortunate that many names long known to the Chinese should be given in strange characters.

But aside from this slight blemish the work deserves high praise, and we trust it may find a wide circulation.

The annual meeting of the Society for the Diffusion of Christian and General Knowledge among the Chinese was held at Shanghai on December 6th, and very largely attended.

Mr. Byron Brenan, H. B. M.'s Consul-General, presided, and made a brief address which impressed those present as rather pessimistic. His remarks implied that the Western powers were largely at fault in abandoning those who by their encouragement had been led to the adoption of Western ideas and methods.

Other interesting addresses were made by Rev. F. L. H. Pott, C. L. Addis, Esq., R. W. Little, Esq., Rev. Mr. Lewis, Dr. Jas. Butchart, Rev. Mr. Sweet, Rev. Henry M. Woods, D.D., and Cornelius Thorne, Esq.

The report presented reviews of the secretary's visit to the United States last spring to attend the Ecumenical Conference in New York, and deals very fully with the present critical situation of affairs in China. It need hardly be said that the circulation of the Society's literature has greatly fallen off during the past year.

The working staff has nevertheless been increased, and seven persons are now giving their whole time to the preparation of books which will, no doubt, prove of great service in the near future. The educational scheme devised by the Society in connection with the Educational Association was not permitted to be brought to a practical trial, but we feel sure that it will find much favor with the students of the empire after the present disturbances shall have ceased. Such a scheme, like that of the university extension courses so popular in some parts of the West, though it can never replace the college, will do much to make learning popular, and will reach the thousands while our colleges are educating their tens or hundreds.

Wm. Burns' "Serious Thoughts."

I find in a copy of the Hebrew Bible which was once the property of William Burns, the founder in China of the English Presbyterian Mission, the following list of "Serious Thoughts for Ministers of the Gospel." In the hope that some of the readers of the RECORDER will find them both interesting and useful, I send them to the Editor. Each thought stands by itself and is a quotation from some famous author of the past. They are as follows:—

The grand scope of the Christian ministry is to bring men home to Christ.—R. HALL.

I see that spirituality of mind is the main qualification for the work of the ministry.—URQUHART.

Your work is to save souls.

Whatever you are, remember you are a minister.

The readiest way of finding access to a man's heart, is to go into his house.—CHALMERS.

In preaching study not to draw applauses, but groans from the hearers.—JEROME.

A minister who is "a man pleaser," is a soul destroyer.

Let every minister, while he is preaching, remember that God makes one of his hearers.

Let Jesus Christ be all in all; study Christ, preach Christ, live Christ.—M. HENRY.

Preach no sermon without lifting up your heart to God, both before and after its delivery, that it may be blessed to the people.

One soul converted to God is better than thousands merely moralized, and still sleeping in their sins.—BRIDGES.

Melancthon says of Luther, "I have often found him in tears praying for the church."—Funeral Sermon, 1516.

Frequently visit your Sunday schools, if it is only to walk through them.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers."—Acts xx. 28.

Correspondence.

CHRISTIAN WORK AMONG THE CHINESE IN YOKOHAMA.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I was much interested in Mr. Loomis's account of mission work among the Chinese in Yokohama in the RECORDER of November. As having had a slight connection with the first effort on behalf of the Chinese, by your kindness I wish to add a word on the origin of that movement. At the week of prayer held at the beginning of 1892 the question of the evangelization of the Chinese was impressed on several hearts. Soon after that time I happened to be passing through Yokohama on furlough from Canton. Through the pastor of the Union Church I heard of what had transpired during the week of prayer. In his company I visited several of the shops owned by Christian Chinese and got from them certain promises of money if a catechist could be found to undertake the work. An able and experienced catechist was obtained from Canton, and for nearly two years he laboured for the conversion of his fellow-Cantonese, for the great majority of the Chinese in Yokohama hail from Canton. This catechist was obliged to relinquish his work and return to his home, because of the war which broke out between China and Japan.

I am, yours truly,
WM. BRIDIE.

CANTON.

LETTER OF SYMPATHY.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: Our annual conference took place a short time ago under the presidency of the Bishop of Victoria, and a resolution was passed during its session requesting me, as the secretary of the Mission, to write a letter to your widely-circulated magazine, conveying our sincere sympathy to the members of the various missions in the north which

have been involved in the late terrible destruction of life and property, and accordingly I am asking you to be good enough to insert this letter in your next issue. We in Fuhkien have been so marvellously preserved this year that we feel specially grateful to God for His goodness, and also to our many friends, both at home and abroad, whose prayers have been offered on our behalf. For those who (speaking after the manner of men) have been less fortunate than ourselves we feel deep sympathy, knowing that "if one member of Christ's mystical body suffer, all the members suffer with it." May God speak peace to even mourner's heart and bring good out of all the seeming evil.

Yours sincerely,

LL. LLOYD,

Secretary Fuhkien C. M. S.

The Annual Conference of the Fuhkien Mission, C. M. S., is once again a thing of the past. The disturbed state of some parts of the empire did not lessen the number of attendants or in any way lessen the interest of the proceedings. Progress was reported in most places, though here and there enquirers have turned away, scared by the wild rumours everywhere current, and in a few instances we hear of baptized Christians who for a time at least walk no longer with us. It was very noticeable that almost all the speakers spoke of God's marvellous protection during the troubled year and gave instances to show what real danger sometimes threatened. The following statistics will be of interest to many of your readers: Total number of the Christian community connected with the Mission about 21,500, of whom a moiety are baptized and the rest catechumens; contributions for religious purposes, $9,500; baptisms, during 1900, 931.

LL. LLOYD.

The following note from Dr. John arrived too late to admit of insertion in his article on Dr. Muirhead. All will be pleased to note the changed condition of the people where he was visiting:—

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly add the following P. S. to my article on my friend Dr. Muirhead:—

Dr. Muirhead took his full literary curriculum at the University of Edinburgh, and studied divinity in Glasgow at the Relief Theological Hall (afterwards the United Presbyterian Hall). He was at Cheshunt only for a short time, until final arrangements were made for his departure for China.

I think the above will put the matter right. In my article I refer to Dr. Muirhead's relation to Cheshunt, but, so far as I remember, I make no reference to his relation to Edinburgh and Glasgow.

I am here (Tien-men) with Mr. Bonsey, Mr. Robertson, and Dr. Wills trying to re-establish the mission at Tsao-shih, which was rioted in June last. We called on the magistrate yesterday and met with a very cordial reception. We and the magistrate are now on our way to Tsao-shih, where we shall meet with the gentry of the place and talk matters over. We are going by boat, and the magistrate is going overland in his chair. We shall have no difficulty so far as the re-establishing of the mission is concerned. The people in all this region are perfectly quiet, perhaps more so than they were before the beginning of these troubles. There is, besides, the question of indemnity. That also will be settled in time; but it won't be brought to a final conclusion on this visit. The justice of the claim is admitted, but they are not prepared to pay it all at present. It is a great joy to find how completely the excitement of the past few

months has died down and how thoroughly the old friendliness has been restored.

Yours sincerely,

G. JOHN.

TIEN-MEN, *6th December.*

A MISSIONARY EXECUTIVE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Having been repeatedly on the point of writing to you on the above subject during the anxious months through which we have passed, I am greatly pleased to see it discussed in the secular papers as well as in your valuable monthly. It seemed to me the air was full, at times, of misrepresentations of the missionary body, and that these were frequently of such a damaging nature that a full, effectual, and authoritative answer should have been drawn up and published both promptly and widely. Many doubtless, like myself, often asked themselves on seeing these misrepresentations, insinuations and, especially, the ill-timed propositions to restrict missionary activity in the future, Who will reply? The answer that occurred to me usually was something like this: Some one may write meekly and apologetically to his (home) church paper; or, some one may attempt a vigorous and misdirected defence; but most likely we shall be reminded of the truism that what is everybody's business is nobody's business. And, has it not been the case thus far?

Now, I am not sure that *missionary executive* is just the right name. What we want is not a committee to take binding and final action in a given case, but a committee that would have a close watch on the course of things during the period of reconstruction upon which we are entering, advocate the claims of missions in the proper quarters, correct damaging misstatements, and reply to such "flings" as may deserve notice. Representations of the situation from the missionary view point to the home Committees, Boards, and churches will doubtless be repeatedly called for by the great interests involved.

It seems to me therefore the majority of the committee should be residents of Shanghai, so that urgent matters might have prompt attention.

And, secondly, the committee should be made representative by appointing one member from each Society not represented at headquarters. These could be consulted by correspondence on matters of less immediate urgency, though possibly of no less importance.

Meanwhile, I dare say all concur in the memorandum drawn up by the brethren in Peking, headed by the venerable Dr. Martin, and in the resolutions passed by the missionary mass-meeting immediately after the relief of Peking. It is to be hoped that these bodies will continue to act as in the above instances until a more representative committee is organized.

Yours truly,

F. OHLINGER.

FOOCHOW.

REPLY TO JULIAN RALPH.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Julian Ralph tells us some things that are well worth considering; but of course there is another side to even the most pat of his criticisms.

There may be missionaries in China who are here because they could not make a living at home; but I have never yet been personally acquainted with such a missionary, though I have resided in China over twenty years, net. It is

true that many of our American missionaries were, in their boyhood, farmer lads and the like, as were also Lincoln and Garfield, our two American martyr presidents. It is also true that a large proportion of our best scholars, preachers, statesmen, etc., were farmer lads and the like; and this same is true of some of our best missionaries.

It is true that young missionaries very often come out with impracticable ideas; but it is also often true that they get rid of them in time. The test of their fitness is not so much the notions they may bring with them as the discernment which they manifest after they come in contact with the people. Some years ago one of these country boy missionaries joined a certain station, and after a few months an older missionary, while at a distant outstation, heard the preacher in charge ask a preacher from the central station, "Is the new missionary good (仁愛)?" "Yes," was the answer; "all the missionaries are good, but this one is wise (有知慧)." Yet this same wise missionary started in to have a Chinese personal teacher who did not use tobacco; but he soon had to discharge his teacher for smoking opium as well as tobacco. Yet, later on, with added years and experience, he did some effective work in inducing the Christians to give up wine and tobacco.

Some twenty odd years ago a young woman joined a certain Mission, and on her arrival, as it was in the heart of the Chinese residences, the ladies of the Mission all came out together to meet her; but she said afterward: "I was shocked at the sight; such a set of pale, draggled out women I had never seen before." Nearly twenty years ago in one of the largest mission centers in China there was a good deal of agitation among some of the younger missionary ladies. They said: "There is not a man in this city of over ten years' service as a missionary who has not buried a wife." Some of the men had buried *more* than one wife. This question of how far our lady missionaries shall be compelled to conform to Chinese ideas of propriety is a most pathetic one. A decidedly conservative settlement of the question would call for an extra supply of marble monuments and touching epitaphs.

There is no question but that the greater freedom of our missionary ladies is a stumbling block to the Chinese; for there is not on the face of the earth a more prudish people than the Chinese. Chinese prudery has killed more missionary ladies than the Boxers have; and it is a serious problem what is the right thing to do about it. But there is a growing tendency among the Chinese who meet with us frequently and come to understand our ways and our principles, to say, "That is their way; and it is all right for them." At a certain boarding-school, where English is taught, one of the students put a present on a Christmas tree for a Chinese girl in a neighboring school; but the Chinese teacher reprimanded him for this, and made him take the present away; and when the student protested, saying, "the foreigners do so," the teacher replied, "Yes, and so may we when our hearts are as pure as theirs." A Chinese preacher once said to a young lady of his mission: "I am willing that you should have a seat in the General Conference; but I am not willing that my wife should."

The Chinese woman who has been reared in this atmosphere of prudery cannot safely do many things which an equally susceptible Western woman can do with entire safety; and for this, as well as for other equally strong reasons, no Chinese woman can take the place of the foreign matron or the foreign

young lady. This fact was once very coarsely, and yet tearfully put by an ignorant Chinese Christian woman in regard to the death of the wife of a missionary that "the women *could not* spare Mrs. ——, and he *must* hurry and get another." His wife had filled a place in the life of these women which no Chinese woman had filled or could fill in this generation. Our women by their manifestly pure lives, under conditions where the Chinese would not expect their women to be pure, are winning for themselves and for the coming Christian Chinese woman, privileges and opportunities which are essential to the welfare of the nation.

ONE WHOSE WIFE SLEEPS IN A CHINESE GRAVE.

APPEAL TO STUDENT VOLUNTEERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I take great pleasure in sending you for publication in the RECORDER the appeal now being sent from student volunteers in China to Christian students in North America, Europe, and Australia. We hope it will stimulate many able and spiritually-minded students to squarely face the opportunities presented in China for spending life freely and forcefully for the kingdom.

I am, Dear Sir,

Yours faithfully,

ROBERT E. LEWIS.

To Student Volunteers; an Appeal from China.

We, former student volunteers from the United States, Canada, Great Britain, Germany, and Scandinavia, who are now missionaries in twelve different provinces in China, and assembled in Shanghai, December 18th, 1900, unite in this message to student volunteers in our home lands.

The churches, hospitals, schools, and homes of Christians have been generally destroyed by the Boxer uprising in a territory five times the size of Great Britain. Thousands of Christian Chinese have died for the faith. More than 130 Protestant missionaries have been murdered and many others have been incapacitated, by their sufferings, for missionary work. Yet we are confident that these days of persecution are soon to give place to an unprecedented opportunity for a great spiritual awakening in the Chinese empire. It is, therefore, with intense and prayerful earnestness that we urge you to come to China.

We have not lost faith in the Chinese, nor in the transforming power of the gospel of Jesus. These awful persecutions have strikingly revealed the heroic qualities of the Chinese Christians. We believe that He would have this people evangelized in this generation, and that His is the power.

In place of the murdered missionaries, and in view of the enlarged possibilities for work among the educated classes, a large increase of the missionary force is imperative. We therefore urge upon consecrated student volunteers the opportunity presented in China. We ask each of you personally: Does God desire your help in winning this greatest heathen nation to Himself?

DR. HARTWELL, FOOCHOW.

We have been permitted to make the following extracts from a private letter, telling of the seventy-fifth birthday of Rev. Charles Hartwell, of Foochow, who came to China in 1853:—

Mr. Hartwell's 75th birthday was a perfect day, except in the absence of Mrs. Hartwell. The students filed over in perfect silence at 8 a.m. and opened the day by making the sky fairly blue with fire crackers. All the morning, friends

sent in some gifts of flowers or fruit until the house was filled with fragrance. The entire Mission were represented at the dinner, although some were still absent in Japan, and just as the poems written for the occasion by Mr. Hubbard and Mr. Walker were being read, your telegraphic congratulations arrived. Then Mr. Hinman, on behalf of the Mission, presented Mr. Hartwell with a handsome silver-headed cane with the inscription: "In His favor is life," and also presented a croquet set to help keep him young!

As it was Wednesday afternoon, the regular time for our Mission prayer meeting, this followed immediately after dinner. The subject was Shao-wu, our afflicted station.

Just as the prayer meeting closed, the students of the third year of the college came with scrolls and root-figures as gifts, and at 6 p.m. we all were invited to the college to a reception given by the higher classes. At the close of the reception other gifts of vases and a heavy brass bowl were presented, closing just twelve hours of celebration. Last year the English Mission here celebrated his birthday by presenting him with a fine stereopticon. This year his children presented him with a large portrait of himself and other small gifts.

RE WORKS IN PREPARATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: 1. Please insert in the RECORDER the following: Although it is generally known that the China Mission Conference (Decennial) is indefinitely postponed, there are still some who keep sending answers or letters to 380 Honan Road, about the statistical blanks, etc., sent out in connection with that Conference. Please take note that the falling through of the Conference involves the abandonment of the attempt to collect statistics. That work will need to be begun afresh later on when the Conference is again taken up. Therefore those concerned will please dismiss the subject meantime.

The foregoing is necessary, as I am bothered still with enquiries.

2. To carry out Mr. Wilson's suggestion at the Monday meeting *re* works in preparation, which is really the duty of a Committee of 1890 Conference now defunct, would it not be well to start in a little corner of the RECORDER a section headed say, "In Preparation," in which *your new publications* (monthly) and other works known to be *in preparation* might be printed each month. I would do the best I can for it. The department should have a standing paragraph at head, "Authors and translators are respectfully requested to inform this department about the works they have in preparation."

To begin with I give the following list:—

Wylie's History of the Reformation.
Miss G. HOWE, Kiukiang.

Conversion of the West Series.
W. G. WALSHE, S. D. K.

Mrs. Gatty's Parables from Nature.

Bushnell's Character of Jesus.

Murray's Spirit of Christ.

White's Eighteen Christian Centuries.
D. MCGILLIVRAY, S. D. K.

Greatest Thing in the World (Drummond). Dr. C. GOODRICH.

Rev. C. E. Darwent's Sermons.
Dr. W. E. MACKLIN.

History of India.
T. RICHARD, S. D. K.

A. B. C. of a National Religion.
W. A. CORNABY, S. D. K.

All who have such work in view are cordially invited to communicate with the S. D. K., 380 Honan Road, who will do all they can to further their objects.

Our Book Table.

In Memory of Rev. William Muirhead, D.D. A sermon preached in Union Church, Shanghai, by Dr. Joseph Edkins. Presbyterian Mission Press.

It was very fitting that Dr. Edkins, a missionary life-long companion and friend of Dr. Muirhead, should prepare this discourse. The two were very closely linked together by many ties, and the one who arrived first in China was also the one to go first to the other shore. Dr. Edkins speaks out of a heart of love, using as a text the words, "He was a good man, full of the Holy Ghost and of faith, and much people was added unto the Lord." There is also given an account of the funeral services at the Cathedral, Shanghai.

聖道指南 (Shanghai Colloquial). Catechism by Rev. G. R. Loehr, Anglo-Chinese College, Shanghai. 180 questions and answers, with one Scripture passage in proof of each answer. Terms used, **神** and **聖靈**. Though without a preface, the book is presumed for use in schools.

舊約合參. Here we have the labor of a native pastor setting forth, according to Usher, a comparative chronological table from Genesis 4004 B. C. to Malachi 420 B. C., with the Chinese sovereigns contemporary with each event, beginning, however, at 2205 B. C. by inserting **夏朝開國**. Such a table may have its uses for Chinese, but the double uncertainty of Usher's dates and Chinese dates can hardly produce profit from such a work.

童子問道 (Kuan-hua). The writer, Rev. W. Deans, M.A., of Ichang, in his preface states he has three schools in Ichang, for whose use this catechism is prepared. **眞神** and **聖靈** are the terms used. The Trinity is wisely deferred to Chapter V. Oddly enough the *last* question in the booklet is the first in the Westminster Shorter Catechism. It seems that of making Catechisms there is no end. The style in places seems needlessly diffuse, and even local.

D.

Thirteenth Annual Report of the Society for the Diffusion of Christian and General Knowledge among the Chinese. *Containing an account* of the Anti-foreign Crusade in China. 25 cents per copy.

This report is unusually good reading; and any one who desires to give his friends at home a clear idea of the events of the wonderful year just passed cannot do better than to mail them a copy of the S. D. C. K. report. Those who have the good of China at heart should *all* read and ponder it. In spite of the heading which meets us at the beginning—"A Terrible Year"—probably no report of past years has been as inspiriting as this.

At the recent annual meeting of the Society many testimonies were given to the far-reaching influence and the value of its work by missionaries from many quarters.

It is true, as stated at that meeting, that the names of "Li T'i-mo-t'ai" (Timothy Richard) and "Ling Luh-chï" (Y. J. Allen) are household names, highly revered far and wide through this empire. And if any are disposed to think that the work of this Society and the work of missionaries in general has caused the recent troubles, let them at least console themselves by realizing that in these same

lines lies the cure. Such periodicals as the *Wan Kwoh Kung Pao* and the *Chiao Hui Pao* are looked forward to as eagerly by their readers as the writer remembers to have looked forward in childhood to the Monday afternoon mail which brought that opener of the mind, the "*Youth's Companion.*"

The work done by the able corps of translators in preparation of books, etc., is most creditable. The example of two missions—the C. M. S. and the Canadian Presbyterian—in providing such literary workers, should be imitated by other missions. If ever there was a need for immediate preparation of literature, if ever there has been a time when the opportunity was *imperative*, and in danger of being lost, for moulding a people, that time is NOW.

J. C. G.

Hymn Tunes, composed by Rev. Frank P. Joseland.

This pamphlet comes as a genuine surprise. But we are becoming used to surprises in China. And yet why may we not have among us men who strike their harp to new harmonies? The author has musical taste, and this little booklet of new tunes is an interesting contribution to the service of song. Of the sixteen new tunes we are at once attracted to Beverly, the first in the collection, which is a beautiful melody. Other tunes, nearly as excellent, are Arthur, Ewart, and Lux Amoris. Rokeby and Celestia are also good. The hymns for these tunes are well chosen; or were the tunes specially written for the hymns? They fit them so well as to suggest it.

Of the other tunes, we wish the author had not given us Kenneth and Mansfield. "Peace, perfect peace," is already wedded to an exquisite melody in Pax Tecum, while "The Son of God goes forth to war" has a stirring tune in which this grand hymn rings out its notes of triumph. No man should attempt to give a new tune to such hymns, already joined to tunes that cannot die, unless indeed some rare melody is singing itself in his heart, and struggling for birth, a tune of which it may be said, "*Nascitur non fit.*"

One or two tunes seem to miss by only a little of being beautiful, e.g., Marianna. In the very opening of the piece we wonder if it is quite natural that the third note of the air should be on D. If it had only been the third line instead. Also it seems a little strange to begin the tenor and alto with the seventh and fourth of the scale respectively. We have seen such beginnings, but we write over against them, even for eminent composers, *fit non nascitur*. We should prefer to begin the four parts in unison. Some of the strains of this tune are familiar.

We give this little manual a cordial welcome, and trust the author may long sing a musical gospel for this people.

We only add that it is a joy to have at last a font of good musical type in China. How long we have sighed for it! * The pamphlet is neatly gotten up, and is printed by the American Presbyterian Press and for sale at fifty cents per copy.

CHAUNCEY GOODRICH.

REVIEWS.

The Overland to China. By Archibald R. Colquhoun, with frontispiece, illustrations, and map. London and New York: Harper & Brothers. 1900.

This work, while by no means so important a contribution to the literature of the Far East as the author's 'China in Transformation,' is yet of great interest, and has the advantage of exceptional timeliness, which has already carried it through several editions. The

* This font has been at the Mission Press for several years.—ED. REC.

first four chapters are devoted to an account of Siberia, its conquest and the subsequent occupation, with a separate chapter devoted to the new Trans-Siberian-Manchurian Railway. The three chapters which follow upon Peking, Past and Present, are very readable. They are succeeded by three more upon Manchuria, a topic upon which most of us need and will welcome 'more light.' Eastern Mongolia takes two more chapters, as does the Yang-tze Valley, and also Southwest China, an additional one being devoted to Tongking, and the final one to "Conclusions."

Everything which Mr. Colquhoun writes is worth reading, and his matured convictions have justified themselves heretofore by the precise fulfilment of many of his predictions and warnings. It is not possible for every mission station to own a work as expensive as this, but there ought to be a co-operation between different stations of same or adjacent missions, by which a copy could be circulated in rapid rotation over a large extent of territory, and thus shed much needed light. A small sum might be contributed by each of a relatively small number of individuals, and the result would be so helpful that the plan would be almost sure to be extended.

The work is on sale in Shanghai by Kelly and Walsh.

Black Rock: A Tale of the Selkirks. By Ralph Connor. With an Introduction by George Adam Smith. F. H. Revell Co., New York, Chicago, Toronto. (To be had in Shanghai of Mr. Edward Evans).

This book is the elder sister of "The Sky Pilot," reviewed in these columns several months ago. This particular copy reached China during the months of war and siege, and lay for an unknown time in a mail compartment of a treasurer's office which was occupied as the head-quarters of an Adjutant General of we have forgotton what Brigade. But at the close of it all, the Black Rock emerged fresh and smiling, and was just as good as when it first arrived. It has all the excellencies of its companion volume, for the author has struck a vein of realism in the hard, earnest life of the New West of Canada, which rings true as steel. We are not sure about the psychology of the decision of Mr. Craig in regard to the evident and self-confessed attachment of the beautiful and accomplished Mrs. Mavor, and are inclined to think that Mr. "Connor" has drawn considerably upon his idealistic imagination for this particular incident. But the character of Craig is a distinct contribution to literature, and the quality of the work which he and others like him are doing, is the best testimony to the reality and universal adaptation of the gospel by which they are impelled. This is one of the books which somebody ought to get for the express purpose of keeping it lent all the time—as it assuredly would be. The proof-reading has been carelessly done. At the top of page 165 a whole word is missing, and in other places single letters. On page 206 "Mr. Craig" occurs instead of "Mr. Craig's" reducing the sentence to nonsense. There is an illustrated edition for $1.25, and "popular editions," cloth, $0.50, and paper, at $0.25.

A. H. S.

Liang-kyiao-bin-tsing.

This little book of twenty pages is a translation into Ningpo Romanised Colloquial. The original is in Chinese by the late Dr. Nevius, and bears the same title. It deals with such subjects as the origin of the division into Roman Catholic and Protestant churches, the Scriptures, Tradition, Mariolatry, the Claims of the Papacy, the Mass, Confession, Indulgences, Purga-

tory, Celibacy, Relics, etc. There is a chapter on the persecutions of which Rome has been guilty; and the whole closes with a short summary and a strong warning against having part or lot with the Roman church.

We welcome this little book, while we deplore the necessity for its appearance. But unpleasant facts are not bettered by being ignored. Christendom is divided, and divided in the face of heathendom. We are obliged to account for that sad fact. The present book is a praiseworthy effort to explain the grounds on which the Protestant churches differ from Rome. The essential differences are doctrinal, and it is important that stress should be laid upon these rather than on differences in practice. We are glad that Dr. Nevius' book in the main follows this line.

We have noticed some inaccuracies, for example in the account of the Apocrypha, the division of the Commandments, the doctrine of Purgatory, etc. The Apocryphal books are not of much importance in the Roman controversy, and the average native Christian knows nothing about them. We think that the attention paid to them is energy wasted. In our view the interpretation of I. Thessalonians ii., and Rev. xvii., that refers these passages to the Papacy is correct. But it is important to make it clear that this is an interpretation. The tremendous words there spoken of course are not referred by the writers of Scripture themselves to the Roman church. Yet an ignorant reader of this little book might naturally so conclude from what he read.

If a second edition of this little book is called for, we would, with all due deference, suggest the elimination of those expressions that breathe a polemical spirit, or attribute unworthy motives, and that increased attention should be paid to the statement of Roman Catholic teaching on Tradition, Fasting ("Vegetarianism"), and Purgatory especially. As it is, however, the little book cannot fail to be useful in our churches. It is printed and bound in an attractive form.

The Korean New Testament.

After a delay of many years we see the New Testament in the rippling lingo of brave little Korea. Well-equipped and enthusiastic workers have entered into the labors of Ross and Rijutei. The volume is really Korean and not merely Koreanized Chinese. The translators apparently took the revised version for their guide, consulted Wescott and Hort on difficult passages and laid several of our Chinese versions under tribute. But they rarely forgot to think in Korean, and their work is called Korean Enmun New Testament, with complete propriety.

I see it is printed at the Methodist Mission Press, but I find no clue as to who the individual translators or the publisher might be. It contains 148 leaves from Romans to Revelation, inclusive; the Gospels and Acts each beginning the number of leaves with 쓸 (Il). Size of volume $6\frac{1}{4} \times 9\frac{1}{2}$ inches; well adapted for the study and the pulpit, but a little too bulky for the ordinary school-room, and too expensive, I fear, for the colporteur.

The parties concerned will pardon me if I say a word in reference to the letter-press, in which I fear the wishes of the translators (possibly the vote of the missionary body) carried the judgment of the publisher by storm. I venture to predict that unless the plates have been preserved, it will never have a successor in this regard. The spacing or leading in the synoptics and Romans, is moderate, but in all other parts disagreeably and strangely overdone. This confuses rather than helps the

reader; it keeps the beginner painfully pronouncing words long after he should be practising the *swing* (rythm or cadence) of the finished clause or sentence. Even in monosyllabic Chinese the speaker has to abandon the logogram and its particular tone—he must speak in clauses and phrases—in order to speak naturally. The spacing should aid and not hinder one in acquiring (what is most expressively termed) the *swing*. Now there could not be much "swing" in a piece of music with a whole rest after each note. Besides, all Korean substantives, verbs, etc., are by virtue of their agglutinated syllables indicating case, tense, etc., so readily distinguished from each other, the abundance of conjunctions and postpositions renders such general aid, that this extensive spacing seems unnecessary, even for the beginner. For instance, the verse, *Quench not the Spirit*, is 3½ inches long, including the numeral. 셩신의 감화호 쟈을 쇼멸치 말고. It can be easily written in the same space with the pen; about ½ of the 3½ inches is blank. Whole lines read like: Thou—shalt—not—muzzle—the—mouth—of—the—ox—that—treadeth—out—the—corn. The use of spaces about one-fourth as large between words, would have made a neater looking and a better reading page in my judgment.

I have left myself but little space to dwell on the merits of the translation. It might be questioned whether the term "converting-work" is necessary to translate τὸ πνεῦμα μὴ-σβεννυτε, I: Thessalonians v: 19. All the Chinese colloquials I have at hand (Foochow, Amoy, Hakka, etc.) use a similar (some the same) term, but our standard (the so-called Delegates' Version) renders it as tersely as the original.

In Matthew ii: 20, the mandarin 모친 (mo-chin, for *mu-chin*) is used for *mother*, a term barely understood by any but the literary men. It seems to me 어머니 (*ŏ-mŏ-ni*) as in John xix: 27, and Galatians iv: 26, would have been better and more in keeping with the general style.

Then (to mention just one more term) the Korean is forceful when put in the mouth of an excited mob. The expression used in Acts xvii: 18 for σπερμολογος, is mild compared with Luther's "Lotterbube," or even the "Schwätzer" (Saatkrähe) "chatterer," "babbler" of other translators. According to the Amoy version Paul is accused of being a kóng-gōng-ōe person, in the Foochow a 胡言亂語, in the Delegates 嘐啁, in the Bridgman and Culbertson 嘐啁, in the Burdon and Blodget 胡言亂語. The rendering is so weak that one is almost inclined to believe the term used in 24, 5 for λοιμον, was intended for this verse. There, according to our Korean translators, the Apostle is called an *infectious-disease-like rascal*. Strong enough indeed where De Wette adheres to the mild "injurious" of Luther. [More recent English and German translators use the words "a pest," but nothing equal to the strong 놈이라 (nom-i-ra)].

However I confess I find the simplest sentence across the bottom of the title page, and am glad to see the plain "Enmun" still holding its own against "Ernmun." The *r* has as little to do in spelling this word as at the end of *pagoda* or in the name *Göthe*.

F. OHLINGER.

The pamphlet of twelve pages, "Are Missionaries in Any Way Responsible for the Present Disturbances in China?" is sold for three cents; with postage to foreign countries, five cents. Send orders and addresses to Presbyterian Mission Press.

Editorial Comment.

A SENSATION that can be experienced but once in one hundred years, ought to be a novel as well as a decided one. But for aught we can see, we glide out of the 19th into the 20th century just as noiselessly and imperceptibly as we usually pass from any old year into the new. And so, standing on the threshold of the 20th century, on the 1st day of the year of our Lord, 1901, we wish all our readers our usual

Happy New Year.

It is very true, however, that the past twelve months, more especially the past six, have not slipped by so easily. We have had many an unwonted jolt and jar, have passed through a great cataclysm, and, indeed, are not yet sure that our feet rest on terra firma. History has been made in China as never before, and the world, we may say, has been a participator. China, in spite of herself, has entered upon a new era, and she can never go back. The spell of Christianity, of modern civilization, of progress and improvement, is upon her. In spite of the gloomy forebodings of Sir Robert Hart, we believe that China will be saved by the one power that he suggests may be for her salvation, and that is, the religion of Christ. The leaven is already at work in ten thousand known and unknown places all over the land. Let the pressure from the governing classes be removed, and, especially, let encouragement be given instead, and the cause of truth and reform and regeneration will spring to the front all over the land. And we are optimistic enough to believe that this is just what is going to take place. May 1901 be to all our readers a year of great blessing.

* * * *

THE news from all sides certainly has a hopeful aspect. The letter from Dr. John, which we print elsewhere, and the letter from Shen-si, printed from an English Roman Catholic priest (Brother Hugh) in the *North-China Daily News* of December 27th, who had remained there during all the late troublous times, as well as letters received from various other parties, as also word from those who have visited the interior and returned to Shanghai,—all indicate a very much quieter state of feeling and a disposition on the part of the authorities as well as the people to permit the return of the missionaries. With so many native newspapers as are now published, it is impossible to withhold the facts from the people. They know that the foreigners have actually taken Tientsin and Peking and Pao-ting-fu and Shanhaikwan, and other places, that the Court is in exile, so to speak, in Shen-si, not daring to return; and doubtless even the most sanguine of the leaders of the opposition are convinced by this time that it is useless to try and cope with the armies of the world. Whether the terms of peace that have been determined upon will be accepted and carried out, is another question. But evidently

the impression has gone abroad, and is everywhere to be rigidly enforced, that the foreigners are no longer to be molested.

We have little doubt that the most of those now in waiting in Si-ngan-fu are sincerely desirous of peace, if for no other reason than to relieve themselves from the awkward and uncomfortable quarters in which they now find themselves. It was one thing keeping the foreign Ministers waiting in Peking while the Court reveled in luxury, and could wait with the greatest complacency for years, if needs be. It is quite another matter to be exiled in a famine region, afar from supplies, and even those sent likely to be absorbed by the way by famine-smitten people or disbanded soldiers turned into robbers. Humbling as it may seem, the Powers are doubtless wise in not imposing impossible conditions. It will be much better to secure peace and some form of government, and then arrange for the satisfactory dealing with those who are worthy of punishment.

* * *

IN the February number of the RECORDER we propose to give the first installment of a series of articles by Dr. C. W. Mateer, on the uses and meanings of the word Shin in the Chinese language. While we by no means propose to open our columns afresh to the term controversy, yet we are sure our readers would consider it a distinct loss to be deprived of the results of Dr. Mateer's researches, covering as they do a vast field of Chinese literature and embracing thousands of references and quotations which have also been carefully translated and revised. It is a philologic study, begun many years ago, and now published at the earnest solicitation of the Editor of the RECORDER, and for which we are sure all our readers will thank us.

* * *

WE have received from Dr. Clark, President of the United Society of Christian Endeavor, an earnest "Call to Prayer for a Great Awakening." Dr. Clark says: "I have been deeply impressed, almost oppressed, with the thought that God, just at this juncture, as we are shutting the door of the old century, and opening the door of the new, is issuing a special and peculiarly urgent call to us, Christian Endeavorers and all like-minded people, to unite in earnest, persistent, unwearied prayer for a new revival." He then suggests that all spend a few minutes each day in waiting on God for this particular blessing, and specially designates February 3rd next, which is the 20th anniversary of the founding of Christian Endeavor, as Decision Day, when it is hoped that many will be induced to announce their determination to lead a Christian life. We trust that many in China will join with Dr. Clark in thus seeking a special blessing from God.

* * *

This Thirteenth Annual Report of the Society for the Diffusion of Christian and General Knowledge is not only an interesting record of the work of that Society for the year ending September 30th last, but it also contains an account of the anti-foreign Crusade in China. This last is rendered doubly attractive by

the excellent illustrations of the siege of Peking, from photographs taken by the Rev. C. A. Killie. The workings of the Society, though necessarily curtailed on account of the condition of the country, are nevertheless matters of congratulation, and both the financial and statistical tables, as well as the increased number of foreign helpers, show a very satisfactory condition, and give promise of great usefulness in the future. The catalogue shows a wide range of most valuable books, which can but have a mighty influence in the future uplift of China.

Missionary News.

Protestant Missions worked from Ningpo as base.

Name of Mission.	Adult Christians (Communicants.)	Adult Baptisms, 1899.	Native Contributions.
*Methodist Free Church	1,266	259	$2,100.63
*American Presbyterian	986	127	1,672.20
American Baptist	426	58	351.29
Ch. Missionary Society	373	69	294.06
China Inland Mission	85	7	58.92
Total	3,136	530	$4,477.10

The above statistics are for the Ningpo prefecture only, except those marked *, which include the Shao-hsing prefecture.

Mr. Edward Evans wishes us to give notice that the temporary number which had been given to the Missionary Home, has been changed, and is now, permanently, 38 Quinsan Road. Letters may be addressed simply to the Missionary Home, Shanghai; and friends, arriving, may find the Home at the corner of N. Szechuen and Quinsan Roads; the Chinese name being 教士公所.

Missionary Journal.

MARRIAGE.

At Ningpo, December 5th, John Palmer and Miss S. E. Blything, of C. I. M.

BIRTH.

At Chefoo, December 30th, the wife of A. Ernest Greening, English Baptist Mission, Shantung, of a daughter.

DEATH.

At Bath, October 28th, Dr. John Tilsley (Nan-chang-fu), from dysentery, the day after landing at Southampton, aged 31 years.

ARRIVALS.

At Amoy, October 5th, Rev. and Mrs. A. L. Warnshuis, A. R. C.

At Shanghai, December 8th, Rev. D. W. Le Lacheur, C. and M. A. (returned).

At Shanghai, December 17th, Rev. C. Newton Dubs, wife and son, U. Ev. C. M. S.; Rev. O. C. Crawford and wife, A. P. M.

DEPARTURES.

From Shanghai, December 3rd, Mr. and Mrs. A. Lutley and infant, Mr. and Mrs. W. G. Bobby and child, for England; Miss Hastings, for America via England, all of C. I. M.; Rev. H. Mathews, S. P. G., for England.

From Shanghai, December 8th, Miss A. E. Smith, for England; George Edgar Betts, for England via America, both of C. I. M.

From Shanghai, December 17th, Rev. H. D. Porter, A. B. C. F. M., for U. S. A. via India.

From Shanghai, December 28th, Mr. and Mrs. G. Andrew and five children, E. J. Cooper and child, Miss Era Palmer, for England; Miss B. M. P. Pettersson, for Sweden, all of C. I. M.

REV. ALEXANDER WILLIAMSON, LL.D.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXII. No. 2. FEBRUARY, 1901. { $3.50 per annum, post-paid. (Gold $1.75.)

In Memoriam of Rev. Alexander Williamson, LL.D.

BY REV. TIMOTHY RICHARD.

OWING to the absence of Dr. Williamson's daughter from China for a number of years we have not been able to get the facts of Dr. Williamson's early life till her return. This explains the lateness of the appearance of the article.

BRIEF OUTLINE OF THE MAIN FACTS IN HIS LIFE.

[Kindly supplied by his gifted daughter, Mrs. Paul King.]

Alexander Williamson was born at Falkirk, Scotland, on December 5th, 1829. He was the eldest of seven sons (one of whom died in infancy) and was a strong lively boy, "quick at his books." After the usual schooling, he began life, as a youth, in business, but soon gave that up to enter Glasgow University in 1849 or 1850. He was a successful student, and won considerable distinction, carrying off the First Prize for Greek of his year.

From early boyish days he had a "call" to mission work (in China, I believe), and after taking his B.A. degree, he devoted himself to preparing for his chosen career. He was ordained in the beginning of 1855, after being accepted as a candidate for China by the Board of the London Missionary Society. He married in April, 1855, Isabella, fourth surviving daughter of John Dougall, of Busby, whose heart was equally set upon mission work in China.

They sailed for Shanghai in May, 1855, on board the ship *Hamilla Mitchell*, accompanied by Mr. and Mrs. Griffith John, of whom the former (now Dr. John, of Hankow) is the sole survivor. They all arrived safely at Shanghai late in September, and were met and kindly welcomed by the Rev. William Muirhead, of Shanghai, whose jubilee was celebrated in 1897. The venerable Dr.

Medhurst was then head of the London Mission, and Dr. Lockhart was (I believe) its medical missionary.

The young missionary, fresh from habits of hard work acquired at Glasgow College, took up both the study of the language and mission work with great ardour. With his young wife, he had the honour of being among the first missionaries to go up-country to work, an honour he acquired at the expense of some friction with the British authorities. His zeal ate him up, and after a feverish strain of two years, or so, he paid the penalty by breaking down completely, and it was thought fatally. The crash came at Bing-oo *, and he was brought back to Shanghai in a native boat, apparently dying. He rallied sufficiently, however, to return home to Scotland in December, 1857, and the sea voyage helped to restore him ; but several years passed before he regained even a small measure of the robust health and overflowing energy of his youth, and to the end of his life he never entirely got over the effects of this severe illness.

His love of China and of mission work never faltered during the difficult years which followed his return home, broken in health. He had many disappointments and trials of his faith until 1863, when the way was opened out to him to go back to China, this time as agent for the National Bible Society of Scotland, with head-quarters at Chefoo. While he was detained in Scotland, two of his brothers followed his example and offered themselves for mission work. The elder, Henry, went to Jamaica, and later to South Africa, where he laboured until his health failed, and he reached home again only to die. The younger, James, journeyed out in the same ship with Alexander in 1863 to work in Tientsin as a member of the London Mission.

Bible Society work entailed long journeys, which he made from Toong-shin as a centre, a village near the treaty port of Chefoo. During his nearly six years' sojourn in China, from January 1864 to the end of 1869, he travelled far and wide, selling Scriptures and preaching the gospel, and going over much ground new to Protestant missions. In most cases he went alone and, no doubt, incurred a certain amount of both hardship and danger. He was too much absorbed in the work to think about personal risk, and firmly believed he would be protected while doing his duty. In this spirit, for instance, he forced his way into Wei-hien on his first visit, through two lines of soldiers drawn up to exclude him. He was a very tall man, of unusual appearance, which struck a kind of awe into the Chinese.

In August, 1869, his brother James was murdered near Tientsin. Shortly after his brother's death he went home on furlough,

* Some fifty miles S. W. of Shanghai.

leaving China in November, 1869. While at home he published *Journeys in North China*, and also gave lectures and addresses on China. In 1871 the University of Glasgow conferred on him the degree of Doctor of Laws (LL.D.), and at the end of the year he returned to Chefoo to inaugurate and take charge of a station for the (Scottish) United Presbyterian Mission, in addition to his Bible work. In the former he was associated with the Rev. John Macintyre and Dr. W. A. Henderson; and in the latter with Messrs. Robert Lilley and W. H. Murray, who has since been ordained and is now in Peking, where his work for the blind is well known.

Dr. Williamson stayed in China a little over eight years on this occasion, from the end of 1871 until the beginning of 1880. The events of these years were journeys in 1873 and 1874; the failure of Mrs. Williamson's health and her return home in 1876; the famine in 1877, and in the same year the first General Missionary Conference at Shanghai. He wrote several books in Chinese during this period, and contributed to Dr. Young J. Allen's paper, the *Wan Kwoh Kung Pao.*

In 1880 he went home for a short holiday, and came out again for two years. In May, 1883, he visited Scotland for the last time, not leaving it until September, 1885. It was during this time that he worked up and helped to found the *Book and Tract Society* for China, which he afterwards developed in 1887 into the *Society for the Diffusion of Christian and General Knowledge among the Chinese.*

Once more, after thirty years' interval, he took up his quarters in Shanghai. He spent the summer months in Chefoo, and here, in August, 1886, his wife died, in whom he lost the thirty-one years' partner of his life and work. He survived her almost exactly four years, and during the remainder of his days was greatly engaged over the Diffusion Society, and was also deeply interested in the second General Missionary Conference, held at Shanghai in May, 1890. It is possible he overtaxed his strength, for he died three months later at Chefoo, after a short illness. In spite of his venerable aspect, which seemed that of a man nearly fourscore, he was only sixty at the time of his death.

He never wavered in his love for China, and through life cherished high hopes of both the land and its people. The country, from its size and natural wealth—especially mineral—he held to be one of the most important in the world, and in many ways he had a great opinion of the Chinese, believing earnestly that when the leaven of Christ's gospel had done its gracious work, the millions of this vast and ancient empire would rise to an honourable position among the great nations of the earth, and triumphantly show forth the glory of God.

ALEXANDER WILLIAMSON'S SUMMARY OF DATES.

Born—December 5th, 1829.
Went to College—1849 or 1850.
Ordained—early in 1855.
Married—April, 1855.
Sailed for China—May, 1855.
Arrived at Shanghai—September, 1855.
Broke down and was invalided home—December, 1857.
Returned to China—December, 1863.
Worked in Chefoo and journeyed for Bible Society—1864 to 1869.
Returned to Scotland—November, 1869.
Published *Journeys in North China*—1870.
Received LL.D. degree from Glasgow University—1871.
Returned to China, as joint member of U. P. Mission and the National Bible Society—1871.
Published *Life of Christ* and other works, between 1871 and 1880.
First General Missionary Conference—1877.
Went home on short leave—1880.
Back in Chefoo—January, 1881.
Went home again—March, 1883.
Remained at home working at the *Book and Tract Society*—from 1883 to September, 1885—which he united with the *Diffusion Society* in 1887.
Arrived at Shanghai—November, 1885.
Went north to Chefoo, Peking, etc.—April or May, 1886.
Death of Mrs. Williamson—August, 1886.
Second General Missionary Conference at Shanghai—May, 1890.
Death, aged sixty—August, 1890.

Further information about 1855-57 could be got from Drs. Edkins and John; and about the years from 1864 to 1869 from Dr. Corbett, Chefoo, and Mr. Lees, Tientsin. From 1871 on to the end, Mr. Richard would know *as much* as anyone."

So much from the pen of his only daughter.

It was the great privilege of the writer to have known Dr. Williamson intimately in the early seventies in Chefoo, and the friendship formed then lasted till his death in 1890.

Dr. Williamson was a very remarkable man; one of the tallest men in China and broad in proportion. Once seen it was impossible to forget his striking personality. In intellect he stood also among the giants in China. Within two years after his arrival in China he translated a book on botany.

At the weekly meetings held during the winter months in Chefoo there were few in which he did not make some remarks.

But no matter how often he spoke he rarely ever repeated himself. He always stimulated by fresh thoughts on the problems before us; so that it was a liberal education to listen to his remarks. The great problems which occupied the attention of the leading thinkers of the age, such as Tyndal, Spencer, Darwin, Huxley, Wallace, Weisman, were the problems that occupied his attention too. The newest books of these men always adorned his tables. Nor were his studies confined to Western thought, his remarks showed that he was also conversant with the thoughts of the leading Chinese authors.

He had grand conceptions of Christianity. It was with him not some fetish tradition handed down by the fathers in such a shape that he dared not change its outward expression to meet new conditions. He dived deep into the philosophy of the Christian religion. He saw it to be the pre-eminent cure for all the ills of the human race and he showed how it met the need of all men in infinite ways. As he pondered over the adoption of Christianity by the Chinese, he saw rising up before him a wonderful race, second to none in the future development of mankind.

He had also a "grand" (to use a frequent adjective of his) conception of the Providence of God in nature, in history, and in the solidarity of all classes and of all the human race. We stand or fall together. One loves to linger over his grand personality and his grand ideas, but our space is limited. His life might he viewed in three aspects, viz., as a traveller, as a student, and as a practical man.

As a traveller he went over all North China and made excursions into Manchuria and Mongolia—a considerable enterprise in those days when he was one of the pioneers in all these parts. During that time he had opportunity of studying the immense natural resources of the country and how poorly the people developed them, and his *Travels in North China* was a distinct gain to our knowledge.

As a student he took a keen interest in almost every branch of science—geology, astronomy, chemistry, physiology, medicine, philosophy, and comparative religion were all laid under tribute in the different books he wrote.

As a practical man he was the means of pushing on mission work in various ways. He advocated medical and educational work in common with all the leading missionaries, but he took the lead in some lines. He strongly urged the U. P. Mission, of which he was the first missionary in China, to have a strong mission in N. China. To-day the Scotch and Irish Presbyterians occupy the whole of Manchuria and are among the most successful missions in the whole empire. As an agent of the Bible Society he strongly urged the necessity of adding brief explanatory notes to the Bible in order to make it intelligible to the general reader. After much opposition

for many years the battle was at last won, to the greatly increased usefulness of Bible Societies in China. In 1877 he became the Secretary of the *School and Text Book Series.* Largely through his instrumentality this committee, on which were Dr. Mateer and Dr. Fryer and other eminent educationalists, a fine list of text-books was prepared in Chinese by the leading educationalists. Maps, diagrams, etc., of great usefulness were also procured, which are still of great use to the Educational Association of China. In connection with the School and Text Book Series he founded *the Book and Tract Society* in Scotland in December, 1884. But in 1887 he founded the *Society for the Diffusion of Christian and General Knowledge among the Chinese* as the representative of the Book and Tract Society of Scotland. In connection with this idea of furnishing general knowledge he published valuable articles in the *Wan Kuoh Kung Pao.* He published several valuable books in Chinese, such as *Natural Theology* (which was reprinted and used as a text-book in Japan.) *Life of Christ, Ancient Religions, What a Nation Needs*, the *Influence of Christianity.*

All these books deal with questions which are of extreme interest to every intelligent Chinaman. Thus though our esteemed friend passed away ten years ago there remain enduring monuments of his great service to the mission cause in China in many lines. There was an inspiration given through his writings in the *Missionary Recorder* and in those in the Records of the *General Missionary Conferences* of 1877 and 1890. But very strikingly are we indebted to him for the explanatory notes added to the Bible, for the *School and Text Book Series*, for the *Society for the Diffusion of Christian and General Knowledge among the Chinese*, as well as for his Chinese books which still circulate widely among the Chinese.

SCHOLARSHIP IN MISSIONARIES.—There has been lately in India a renewed interest in studying the life, character and work of Henry Martyn. The feature brought to prominence is his zeal for the translation of the Scriptures. About the year 1808, he mentions eighteen languages of which he has grammars or dictionaries, or both, and he writes for more. Henry Martyn, with the aid of Mirza Fitrut translated the New Testament into the great Urdu or Hindustani language and the work passed immediately into use. Then William Bowley, a man of mixed extraction, born and reared in the country and familiar with the speech of the people, took the book and brought it down to pure village Hindi, within the reach of the peasant class. Furthermore, years after the death of Martyn, it was found that, by the aid of Mirza Fitrut, he had also made almost an entire version of the Old Testament, and left it behind on his departure from India in 1811. The scholarship of this ardent young man, it is conceded, lies at the basis of all later study and revision, resulting in the complete and satisfactory production of the Urdu or Hindustani Bible for eighty millions of India's people.

The Meaning of the Word 神.*

BY REV. C. W. MATEER, D.D., LL.D.

INTRODUCTION.

THE question concerning the terms for God and Spirit in Chinese has two distinct aspects, the one theological, the other philological. The theological aspect has chiefly to do with the term *Shangte* 上帝, and turns on the question whether or not its use involves any complication with idolatry. The philological aspect has chiefly to do with the term *Shên* 神, and turns on the question whether it means *god*, or *spirit*. The object of the present essay is to discuss the latter question, and, if possible, contribute the data which may lead to its settlement.

The protracted discussions of past years may be regarded as clearly showing two things. First, that either the word god, or the word spirit, is wanting in the Chinese language. If words for each of these ideas existed ready to hand, it is not credible that so intelligent a body of men as are the Protestant missionaries in China, should have failed to discover them. Or, secondly, the term *Shén* 神 must have something anomalous about it, that it has thus puzzled the whole body of missionaries for so many years. Missionaries have gone to nearly every heathen nation on the face of the earth, and have used the languages of these nations to teach them Christianity and to translate the Bible, but nowhere, save in China, have they found any serious difficulty in deciding on the proper word to use for God. The word *Shên* doubtless means either *god* or *spirit*. The question is, which does it mean? It is in the highest degree improbable that it means both god and spirit, in the true and proper sense of these words. It has been said that in some of the barbarous languages of the South Sea Islands the same word is used in both these senses. Whether or not this be strictly true, is an open question. But in a cultivated language like the Chinese, such an anomaly is scarcely credible. Such a usage could not exist

* This essay, the first part of which is printed herewith, was begun over a score of years ago; the subject being suggested by the discussions then going on. The work was kept in hand, as time offered, for a number of years. An extensive search was made in Chinese literature, and over thirteen thousand illustrations of the use of *Shên* were collated and indexed. The pressure of other duties compelled the author to lay the work aside uncompleted, and so it has remained until this time. The essay is not written in a controversial spirit, but rather to determine if possible by an exhaustive examination of its uses, the real meaning of the word *Shên*. The spirit of controversy has happily subsided, but the need of information and investigation has not ceased. Being precluded by circumstances from carrying the essay to completion at the present time, the author has yielded to the repeated requests of the editor to have it printed in its present form in the RECORDER, hoping, if life be spared, to complete and publish it by and by in a different form.

without the one word becoming, in fact, two distinct words. There is no evidence, however, that the word *Shên* has two distinct and independent senses. It is not read in two ways, as are many words with double meanings, nor do Chinese dictionaries classify its meanings under two heads. Even if it had these two meanings, it would be necessary to decide which is the primary and more natural one, and adopt it in Christian usage. Christianity cannot use one word for both these ideas. The attempt to do this would lead to endless confusion and embarrassment, both in translating the Bible and in teaching its doctrines. How in this case could we express such fundamental ideas as "God is a Spirit," or "the Spirit of God," etc.? Christianity must have *both* these words and have them in such form that they can be clearly distinguished.

The great obstacle to union in the use of the terms for God and Spirit, is the different views taken of the meanings of the word *Shên*. The presence of this term in any proposed basis of agreement is fatal to its success. One man understands it to mean God, and so uses it, and another understands it to mean spirit, and so uses it. Between these there can be no accommodation, for no man is willing to use a word in a sense which he does not believe it possesses, and which is, at the same time, inconsistent with the sense which he believes it *does* possess. Neither can any basis of agreement exclude this term, for manifestly it is the most conspicuous and important word in the religious vocabulary of the Chinese, and as such can by no means be entirely rejected.

Much has been said, from time to time, as to whether the term *Shên* can be "Christianized for God." This, however, is not the fundamental aspect of the question. The first thing to consider is, does *Shên* mean god, or does it not? If it does not, then why talk of Christianizing it for God? If it does mean god, and is *the* word of the language which conveys the idea of divinity, then why should there be any serious question as to the possibility or propriety of Christianizing it. It is indeed true that *Shên* is somewhat handicapped by the fact that the Chinese language has no regular plural form, or any article by which the one can be distinguished from the many. The difficulty, however, does not lie in the meaning of the word, but in the imperfection of the language—a difficulty that is much more felt by foreigners than by Chinese. I cannot but regard it as a matter of the very highest importance that in giving Christianity to the Chinese, we should designate the true God by that word in their language which means god. And being profoundly convinced that *Shên* conveys to the Chinese mind the same fundamental idea that θεος did to the Greeks, and *deus* to the Romans, and that god did to our own heathen ancestors, I have felt

constrained to lay before the public the results of an exhaustive examination of the term *Shên*.

DEFINITION OF TERMS.

The question concerning the meaning of the term *Shên* lies between the words *god* and *spirit*.* It is therefore of prime importance that we keep clearly in mind what is meant by each of these words. The two words, God and Spirit, are closely connected. All nations have believed their gods to be spirits, not necessarily spirits without bodies. Hence to all objects of worship the two terms are equally applicable, and on this account their meanings are liable to be confused. Let us then both *define* and *distinguish* them. It should first be noted, however, that since the dawn of Chinese history, when *Shun* upon ascending the throne offered sacrifices to "the Supreme Ruler, to the powers of nature, and to the hundred *Shên*," the Chinese have been *polytheists;* hence it is vain to expect that their word "God" should answer to the Christian and monotheistic word God; and in point of fact no one has ever maintained this concerning the word *Shên*. We are therefore quite justified in taking, not the definition of the Christian word God, but rather the ground idea of divinity as it exists in the minds of polytheists, and which is common to all heathen nations.

The fundamental idea of divinity is that of *an intelligent being having superhuman power over nature and authority to reward and punish men*, and who is therefore regarded as a proper object of religious worship. In general, any being who is worshipped is a god.

The fundamental idea of spirit, or a spirit, is that of *an intelligent being without form or bodily shape*. Christianity has defined a spirit to be immaterial, but heathenism has never advanced further than invisibility, or the absence of bodily form.† Spirits have indeed other attributes, differing in different cases, such as power, wisdom, knowledge, goodness, wickedness, immortality, etc. Such attributes, however, are accidental, not fundamental and distinctive, as are those of *intelligence* and *invisibility*.

Comparing the two words we see that *god* expresses rank in the scale of existence, while *spirit* expresses the mode of existence;

* The fact stated is sufficiently evidenced by the published writings of the leaders of both sides in the discussions of former years. Bishop Boone, in his essays, maintained that *Shên* meant God properly and generically, and Bishop Russell and Dr. Happer followed in the same line. On the other hand, Dr. Legge and Dr. Medhurst contended that *Shên* meant spirit properly and generically, and uniformly so rendered it in their translations from Chinese into English. Later, Dr. Chalmers, in his "Questions of Terms, etc.," undertakes to show that *Shên* corresponds with the English word *spirit* throughout almost the whole range of its uses.

† In giving this definition, I am not to be understood as either affirming or denying that the Chinese have in their language a generic word for spirit. I am here simply defining the word spirit as it is understood in a language which *has* this generic idea, and which idea it has been contended the word *Shên* contains.

to be a *god*, is to have certain prerogatives and powers; to be a *spirit*, is to have intelligence without visible form. Metaphorical and figurative senses have not been included in the above definitions, because the question turns primarily on the words god and spirit, used *generically*, of living beings. The figurative sense of a word is secondary, and depends on the primary sense. It may throw light on the word indirectly, but is not to be included as a part of the primary meaning. For the correctness of these definitions and distinctions, appeal is made to general usage, and to the authority of lexicographers and writers on theology and history. According to its common acceptation, the word *god* has in it two primary ideas, and a third proceeding necessarily from them. The primary ideas are power over nature and authority over men; and that which proceeds from these, and is based upon them, is worship. History shows that all heathen nations have attributed to their gods superhuman power over nature, regarding them as able to send thunder and lightning, wind and rain, to overturn mountains, cause light and darkness, famine and fruitful seasons, etc. They have also regarded them as the judges of men's actions, having authority to bestow rewards and punishments, happiness and misery. And beings supposed to have these attributes, all heathen nations have called gods, and have worshipped. *A worshipped being* is a correct, though not an exhaustive, definition of a god, for men will not worship a being who is not supposed to be able to grant the petitions they offer. Webster's definition fully accords with these ideas, viz.: "An object of worship, a being conceived of as possessing divine power, and to be propitiated by sacrifices, worship, etc." He also defines polytheism as "the doctrine of a plurality of gods, or invisible beings superior to men, and having an agency in the government of the world." Cudworth in his Intellectual System, defines god, according to the sense of pagan theists, to be "An understanding being, superior to men, not originally derived from senseless matter, and looked on as an object for men's religious worship." Mosheim says: "In my opinion he alone believes in a plurality of gods, who not only admits the existence of many beings more powerful, more noble, and more excellent than mankind, but inculcates that men ought to pay a certain homage and offer sacrifices to these beings." These authorities fully sustain the correctness of the definition given above.

The word spirit in its literal and personal sense includes three ideas: first, life; second, intelligence; and third, invisibility. These three things are essential—*these and no more* Any invisible intelligent living being is a spirit. Webster defines spirit as "Life, or living substance, considered independently of corporeal existence;

an intelligence conceived of apart from any physical organization or embodiment." *

Johnston, quoting Locke, defines spirit as "an immaterial substance, an intellectual being." Our Saviour gives expression to the universal consciousness of mankind when he says, "A spirit hath not flesh and bones as ye see me have." Spirit is often used of the human soul. Two of Webster's definitions refer to this use. It does not follow, however, that soul and spirit are synonymous terms. The one is specific, the other generic. A soul is *human* spirit. Webster also gives a number of metaphorical and figurative senses to the word spirit. These, however, do not directly concern the present question, which is not whether certain metaphorical uses of the word spirit in English do or do not correspond to certain metaphorical uses of the word *Shên* in Chinese, but whether the primary and generic sense of the word *Shên* corresponds to the primary and generic sense of the word spirit. It should be specially noted that the word spirit is strictly generic and simple, as is the Christian use of its Greek and Latin prototypes *pneuma* and *spiritus*. It means simply a *living, invisible intelligence*, and *nothing more*. It predicates nothing of moral character. A spirit may be good or bad, and be none the less a spirit. It predicates nothing of power. A spirit may be weak and impotent, or it may be almighty, and be none the less a spirit. It predicates nothing of rank or dignity. A spirit may be the highest living being in the universe, or the lowest, and be none the less a spirit. Spirit has in it the idea of intelligence, but it predicates nothing of the *degree* of that intelligence. The lowest degree of intelligence satisfies the demands of the word spirit just as well as the highest. Hence it is that although gods, angels, devils, and the souls of men and beasts are all spirits, yet neither god, angel, devil, nor soul, can by any proper use of language be said to mean *spirit*. All will allow, I think, that the above authorities and analysis fully sustain the definition given of the term spirit.

CHINESE AUTHORITIES.

The authority in this investigation is the whole literature and language of the Chinese people. The question being the meaning of a word, no preference should be given to one book over another. Religion, philosophy, history, poetry, and fiction, are all of equal authority. I say *language* as well as literature, for there is no

* Originally the word spirit meant simply breath, and its use to signify a living being is, strictly speaking, a metaphor. This original sense is now almost or quite obsolete in English. The metaphorical or derived sense has quite taken its place, and become, in fact, the proper and literal meaning, insomuch that a considerable number of new metaphorical senses are built upon it as a primary. On this account, I have not noted Webster's first two definitions, which refer to the original literal meaning.

reason why the language of common life, especially the proverbs and popular sayings of the people, should not be just as good authority, on such a question as this, as the purest classic. In fact, if we consider the nature of the inquiry, there is good reason to assume that the common usage of the people is of *more* weight than the abstractions of philosophers; the spontaneous language of ordinary life, than the artificial *Wên-li* of the classics. If there be any word which belongs to the people, it is the word *god*. I shall, therefore, feel free to cite as pertinent to this question every kind and class of Chinese literature, together with well known proverbs and common sayings of the people.

DIVISION OF THE SUBJECT.

CLASSIFICATION OF USES OF THE WORD SHÊN.

In order to get a satisfactory view of the meaning of the word now under consideration, it will be necessary to classify its uses and examine them separately in order. It will be found that it has the *three* following uses, which form a classification at once natural and comprehensive.

I. *It is used in a personal sense of the numerous invisible beings worshipped by the Chinese.*

II. *It is used in an impersonal sense of the divine soul or mind of the universe.*

III. *It is used in a semi-personal sense of the souls of men and beasts.*

Of these three, the first is the original and primary sense; the other two are derivative and secondary. Besides these there are a number of metaphorical and figurative senses, all of which are based upon, and derive their significance from, one or other of these.

I propose to consider these three senses in order.

I.

SHÊN USED OF INVISIBLE BEINGS.

In determining the meaning of *Shên*, its use as applied to invisible beings is of prime importance. Upon it the question of meaning *really* turns. The other uses have a relative importance, and are essential to a full discussion of the meaning of the word, but in *this* usage lies the primary idea of the word, which virtually involves and carries with it all secondary ideas. On this account, I propose to give special attention to this first division, and shall ask the reader's indulgence while I draw out in detail the superabundant proof that *Shên*, when applied to invisible personal beings, means *god* and not *spirit*. It is not felt that all, or even half of the following proofs are really *needed* to establish this position; but, because the

opposite opinion has been supported by influential names, and many have strong preconceived ideas which are hard to overcome, I have thought it worth while to draw out all these different proofs in order to show how various and abundant is the evidence at command. The whole question lies between the words *god* and *spirit*, and I propose to conduct the examination with this idea distinctly in view. Both words have been carefully defined, and to these definitions I shall strive to adhere.

I. WORSHIP.

That Shên means god and not spirit, is shown by the fact that it is the common term by which the various beings worshipped by the Chinese are known, and is the only word in the language which classifies them as such.

That all the gods which the Chinese worship are, in a *general way*, called *Shên*, is a fact patent to all who are acquainted with their religious language and ideas. It is fully as comprehensive in this respect as was *theos* in Greek, or *deus* in Latin. The Greeks had demons, and nymphs, and satyrs, and furies, to all of which, upon occasion, the term *theos* was applied. The Romans had fauns, and muses, and furies, to all of which the term *deus* was applied. The Chinese have *Ti* (帝) and *Ch'i* (祇) and *Kwei* (鬼) and *Fu* (佛), all of which they worship, and to all of which, upon occasion, the term *Shên* is applied. The proof that all these classes of worshipped beings are called *Shên* is so abundant in Chinese books, and in the common usage of the language, that it would scarcely be necessary to set it forth were it not that the fact has at various times been called in question, or at least it has been denied that the occasion of applying to them the term *Shên* was the occasion of worshipping them.

In Chinese books the common and often recurring classification of the gods whose worship is a part of the state ritual, is *T'ien Shên* (天 神), *Ti Ch'i* (地 祇), and *Jên Kwei* (人 鬼). This classification is held by the Chinese to be exhaustive of all worshipped beings. The correlated terms *T'ien Shên* and *Ti Ch'i* are sometimes used in the singular, and are then equivalent to *heaven,—god*, and *earth-god*, or goddess. At other times they are used in the plural, and are then equivalent to the *gods of heaven* and the *gods or goddesses of earth*. The proper rendering of *Ch'i* is no doubt *goddess*. The Chinese have no masculine or feminine terminations. They express the feminine either by using a different word or by prefixing the qualifying term *Mu* (母) for animals, or *Nü* (女) for persons. We never, however, find in the state ritual such a combination as 女 神, nor is it found in other books save as applied

occasionally to deified women. Add to this the well-known fact that the Chinese universally represent heaven as male, and earth as female, and it will be seen that *Ch'i* evidently means goddess. This fact is of itself enough to show its relationship to the word *Shên*. A woman is as much human as a man, and a goddess is as much divine as a god. The Chinese dictionary in defining the *Ch'i* says that they are *earth gods* (地 神), and still more conclusively the ritual addresses the earth goddess as *Shên*, and speaks of her divine (*Shên*) seat or throne.

The *Jên Kwei* (人 鬼) are the souls of deified men,—ancestors, heroes, etc. The term is generic, indicating their origin, but not implying that they are to be worshipped. Hence in the ritual, when the form of worshipping them is prescribed, they are never called *Kwei* (鬼), but always *Shên*. The tablet or altar in front of which the worship is offered, is uniformly spoken of as *Shên Wei* (神 位). The term *Kwei Wei* (鬼 位) is not found in a single instance in the whole ritual, and I do not think it can be found in any Chinese book, tablet or inscription, for the reason that a *Kwei* is not worthy to sit on a throne, and is not regarded as a proper object of worship. I venture the assertion that there is no temple in China, no matter how insignificant, in which the god who fills the middle seat is spoken of and addressed as a *Kwei*. Even though in other circumstances a *Kwei*, yet *here* he is a *Shên*. The *Kwei*, as a class of individual beings, are inferior ; they are servants. In one point of view, they are untitled or uncanonized souls ; in another, they are constables and messengers to the *Shên*, and as such they are sometimes propitiated, and their good offices sought as are those of underlings in a Yamên. Paper money and incense are burned at certain seasons to the wandering *Kwei* who have no posterity, or have had no burial; but no prostrations are made nor prayers offered. The burning is not properly worship, but simply by way of deprecation and charity. It has sometimes been asserted that the general class of *Shên* does not include *Shangte* (上 帝), save in so far as the word *Shên* means spirit; that as a class of worshipped beings, the *Shên* constitute an inferior order. This idea is based chiefly upon the numerous passages in which *Shangte* is first mentioned, and then the hundred gods (百 神), or some similar term. From this it is inferred that *Shangte* is different from the *Shên*, the latter forming a lower class. It should be observed, however, that the conclusion does not follow from the premises. The term hundred gods (百 神) is nothing more than a convenient collective term for the other beings worshipped at the great sacrifices. They are, of course, inferior to *Shangte* in rank, because *Shangte* is the highest god in the pantheon, but they are

not a different class or species, any more than the Emperor is of a different species from his officers. He and they are alike MEN, and *Shangte* and the 百 神 are alike GODS.

Similar forms of expression are found used with reference to Zeus, thus :—

1. Zeus surpasses gods and men.—Homer.

2. Yesterday Zeus went to Oceanus, to the blameless Ethiopians to a banquet, and with him went all the gods.—Homer.

3. O Zeus and gods.—Plato.

That the term *Shên* is constantly applied to *Shangte*, is beyond controversy, but the question as to whether it characterizes him as a *god* or simply as a *spirit* involves at once the whole subject now in discussion, and cannot of course be specially entered into in this connection. It is sufficient for the present purpose to note the following facts and illustrations :—

In the ritual of the present dynasty *Shangte* is several times spoken of as *Ti Shên* (帝 神), *the sovereign god.* His tablet is spoken of as his *Shên Wei* (神 位,) *divine seat or throne,* just as are those of all the rest of the beings worshipped. In the form of prayer addressed to *Shangte*, the closing formal address uses the term *Shên*, and raises it above the line in the same way as is done with the title *Shangte* at the beginning.

天 神 則 上 帝 及 五 帝 也.

The gods of heaven are Shangte and the five Rulers.

天 神 之 大 者 曰 昊 天 上 帝, 其 佐 曰 五 帝. 五 經 通 義.

The greatest of the heavenly gods is the imperial Shangte, and his assistants are the five rulers.

三 神, 上 帝, 太 山, 梁 父 也. 文 選.

The three gods are Shangte, the T'ai mountain, and Liang Fu.

皆 上 帝 諸 神 之 賜 也. 文 獻 通 考.

All (these blessings) are the bestowment of Shangte and all the gods.

鄭 康 成 以 上 天 之 神 凡 六, 昊 天 者, 天 皇 大 帝, 五 帝 者, 太 微 五 帝. 王 肅 曰, 天 惟 一 神, 以 五 帝 爲 次 神, 而 儒 附 奠 者 多 胡 據 而 爲 說 云. 文 獻 通 考.

Ching Kang-ch'êng regards the gods of heaven as being six in all, viz., imperial heaven, the great and sovereign ruler of heaven, together with the five rulers known as the five rulers of the North Pole. Wang Su says that heaven is only one god and that the five rulers are inferior gods. The literati, however, generally agree with Ching Kang-Chêng.

郊 之 神 莫 尊 于 上 帝. 詩 經 体 註.

Of the gods worshipped at the border sacrifice, none are higher than Shangte.

The first of the above sentences expressly enumerates *Shangte* as *one* of the heavenly or superior gods. The second states distinctly that *Shangte* is the greatest of the superior gods, while it classes him with the five others who are his aids. The third, in defining the expression "the three gods," enumerates *Shangte* as one of them. The fourth associates *Shangte* as acting with all the gods in the bestowment of blessings. The fifth discusses the question, whether heaven is a hierarchy of six gods of whom *Shangte* is one, or whether it is a monarchy with one god who is *Shangte* and five subordinate assistants. The last is a sentence frequently met in classical comments, which, while asserting that *Shangte* is the highest of the gods worshipped at the great sacrifice, classes him distinctly with the other as a *Shên*.

The above extracts, which might be multiplied to any extent, are quite enough to show that *Shangte* is one of the class of *Shên*, not distinguished from the others save in that he is the highest—the head, in fact, of the Chinese pantheon, as Zeus was the head of the Greek pantheon, or Jupiter of the Roman. It has been asserted with some confidence that Buddha is not ranked as a *Shên* by the Chinese. In the RECORDER for March, 1877, the editor, Mr. Wylie, asserts that 佛 *Fu* is not found in the 神仙鑑 or "Cyclopedia of Gods and Fairies" and that the *Fu* as a class are especially distinguished by the Chinese from their *Shên*. He indeed admits that the *Fu* are included under the *Shên* in a loose way of speaking, but says that in this case *Shên* is used "simply as a spiritual, not as a worshipped being."

It will not be difficult to prove to every impartial student of this question that *Fu* is called and ranked a *Shên* in the sense of a worshipped being. In the first place, however, Mr. Wylie is mistaken in supposing that the 神仙鑑 does not mention *Fu*. In two editions which I have examined, he is distinctly mentioned and a full account given of his birth as follows :—

西域竺乾舍衛國摩耶夫人於前辛卯歲見霞光陡起感而有孕，懷二十二年不產，至癸丑歲老君昇遐見時度已至，因夫人晝寢從兜率天降神乘曰精投入摩耶口中.摩耶夢中見一六牙白象，夫人欣然悅之張口吞於腹，時四月八日夜半左手攀枝嬰兒剖右脇出.夫人不少傷害.生時大地震動五色光貫於太微.是月恒星不見，墜地便周行七步目顧四方，分手指天地作六獅子吼聲曰兩大之間獨我爲尊.有二龍神降，一吐冷水一吐温水沐浴金軀，放大智光明照十方世界，地湧金道華，捧雙足有三十二相八十種好頰如獅子，皮不受水，手足背齃鏁毛悉，句上生名曰悉達多.

In Hsi Yü, in the kingdom of Chu Kan Shêy Wei, was a woman named Măyă. It came to pass in the year Shên Mao that she saw a bright cloud suddenly rise before her, and was at once so affected that she became pregnant. She carried the child twenty-two years in her womb, and it was not yet born. At length in the year Kwei Ch'in, the venerable prince, ascending to the distant heaven, perceived that the appointed time had come. As Măyă was sleeping during the day, he descended from Tushita, riding upon a beam of light, and entered into her through her mouth. Măyă in her dreams saw a six-tusked white elephant, and being enraptured with it, opened her mouth and swallowed it. This was the eighth day of the fourth month. At midnight the child, holding in his left hand a branch of a tree, cleft open his mother's right side and came out; she not feeling any pain, nor having any wound. At his birth the whole earth shook, and a beam of variegated light extended to the north star, and during that month the stars were not seen. As soon as he touched the earth he made a circuit of seven steps, looked to the four points of the compass, pointed with one hand to heaven, and with the other to the earth, and with the roar of six lions said: "Of all between the two great ones (heaven and earth) I alone am exalted." Two dragon gods, one spouting cold water and the other warm water, descended and bathed his golden body. The intelligence and radiance of his countenance flashed to the ten regions of the world. A stream of golden light issued from the earth around his feet. He had thirty-two marks (of distinction) and eighty kinds of excellence. His jaws were like those of a lion, his skin shed the water, and in his hands and feet were distinctly traced, in fine interwoven lines, his birth name, Hsi Toă.

Then follows a full account of Buddha's life, in which he is repeatedly called *Fu* as also by his full name 釋迦牟尼 Shâ-kya-mu-ni. This *Shên Hsien T'ung Chien* is a chaotic mass of mythological stories, without a shadow of order or method, and hence perhaps it came to pass that Mr. Wylie overlooked Buddha. The author of the work, however, did not overlook him, and as the supposed omission of Buddha from this Cyclopedia of Gods and Genii was cited as a proof that Buddha was not a *Shên*, the undoubted fact that his name is included, will, I suppose, be taken as a proof that he *is* a *Shên*. There is plenty more proof, however, as the following citations abundantly show:—

1. 西方有神名曰佛 史記.

In the west there is a god whose name is Fu.

2. 帝聞西域有神其名曰佛. 因遣使之天竺求其道. 通鑑綱目.

The Emperor heard that in Western lands there was a god whose name was Fu, and he therefore sent messengers to India to seek for his doctrine.

3. 佛者戎狄之神，不足以屈天下之主. 通鑑綱目.
Buddha is a barbarian god, not worthy to command the reverence of the ruler of the empire.

4. 神卽佛. 佛卽神不過中外字音之不同耳. 西遊眞詮.
God is Fu and Fu is god; the only difference is that one word is foreign and the other Chinese.

The examples are more than sufficient to prove the point that Buddha is a *Shên*. The fourth example makes *Shên* and *Fu* synonymous in the most emphatic terms. Can any one affirm that *Shên* is used in the sense of "spirit" in this sentence? In the second sentence, also, the fact that there was such a *Shên*, led forthwith to the conclusion that there was connected with him a *doctrine*, that is, rules of conduct and forms of worship. What could show more plainly than this, that the word *Shên* was understood to include the idea of worship? It may be added, that in the ritual of the present dynasty (大清會典) there is a form of ceremony for bathing the image of *Fu* and sacrificing to him, in which he is expressly called a *Shên*, and his throne is five times called his divine (Shên) seat; 神 being in each case raised above the line after the Chinese manner of doing honor to the name of a person. That *Fu* should be distinguished from the native gods is to be expected, nor is it inconsistent with what is said above. In such cases, *Shên* is used eminently for the native divinities as distinguished from Buddha, who is a foreign god. The doctrines and worship of *Fu* have peculiarities distinguishing him from the native gods, which lead to his being sometimes placed in contrast with them. Thus we have such as the following:—

1. 若是神圖佛像，背面必有標題. 琵琶記.
If it were a picture of a god or an image of Buddha, there would certainly be an inscription behind it.

2. 帝晚年深信佛道鬼神. 通鑑綱目.
The Emperor in his last years had great faith in the doctrines of Buddha and in the gods.

3. 大悲平等是佛，正直無私是神. 信心錄.
To be merciful and condescending is (the nature of) Buddha, to be upright and without selfishness is (the nature of) the gods.

If there be any anomaly in such language, it would be just as great on the supposition that *Shên* means "spirit." It would then prove that Buddha is not a spirit, which is proving too much.

[*To be continued.*]

Impressions of the Late Ecumenical Missionary Conference.

Held in New York, April 21, May 1, 1900.

BY DR. D. Z. SHEFFIELD.

THE purpose in arranging for the great Conference was to advance the interests of mission work throughout the world. Many subordinate purposes contributed to this general end. Such a gathering would bring together many missionaries from their diverse fields of activity to meet each other face to face and to compare their varying conditions and methods of work; would give the officers of mission boards an opportunity for intimate consultation with the missionaries and with one another, on the varied and difficult themes of mission work; and would bring the missionaries, with other leading workers, into close and protracted contact with ministers and prominent representatives of churches, who should return to their places to kindle in the hearts of others the new missionary enthusiasm that had been awakened in themselves.

It was sought in the Conference to give a just and proportional representation of all Protestant Christian organizations in the addresses, papers, and discussions. To this end a large General Committee was appointed, representing all denominations, to prepare the program of meetings, fix topics, decide order and places of meetings, and invite writers and speakers. It was realized in advance that the success of the meetings would depend upon the wisdom of the general preparation. To accomplish this work thoroughly many sub-committees were appointed, each with its special theme to develop and set in place. These sub-committees reported to the General Committee, and it was not until after many meetings were held, with endless modifications, that the completed program was ready to be given to the public. The purpose of the General Committee was to give a true account of the status of mission work, and a healthful, unbiassed discussion of mission problems. It would be too much to say that there were no instances of undue pressing of individual ideas, or of ideas held by a restless minority, but the total impression of the meetings at their conclusion was that of a broad catholicity and a high order of mutual respect for convictions that might not always move on parallel lines, but were candidly expressed as deductions from reflection, or were the outgrowth of experience.

The Christian public was carefully informed some months in advance of the scope and purpose of the Conference, and preparatory meetings were widely held throughout the churches of England,

the United States, and Canada. These meetings were addressed by missionaries, secretaries of mission boards, pastors, and other Christian workers who had special knowledge of missions and interest in their extension. The church periodicals did their part in arousing an interest in the coming Conference, and during its sessions the daily press gave extended and accurate reports of the proceedings. At the conclusion of the meetings Ex-president Harrison said that no subject of political interest could have commanded such absorbed attention and held such a multitude of people together for so long a time. It was estimated that during the ten days' sessions not less than one hundred and fifty thousand different people were in attendance.

Auxiliary to the Conference was a missionary exhibit, held in the Y. M. C. A. buildings close at hand, under the supervision of Rev. H. P. Beach, with a large company of assistants. This exhibit consisted of an endless variety of objects gathered from mission fields, illustrating the social condition of nations and tribes among which missionaries are laboring, and in many ways showing the transformations wrought by Christianity. These rooms were open to visitors during all the sessions of the Conference, and there was an overflow of from four to six thousand a day inspecting these objects of interest brought together from the ends of the earth.

The ten days' sessions included two Sabbaths. A special committee arranged for missionary addresses on these Sabbaths in the churches of New York, Brooklyn, and in many cities and villages within a circuit of fifty or sixty miles. Thus several thousand churches in which hundreds of thousands of Christian people met for worship, were brought into living relations with the great central Conference.

The enthusiasm of expectation had already reached a high degree of intensity, and throughout the series of meetings it never abated in quantity, being gradually transformed into the enthusiasm of appreciation and appropriation. This prepared and growing interest on the part of listeners was a constant inspiration to speakers, and as the great problems of mission work were discussed in order, each theme seemed to glow with a life and intensity of meaning that was in strong contrast to the careless listening to such themes that is the not uncommon experience in Christian churches.

It was arranged that the meetings should be held in Carnegie Hall—seating over three thousand people—and in eight or ten contiguous churches. The opening meeting was held in the great Hall on Saturday afternoon. Ex-president Harrison presided, and gave a written address, setting forth in a statesmanlike manner the world's need of the work of Christian missions. Dr. Judson Smith, chairman

of the General Committee, gave an eloquent address of welcome, followed by addresses in response by representatives of the delegations from England, Germany, Australia, and from Dr. Jacob Chamberlain as the representative of the mission body.

The evening session was arranged as a national welcome to the Conference. Ex-president Harrison again presided. The great Hall was filled to its utmost standing capacity, and it was discovered that with real effort at condensation four men could survive in the space usually claimed by three! The introductory address of Ex-president Harrison was in an easy off-hand style, much enjoyed by the audience. President McKinley was received with great enthusiasm. His bearing was that of a self-poised, cultured, Christian gentleman. His address was short, and written. He evidently did not forget that it would be read in the morning papers throughout the United States. His presence was an endorsement of the purpose of Christian missions. The paper might have dwelt less upon the generalities of the benefits of civilization in which Christianity has its place, and spoken more of the essential work which Christianity seeks to accomplish. There is no conflict of ideas among the great branches of the Christian family as to the ultimate goal of Christian teaching and life; and no Christian man need fear that he will be misunderstood in giving definite articulation to his conviction that the Christ-life must stand central in the life of the world before its evils can be healed. Governor Roosevelt was received with even greater enthusiasm, if possible, than President McKinley. He was evidently a little off his base in making a missionary address, but he is an outspoken Christian gentleman, and one who seeks to fit his deeds to his words;—and his words were all looking in the right direction, though they were a little lame in getting into line.

On Monday morning two great meetings were held, which were addressed by chosen speakers on the fundamental subjects of the Source of Authority in establishing Christian Missions, and the Purpose to be accomplished in their Extension. Among the distinguished speakers was Hudson Taylor, who spoke on the Source of Power in Mission Work. He spoke with his usual simplicity and directness, and impressed the audience with his quiet earnestness, but his voice was not equal to the demands of the huge Hall. This was true from day to day, happily with only a minority of the speakers. The desire in the audience to hear all that was said was so imperious that "louder, louder" would ring out from different parts of the house until the speaker was clearly using all the voice that was at command. In two or three instances the listeners were patient with a weak-voiced speaker for a time, but finally drowning him and

bringing him to a stand-still with acclamation. Among these unfortunates was a missionary who was speaking to the edification of such as could hear, and the excluded half were restively forbearing. He was describing the transformations in India that could be credited to the work of missions. The refrain "not long ago" was sounded out with a voice that all could hear, but what happened "not long ago" did not appear to a portion of the listeners. When this refrain occurred for the fourth time a wind of merriment swept the audience. The speaker was stunned at the unexpected outburst, and when quiet was restored, started again on his discourse with, "not long ago." The wind now swelled to a tornado, and the speaker wisely concluded his remarks without further reference to the past!

In the afternoon ten sectional meetings were held, giving a survey of the leading mission fields. China is a world in itself, and ten report-meetings would not have been sufficient to give an adequate impression of the extent and character of the work. The speakers on China were not uniformly happy in what they chose to present, or in the style of presentation. One speaker lost ground by forgetting that intelligent listeners desire to be instructed, and not to be astonished; and that the surface wonders of contact with heathen life have been told too often to command interested attention except as touched with a deft hand and hung as a fringe about some central subject of intrinsic interest.

Important papers were read on the subject of the Selection and Training of Missionaries. There was less divergence of views developed in the discussions than there is divergence of practice among the mission Boards. Spiritual qualifications were emphasized as of first importance, and following these, balance of character, and good intellectual training. One writer, formerly a missionary, in a specially incisive paper, expressed his judgment that the best interests of mission work required a more careful discrimination or sifting of applicants than had been the general habit of the past. He urged that thorough culture should be added to spiritual qualifications. Missionaries should also be gifted and versatile men and women, since they were to guide the native church in the midst of difficulties and perplexities, and must set the gauge of Christian life and determine the form and quality of mission work. If all missionaries were angels in character and conduct there is no doubt that their good would be evil spoken of by men who are unable to understand the motives that rule their lives; but missionaries are most ready to acknowledge their defects, and are anxious that succeeding laborers should bring with them a higher order of endowment and preparation. The missionary returning to his native land

is often made to feel that there is a quality of insincerity in the reception given him by the leaders of the church. He often listens to a type of adulation that leads him to question his own identity. But the error is corrected in due time, when he discovers that he is better appreciated as a living specimen of an ideal class of men, about whom eloquent addresses may be made, than as a speaker who is for himself to tell the story of his work. The fear that missionaries will make tiresome addresses is not without some ground in experience. The remedy lies in the direction of improving the quality of such addresses, that as a class missionaries may come to be at a premium rather than at a discount among the churches.

The subject of evangelistic work was rightly given a central place in the program, and was discussed in able papers. The part that native Christians were to have in this work was not forgotten, but the important problem of producing such workers was not discussed with the completeness that the subject demanded. Much emphasis was placed upon native self-effort, and with that idea to the front, too much must not be said in the line of doing the work for the native church, in preparing its leaders, that it ought in due time to do for itself. The prominent thought was that evangelistic work should be made so living and glowing that converts should from the first be fired with a high purpose to win others to the Christian faith. Such men and women were to keep to their original callings and closely identify themselves with their people in their habits of living, and thus in their humble lives, adorned with simplicity and earnestness, they would do better work than if they were lifted out of their original condition by a foreign education, accompanied with habits of living that removed them from the condition of the people. The opportunity was not given for an adequate answer to be made to these representations. The ideal on the mission field is usually not the actual, and converts out of heathenism, without the slow process of edification in the new life, are usually imperfect representatives of Christianity and propagate what they have received from the low level of their own lives. Without native leaders of profounder knowledge and deeper experience of the spiritual things of the Christian life than such men have gained, the native church in its formative period will crystallize about imperfect ideals of Christian living, and the future growth of the church will be hindered by its spiritual sluggishness.

The subject of Christian education was broadly discussed, showing a growing appreciation of its importance as a factor in mission work. The truth was emphasized that the right end of education was ethical rather than intellectual, and that mind and

heart are best educated together. Children and youth, young men and women, for the best development of their powers should live in a Christian atmosphere at school as well as at home and at church. It was further emphasized that on mission fields the work of education is essential to the best efficiency in the work of evangelization. It gives a breadth of knowledge of Christian truth and a discipline in the use of the powers of the mind not otherwise secured. The Christian education which missionaries have received does not weaken their sympathies with the humble and ignorant, but rather makes them wiser in adapting truth to the intellectual and moral status of their listeners. Wise Christian education on mission fields will produce the same results. It is sometimes complained that in Christian lands higher education, and especially in theological schools, chills the spiritual life and disqualifies for the best efficiency in Christian work. If this criticism is just, the antidote is not less education, but education on truer lines that shall qualify for a higher order of work. The real question on mission fields is not as to less or more education, but as to the type of education that yields the highest results. When a young man or woman holds central in thought the life-purpose to use the entire measure of acquirements to the honor of God and the good of men, we need not be anxious as to the question of ability to adapt themselves and their message to the condition of those whom they seek to benefit. Such men and women will teach Christian truth on broader lines and give a nobler example of Christian living. than will others who have only received for themselves that limited measure of Christian life which their undeveloped capacities could appropriate.

The subject of theological education on mission fields did not receive adequate emphasis. Missionaries and Christian leaders who have their thoughts centered in evangelistic work have still a few steps to take before they meet with thorough cordiality their educational brethren, and adequately appreciate the help that they are waiting to give to evangelistic work. General education on mission fields under the powerful impulse from the growing emphasis placed upon education in Western civilization, is commanding more and more attention; but theological education, which has its end in the growth and edification of the church, is in partial measure neglected, and for various reasons,—the pressure of evangelistic work,—the feeling that an educated ministry is not needed by the first generation of converts to Christianity,—the fear of doing too much for the native church, and thus hindering it in its growth towards independence,—the forgetfulness of the truth that a strong and symmetrical Christian character is both a divine and a human product. A cultured, consecrated Christian ministry cannot come too early in

the history of any church. Missionaries can produce such a ministry parallel with their evangelistic work, the two forms of activity sustaining the happiest interrelation, if they duly appreciate its urgency. No body of native churches without such leaders has entered upon its final stage of independence and is fitted to stand alone as a living, spiritual autonomy.

On the subject of Principles and Methods of Self-support the Committee which arranged the program selected writers and speakers who were known in advance to favor the ideas that the Committee desired to have placed before the public, and one speaker criticised the Committee with deserved severity in Carnegie Hall, with the approval of the great audience, for exploiting an idea and not giving opportunity for opposing views to find expression. The idea thus pushed to the front was that denominated "The Nevius' Method of Mission Work." The principle broadly stated was to use no foreign money for the direct support of native churches, or native Christian workers. The "old method" in the free use of foreign money was represented as uniformly unfortunate in results. The method was stigmatized as "coddling" the native church and as a "hot-bed method." It was assumed by these speakers and writers that where native churches did not support themselves from the first it was because missionaries unwisely bore for them burdens that they were able to bear for themselves, and ought to be taught to bear. The missionary should teach little companies of Christians to care for their own worship, selecting their best man for leader and doing his work without pay until the native church was able wholly or in part to relieve him from secular duties. Such a method may seem ideally wise, but missionaries must do their work not under ideal conditions. They never need native help more seriously than during the first period of five or ten years of breaking ground. There is then no native church to give support; and when work begins to strike root and produce fruit, there is the greatest need of men to follow opportunities into new fields. Foreign money, wisely used, can produce native workers as they cannot otherwise be produced; it can initiate, conserve, and develop work as it cannot otherwise be accomplished. It was pointed out in the discussion that the principle of no use of foreign money except for the support of foreign agents, was found, on careful examination of given fields, to be subject to many important exceptions; the missionary giving with the left hand what he denied with the right. Foreign money was used in Dr. Nevius' work—in support of a few trained assistants, who gave him important help in the supervision of scattered churches in gathering leaders of the local village congregations into Chefoo for a free class of winter study—and in private contributions

for the help of local churches in building houses for worship or for other uses. Attention was called to the fact that the "old method" so sharply condemned was, after all, the working method in most mission fields, and the representation that it was uniformly pauperizing the native churches and nourishing a mass of sordid native workers, was in the face of abundant proof that churches thus helped were steadily growing in the power and disposition to do for themselves, and that a long list of the most consecrated and efficient Christian leaders had accepted the Lord's money through the channels of the gifts of foreign Christians until such times as there were raised up native churches to give them support. There is real danger that mission work will suffer by the over-exploiting of extreme ideas by zealous secretaries who think they have discovered "the science of missions" and missionaries who enjoy the thought that they see more deeply than their brethren into the problems of developing a vigorous native church. Consecrated money distributed by consecrated hands and used by consecrated men, need not be named either foreign or native. It is the Lord's money, and will do His work in a manner acceptable to Him. Let missionaries, in the face of special conditions that environ them, work steadily towards the creation of a self-supporting church by the best methods at command, without undue regulation from the end, and the best hopes of all will be finally realized. It was a fortunate circumstance that Dr. Mateer's Review of Dr. Nevius' Method was at hand, and many copies were distributed among the members of the Conference. Dr. Mateer is generous in his representation of the methods and results of the work of his associate, but he points out with precision and clearness the defects of the system which Dr. Nevius is made to represent.

The program on Woman's Work for Woman was wrought out with great care and thoroughness, and the result was highly satisfactory to all who enjoyed the meetings. Among the grand series of evening meetings which the writer enjoyed in Carnegie Hall none made so abiding an impression as that conducted by the women, with exclusively women speakers. It was a surprise that their voices had so great carrying power, and very little of what was said was lost by the vast audience. Among the half dozen very admirable addresses that of Miss Singh, of India, was most highly appreciated. Not that she spoke better than others, but she was a pure Hindu, and appeared dressed in the costume of her country. She spoke with a clear, strong voice, with modesty and self-command and in the use of faultless English. The charm of what she said was emphasized by the fact that she was herself an illustration of the uplifting power of Christianity. Ex-president

Harrison, in his closing address before the Conference, said that if he had given a million dollars to the work of foreign missions, and the result had been to produce only one Miss Singh, he would not ask to have his money returned. All honor to the noble company of Christian women whose hearts of love are inspiring the church with a more earnest purpose and a more devoted enthusiasm in carrying the light and life of Christianity to those who are sitting in darkness.

The subject of the production of a Christian literature on mission fields was discussed before a large and interested audience. One English secretary, who had visited India, represented that the Christian literature in that country produced by missionaries must soon be superseded by the products of the native pen. The paper called out responses from missionaries laboring in India, and in the discussion it was pointed out that Christian literature in India, as in other mission fields, was not the single product of missionaries; rather was it the dual product of missionaries and native assistants; the former contributing the substance and the latter the literary dress. It was seriously questioned whether the present, or the immediately succeeding generation of native Christian scholars, can equal, much less excel, the work of missionaries in sympathetic co-operation with native assistants. Christianity stimulates the power of creation and construction, while heathenism dwarfs that power. Heredity and education have fitted missionaries for a type of literary work which native scholars can only attain to when their own lives have been enriched by at least a short legacy of Christian heredity. The status of Christian literature in Japan will illustrate this contention. Native Christian scholars are disposed to exclude missionaries from the field of literature, and the missionaries have yielded more than they are aware to this feeling. In proportion to their numbers they are doing less literary work than are their brethren in China. The Christian scholars of Japan are not doing the substantial literary work that ought to be done, and in spite of the fact that the national transformation of China has hardly begun, while that of Japan is making rapid advances, a permanent Christian literature is being created much more rapidly in China than in Japan.

Many other topics of interect were discussed that must not tempt to an undue extension of these impressions. Dr. Knox discoursed on Confucian Cosmogony with great eloquence, and in a manner that would have been highly pleasing to Confucian scholars, but leaving such listeners as were acquainted with the errors of that system with a sense of being over-filled with that which did not satisfy. Dr. Barrows gave Christianity its supreme place among the

religions of the world, but he found more in other religions that contribute to enrich the thought of the world, and help to advance civilization, than missionaries are able to discover.

The spirit of good fellowship was so cordial throughout the meetings that some speakers advocated a federation of all denominations in mission work, with one huge central Board of Administration. There is great attraction in the simple fact of bigness, and the modern business tendency towards corporations and trusts reacts upon the churches, and so spiritual work must also be run by a great central dynamo!

President Angell, of Michigan University, formerly United States' Minister in China, discussed before the Conference in an able paper the problem of the Relation of Missions to Governments. Upon one point special emphasis was given, that when Christian governments have imposed treaties upon alien nations, by which they seek to bring such nations into line with modern international intercourse, such nations should be made to feel the sacredness of treaties, and should be called to account for every violation, and this in the interests of political and social progress and of peace among the nations. There is an important application of this principle in international relations with China. A treaty was imposed upon China requiring that protection should be given in the propagation of Christianity, both to foreigners and natives alike. If Western nations had steadily required of China a faithful observance of this treaty, China's reconstruction in government and society would have been much in advance of its present status, and the recent terrible chapter of wickedness and suffering would not have been written.

After reserving to one's self the liberty of judgment as to the merit of theories discussed, and methods advocated, the total impression of the series of meetings was that of success beyond the highest hope in preparation. Never was the great theme of Christian missions more broadly, thoroughly, and enthusiastically discussed, and never did a succession of great audiences listen to discussions with greater interest and sympathy. The results will be revealed in the future history of mission work. Meanwhile Christian workers may take courage in the thought that the theme of missions stands central in the activities of a living, growing church. A subject that can fire the hearts of tens of thousands of Christian men and women during such a sustained series of meetings will continue to fire the hearts of the best representatives of the church of Christ, until the purpose of the Master is realized in the gathering together of nations and races into one spiritual body, of which He shall be the head.

*The Hand of God in the Siege of Peking.**

BY REV. A. H. SMITH.

FREDERICK the Great is said to have inquired of his chaplain what he considered to be the proof of the authenticity of the Bible. The chaplain replied, "The Jews, Your Majesty." Should any one ask what is the evidence of a Providence which watches over the affairs of men, the compendious answer might well be, "The Siege in Peking." Instead of submitting the case to argument, it is better to confine our attention to a few outline facts.

I. The preservation of the lives of the foreigners in Peking before the Legation guards arrived.—There is probable, but not certain evidence that the Grand Council held a meeting at which the question of exterminating all Occidentals in Peking was discussed, and nothing but the vacillation of Prince Ch'ing seems to have delayed the act.

II. The arrival of the Legation guards by the very last opportunity.—Had they come two days later, the utter and irreparable ruin of the railway, and the general blaze throughout the country, would have prevented them from coming, as it prevented Admiral Seymour a few days later. This would have insured the massacre of every foreigner at once.

III. The immunity from attack while foreigners were unaware of their serious peril.—Many were scattered in distant parts of Peking, and some even at the Western Hills, as if nothing were wrong. They were gathered in by the 8th of June; the largest party of all, about twenty-five in number, travelling without escort thirteen miles from T'ung-chou through a region seething with animosity to foreigners, not only without attack, but with no threatening symptoms of any sort.

IV. These Americans just mentioned with others to the number of seventy, took refuge in the large premises of the Methodist Mission, where for a period of twelve days they were in a state of semi-siege, a time which was a most important rehearsal of the coming period of far greater trial. An elaborate organization was at once effected, committees of many kinds chosen, fortifications and defences begun, sentries mounted, the Chinese Christians drilled and armed, so that when the whole body of foreigners assembled at the British Legation, and the British Minister desired the active co-operation of the Americans, the whole machinery was in order,

* An address delivered at a union thanksgiving service, held in the British Legation, Peking, Sunday morning, August 19th, after the arrival of the relieving army. (Note.—The manuscript of this address was sent to Shanghai within a few weeks of the time of its delivery, but seems to have been lost in the mails, a fact which was not discovered until long afterward.)

and it was only necessary to slip the belt on the wheel and it began to work.

V. The safety of the native Christians.—When the sudden murder of the German Minister led to the order that all foreigners should repair to their Legations, nothing was said in regard to the native Christians. They were regarded as outside the sphere of influence of the Ministers, who took no action in regard to them at all. To many they were an unconsidered and a negligible quantity. Largely through the agency of the lamented Prof. James, who was killed at the very time of the entrance of the Christians to the palace which he had helped to secure for them, they were graciously and marvellously provided for at a time of dire extremity, in the Su-wang-fu. Little as most of us realized it at the time, this palace and its grounds were absolutely essential to our salvation. Without it the British, Spanish, Japanese, French, and German Legations could not have been held. Without the services of the Chinese Christians, the work of defence could not have been prosecuted. "Except these abide in the ship, ye cannot be saved."

VI. In round numbers there were probably three thousand persons to be fed during the siege, exclusive of the many hundred marines. Many foreigners came into the Legation, as did nearly all the Chinese, without any provisions whatever. It was inherently improbable that any considerable food-supply could be obtained within our lines for a siege of unknown duration. Yet in a grain-shop on Legation street was discovered between fifty and a hundred tons of wheat of this year's crop, recently arrived from Honan. Besides this there were mountains of rice, white and yellow, Indian corn, pulse, and much else. All the shops in Peking dealing in foreign goods were within our lines, and their stores were immediately available, and during the whole siege were absolutely essential. There was a large supply of ponies for the races, as well as mules, most of which were consumed for food, and nearly all the remainder were needed for hauling, grinding grain, etc. The food for all these animals was supplied as remarkably as that for men and women. Considerable sorghum and beans were discovered, and a huge pile of millet-straw, close to two dwelling-houses which had been burned, one on each side of the straw, which was not disturbed. Many old residents of Peking were surprised to find that the water of the eight wells in the British Legation was of great excellence, and it was abundantly proved that it could be safely drunk without being filtered or boiled. While there were heavy drafts on these wells during the great fires, they never once failed us. The fuel supply was absolutely unlimited, though had it been absent, nothing could have taken its place. We were surrounded by hundreds of

thousands of pounds of coal, which had only to be brought a short distance. Wrecked buildings afforded all the kindling needed and abundant timbers for fortifications.

VII. Miscellaneous supplies were got at the foreign store, and clothing for many foreigners, who had not even a change of garments, at tailor shops near by. One of the greatest and most imperative and constant needs was material for sand-bags, of which perhaps 50.000 may have been made. At first Legation curtains, damask table-cloths, and any and every fabric obtainable was used. Later the supply from the foreign stores and from Chinese sources seemed literally inexhaustible, and to the end never gave out. From Chinese dwellings within the lines, or taken in, were procured enormous quantities of clothing most useful for the destitute Chinese Christians, until their wants in all directions were amply supplied, and much was sold at auction for their benefit. Materials for the defence were discovered in many places, notably in a blacksmith's shop, where was obtained an anvil, bellows, smelting-pots, and, best of all, an old Chinese cannon, which proved invaluable. It was mounted on an Italian carriage, loaded with Russian shell, refilled by the British armourer, charged with Chinese powder, and fired by an American gunner—justly termed the "International Gun." In many shops and houses were found brittannia ware to the extent of several cartloads, much of which was used in making balls for the cannon and shot for an Italian one pound gun, besides many bullets. Of all the miscellaneous stuff which came to hand, very little proved amiss in the end.

VIII. The restraining hand of God upon the Chinese.—When foreigners came into the Legations, and everything was in a chaotic state, the Chinese might readily have annihilated the whole body at a blow. While the Chinese held the city wall, they could easily have made every Legation uninhabitable if they had used the right means. Rifle shots alone would have been sufficient. Then they adopted well-chosen plans to burn the British Legation by the spread of fires set on the outside. Of these attacks three were fierce, persistent, and dangerous in the extreme. Yet in the end they not only all failed, but we were in every case left in a stronger position than before. More than once the wind suddenly veered about, saving us from what appeared to be imminent destruction. Buildings which sheltered the enemy and which might spread fires in our Legation limits, being removed, we were better protected. The destruction of the Han-lin-yuan was the greatest blow to Confucianism ever delivered, and was the means of extending our line of defence a considerable distance, the position being later made almost impregnable. More terrible than all else was the threat of mining. This

we know to have been actually begun in two places, and perhaps elsewhere, one in a building in the Carriage Park, one on the wall near our most advanced post to the west. Why were these mines never finished?

The Chinese might at many different times have made a sudden and violent attack at a weak point, from which it would have been difficult to defend ourselves, the lines being very long and the defenders few. Had we been attacked by European or Japanese troops, they would certainly have crept down the edge of the Canal in the dark, where our rifles could not command them, and have rushed the front gate. Only two days before the siege was raised, was a platform completed for the planting of a gun to prevent this, but owing to the greater peril elsewhere that gun was never mounted there. A few hundred Chinese, willing to throw away their lives to ensure the capture of the Legations, would have taken them at any moment during the first month of the siege. Why was it never done, or even attempted? The Chinese were in some way kept from following up the principal advantages which they gained. At the very beginning of the siege nearly all the Legations were abandoned in a panic, but the Chinese did not enter, and the positions were reoccupied. At another time the Americans abandoned the city wall, but the Chinese did find it out until too late, and it was at once retaken. When the new battery had begun to play on the house in the south stable-court, a few shots threatened to bring the house tumbling down. Rifles attacked the battery, and it was withdrawn and never replanted there.

At a later date shells were thrown into the house of the Chinese secretary in a way to threaten the whole Legation, as well as that one dwelling. Again the rifles assailed the gunners, and after five shots the battery was withdrawn permanently. Time after time when the gunners appeared to have got the exact range, the shelling ceased. The very last night of the siege the shells were most destructive, but only ten shots were fired, and the next day the gun was gone. The most terrible engines of destruction were rendered comparatively harmless. It has been estimated that between a million and a half and two million bullets must have been discharged at us. In some of the earlier attacks, when we appeared to be surrounded by several thousand foes, there seemed to be 134 shots a minute, or more than two a second. Yet excluding men at the loop-holes, only three or four persons are known to have been injured by these bullets in the crowded British Legation, where there were probably never less than 800 persons on an average, and sometimes over 1,000. One marine was killed in this way and two or three others wounded, and the last day of the siege two civilians were

scratched. After the relieving force had entered the Legation, the only injury received by any lady took place. No child was hit, though the yards swarmed with them. Careful count shows the number of shells and shot fired at all the Legations during the siege to be about 2,900. In the British Legation it is believed that no one not on duty at the loop-holes was ever really injured by any one of these, although a few Chinese were hurt by bricks knocked down by cannon balls. Hundreds of solid shots fell in the Han Lin courts, in the Ministers' houses, and in other crowded places. Why were these innumerable missiles so harmless? For a long time there appeared to be from twelve to fifteen guns playing at once. Thirteen bomb-proofs were laboriously dug out, but so far as is known not one of them was ever entered to escape from a shell.

IX. The restraining hand of God in warding off disease.—The overcrowding was excessive, the conditions most unwholesome. Orientals are impatient of sanitary restraints. Whooping-cough, measles, typhoid and scarlet fevers, as well as small-pox have all been experienced during the siege by both foreigners and Chinese, but there was no contagion to speak of and no epidemic. What an opportunity for the development of Asiatic cholera! Bad and insufficient food has caused considerable mortality among Chinese children and the aged, but in general the vital statistics have been extraordinary. There was no known case of heat-stroke, and for this latitude the weather throughout was phenomenal. The physicians available for service were exceedingly numerous and skillful. One of the most intelligent patients declared that in no hospital in the civilized world would better care and more tender nursing be secured. Many lady doctors laid aside all professional etiquette, and were content to act simply as nurses. Under the circumstances, the percentage of losses in the hospital cannot be considered large, especially among so many serious cases.

X. The Lord sent a spirit of confusion among our enemies, who feared us far more than we feared them. Their most savage attacks seemed designed to prevent us from making sorties, which they exceedingly dreaded, and tried in every way to prevent. On our part there was a spirit of unity rare to see. Greek, Roman Catholic, and Protestant Christians fraternized as never before. We represented every country in Europe, except Turkey and Greece, besides three in Asia, and the United States. What a Noah's ark! Yet the thought of Plato and the hint of Cicero concerning 'the common bond' which links the whole human race was seldom more strongly felt, realizing the idea of Paul that we are all members one of another. Amid political and military jealousies this fact will remain a precious memory. The harmony of the defended was well

matched by the bravery of their defenders. In all these things we see the hand of God in the siege in Peking. In many of its aspects it is fully and comprehensively anticipated in Psalm cxxiv, especially the 7th verse, which was sent home as a telegram the day after the relief came. We honor the living for their heroism in defending us. We cherish the memory of the brave dead. But most of all let us thank the Lord who has brought us through fire and water into a healthy place.

Japan to the Front.

BY REV. H. LOOMIS, AGENT A. B. S.

AFTER the capture of Shimonoseki in 1864 by the allied fleet two young men were appointed by the Japanese authorities to negotiate with those in command of the combined forces and arrange terms of settlement. One of these was Hirobumi Ito and the other Kaoru Inouye.

Both of these young men were full of patriotism, and ambitious to promote the welfare of their country. What they then saw of the foreigners convinced them that Japan was far behind other nations as a military power, and it created in their minds a desire and purpose to go abroad and study the condition of things in other lands.

At the risk of their lives (as no Japanese were then allowed to go abroad) they went to England, and reached London as entire strangers and with only one dollar between them.

Providentially a Christian merchant (Mr. Hugh Matheson) heard of these two waifs and took them into his own house, where they were treated with great kindness and consideration. For two years they studied diligently, and saw continually the practical results of the Christian religion as exemplified in the daily life of this noble man. Neither of them professed Christianity; but the influence of such a godly life made an impression that was deep and lasting.

Both returned to take an active and prominent part in the revolution which resulted in the establishment of a government with the rightful Emperor at the head.

The history of Japan since that period has been very largely influenced, and in fact, to a considerable extent moulded by these two men. Count Inouye has long been recognized as one of the ablest and best statesmen that Japan has produced. Marquis

Ito has risen through various grades, and in all of these rendered most valuable services to his country. Twice he has been called to fill the office of Premier; and now he enters it with increased honour for a third term. It is fortunate, in this period of the history of Japan, that a man of such marked ability and broad and liberal views has again been called to the highest and most important position in the gift of the Emperor. He has the confidence of his own people and foreigners alike, and under his direction the future course of Japan is surely forward.

As an indication of what will be the attitude of the *régime* just established it is significant that it was by the approval and assistance of Marquis Ito that a copy of the Bible was presented to His Majesty.

Another fact of interest is that Marquis Ito strongly opposed the regulation of the educational department which prohibited religious teaching in any of the schools, and these restrictions have now been practically removed. The result of the discussion will probably be a greater interest in the study of the Bible than before.

That Japan is progressive is further shown by the law passed by the last Diet which forbids the use of tabacco by persons under twenty years of age. This regulation will likely be of much benefit, because the use of tobacco has been so universal that it has been a serious injury to the youth of the country. That such a law has been enacted is an evidence that the Japanese are wide awake to the welfare of their people and are determined to remove every hindrance to their progress.

But the most remarkable and important item of progress is a recent enactment of the department of Home Affairs whereby freedom of action is secured to such women as have entered upon a life of shame. Hitherto the letter of the law and the practice were quite at variance; and it was ascertained by some of the missionaries and native Christians that restraint was being employed to such an extent that the whole system was practically a sort of slavery. It was proved that however great was the desire of a girl to abandon a career of vice there were so many obstacles in the way that she was absolutely precluded from asserting her independence or even communicating with those who might assist her to do so.

By the new ordinance any person placing obstacles in the way of a woman who desires to apply for a release shall be liable to a fine of twenty-five yen or to twenty-five days' imprisonment; and a woman need only present herself at the nearest police office and make her application to obtain her freedom. It is said that

the effect of the new legislation and of the liberty thereby conferred on the inmates of brothels will be to break up the system.*

Fifty thousand persons will thus be enabled to abandon the wretched lives that they have hitherto been leading, whenever they choose. They are already leaving in such numbers that their employers are in despair, and have made most earnest efforts to get the enactment modified or rescinded. But the step has been taken, and there is no possibility of going back now.

The recent outbreak in China has brought Japan to the front; and it is the uniform testimony of all concerned that she has performed her part with such credit and success as to entitle her to the highest measure of gratitude and esteem. A writer on the subject has truly said: "Nothing has been more impressive in the late military and political action of the various powers in China than the part taken by Japan." We can use no other word than to call it magnificent. She has stood side by side with the great nations of the Western world, prompt to do her part, bold without arrogance, quick but not heady, while her soldiers have been brave and steady and her generals able and resourceful. Altogether her bearing has been worthy of a great nation.

It is thus demonstrated beyond all question that in the future history of the east, Japan is destined to take a prominent part. It is then a question of the greatest importance what is to be her policy in the conduct of her own government and also in her intercourse with other powers. We are glad to believe that Japan will stand side by side with Christian nations for the extension of that which is noblest and best.

* It is reported that 428 inmates left their quarters in Tokyo between September 5th and October 28th, and nineteen houses, being unable to pay their taxes during October, were closed by the authorities.

The Student Volunteer Movement has secured Dr. and Mrs. F. Howard Taylor, of China, for special service among the colleges and universities of the United States and Canada during the current academic year. Dr. Taylor will work among the medical colleges, and Mrs. Taylor among the colleges for women. Since Dr Taylor received his degrees from London University, he has become a member of the Royal College of Physicians of London, and a Fellow of the Royal College of Surgeons of England. Mrs. Geraldine Guinness Taylor is the author of "The History of the China Inland Mission" and "In the Far East." She was one of the most acceptable speakers at the Volunteer Convention in Detroit in 1894. Dr. and Mrs. Taylor reached New York on November 11th, and began their work the following week in Philadelphia.

Educational Department.

Rev. E. T. Williams, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

Educational Work Indispensable.

BY REV. T. RICHARD.

THERE is no antagonism between educational, evangelistic, literary, and medical work in the mission field. There may be difference of opinion as to their *relative value*, but none exists in the mind of any intelligent man in regard to the necessity of all four departments in a complete mission organization. The aim of them all is one and the same—to turn men from dead idols to faith in the living God, to impart truth, to practice love and pity for human suffering; in short, to follow our Lord Jesus in the salvation of the world. But it is impossible for one man to be highly efficient in each department. For example, if you are an evangelist travelling about from place to place making known the gospel to many people over a wide area, then you cannot educate properly, for that requires that you have your pupil with you day by day as you teach him to ascend, chapter by chapter and book by book, the ladder of knowledge. Or take medical work; if you see a hundred patients in a day it takes all your spare time to study books on medicine to keep abreast of the time in the latest discoveries of the healing art. Doing so, where are you to get time for books on the wonderful truths of the gospel that you desire to impart to your patients? You would require to keep abreast of the time in religious science as well as medical science. Therefore some one must devote all his time to state the gospel, in the latest and most powerful form, and to show how it has affected all the institutions of all the leading nations of Christendom, and how it is now transforming the great civilizations of India, Java, China, and Japan. By having the most skilful physician the writer of books can point to him as one of the highest examples of medical skill in the world, and by having the most skillful literary man as colleague the medical man in his turn may point him out as one of the highest examples in religious literature. In the same way the evangelist may point to his educational colleague and say that his ordinary students understand the laws of God in the forces of nature throughout the universe far better than the highest philosophers of all lands in the past, and the educator

can tell his students that the evangelist is the herald of the grandest truths that were ever sounded forth in towns or villages of any land. Well may he say that the evangelist's message is worthy of the angels of heaven having announced it first to mankind, and that it has lost none of its glory to-day, but far transcends all we knew before, just as our knowledge of things to-day far transcends the knowledge of them in the past.

Just in proportion as we understand the value and relation of each department of mission work do we discover that this division of labour is essential for the successful carrying out of this as of all great undertakings ; for by this division they not only become reconcilers, but advocates of the necessity the one of the other.

Take the matter of government. China has its six Boards. Lacking any one of these the whole nation would be thrown into confusion. As nations advance in civilization their departments of government are increased, till some nations have over forty departments. And the highest statesman is not he who confuses them, but keeps them apart and understands and promotes each.

Take science, and you observe the same thing. The British Association for the advancement of science commenced with few departments, but they are always on the increase. The same with the American and the International Assocations. They abound in sub-divisions, for by specialising they get the highest efficiency. The profoundest student knows something of the value of each, and looks for light from each.

Take religion. It is only the men who understand the value of each school of thought in each of the great religions of the world who can give a just estimate of the value of each. It is he who has studied all religions who can best see the truth of John who spoke of Jesus Christ as the light that lighteneth every one that cometh into the world.

Take, last of all, the civilizations of the world. They are made up of many parts. The philosophy of history as viewed by a Catholic, by a Protestant, by a Christian, by a Hindoo, or by a Chinese who has eyes to see the deep things of life, is a harmonious unit working out a grand epic under the providential order of God. The one who sees most, and is most in sympathy with the divine, will see unity where many see only diversity, and co-operation where many see only antagonism.

I will close this brief paper by comparing our various departments in mission work to the departments of the army, which are brought so often to our notice in these days. There must be an arsenal to manufacture weapons and munitions of war, there must be infantry and artillery and the ambulance corps. So in a small

mission organization there must be these four departments—the literary, like an arsenal, to provide books (our mental and spiritual weapons); the evangelistic, like the infantry, to form the bulk of our spiritual army; the educational, like the artillery, to use heavy guns and shells to destroy strongholds of ignorance and superstition; and the medical, like the ambulance corps, shewing the tender heart of our religion for all bodily distress. When our missionary organization is more developed than now we shall have to form many other departments.

No analogy, however, is complete. The preacher is a form of teacher and the teacher a form of preacher; one teaches a few things and the other many things; one devotes himself mainly to the object of worship and to character, the other to all the works of God and all human duties. Again, literary work is somewhat like the architect's plan, and all other departments build according to that model. Without a plan you cannot build a house, yet without builders the architect's plan, however perfect, will give shelter to none.

So God's Spirit, knowing that no department can be antagonistic to any other, endows men with different gifts, and, according to the old familiar figure, all are members of one body and none dare say to the other, "I have no need of thee."

Teaching Political Economy in our Christian Schools.

BY. W. E. MACKLIN, M.D.

THE popular political economies of to-day are built around the theory of Malthus, which seeks to demonstrate that the powers of nature to sustain mankind are limited, while the ability of mankind to increase is almost unlimited, and, unless checks are applied, not only will the future population of the world be in a starving condition, but even standing room will not be sufficient. The positive and negative checks to this awful condition are given, such as famine, pestilence, war, late marriages or no marriages, or even more murderous means of prevention. Darwin in his Origin of Species claims to have enlarged on the theory of Malthus so as to include the whole animal and vegetable kingdom as well as man. I incline to believe that Darwin, Huxley, Spencer, and the others have a large element of truth in their claims concerning the animal and vegetable kingdoms—excepting man in the animal kingdom. The lower animal and the vegetable kingdoms are man's food supply, and naturally God made their latent powers of increase almost unlimited. Man by thought can control the reproductive forces of

nature to increase his food stuffs almost *ad libitum*. I claim that Malthus is both atheistic and anti-scientific. God orders mankind to increase, multiply, and replenish the earth. The religion of Jesus makes marriage honourable and tells us the Heavenly Father feeds us. It is wrong to teach that God has made a faulty earth, and that in this faulty earth famine and pestilence, or celibacy, or worse, are necessary to make the population fit the size of the earth. A Chinaman has lately translated Huxley on Evolution. Christian teachers might leave this kind of teaching to the agnostics, who will be active enough shortly in China, or at least teach books that will more clearly show the justice of God, to neutralize the poison. Scientifically the theory of Malthus is foolishness. If Malthus is right, science is as impotent as God is said to be improvident. Among evolutionists Spencer is not afraid of over population, as he sees that all of the lower forms of life are so much more fecund than man, and the higher the type the lower the fecund. The great chemist, Professor Atwater of America, has proved that by science man's food stuffs can be increased almost to an unlimited extent, while man's increase is much more limited. Malthus is being taught in our colleges, and if we must teach Malthus let us also teach the other side of the question.

Correspondence.

LETTER OF SYMPATHY.

To the Editor of

"THE CHINESE RECORDER."

The following letter was sent by the members of the American Presbyterian Mission in west Persia to their brethren of the same Mission in China.

The annual meeting of the West Persia Mission passed the following resolution of sympathy while in session some time ago :—

"The West Persia Mission, assembled in annual meeting at Urumia, August, 1900, would assure you, the brothers and sisters of the China Missions of our American Presbyterian Church, of our deep sympathy in the fiery trials which you have been called upon to pass through in these times. Our prayers have been with you the past weeks, as our hearts have hung between hope and fear, and we have anxiously looked for news from the great and troubled empire where you work. We share in your sorrow at the loss of precious lives from your own number. We have remembered, too, our beloved Chinese brothers and sisters in Christ, to whom the baptism of fire and blood has come so soon after the baptism with water. We rejoice with you in the steadfastness of their faith and love, and believe that their witness in enduring even unto death has proclaimed the gospel of Christ more effectually than could have been done by word. We know not, brethren, what God has yet in store, but whatever may come, be assured of our fellowship with you in the joy either of peace or of affliction, for it is written,

"Inasmuch as ye are partakers of Christ's sufferings, rejoice," and again, "The God of all grace, who called you unto His eternal glory in Christ, after that ye have suffered a little while, shall Himself restore, stablish, strengthen you."

We rejoice to hear of the comparatively settled state of the empire at present, and trust that all will work out for the furtherance of the kingdom of our Lord and Master. Trusting that I am not giving you too much trouble in forwarding this resolution to the different missions, I am,

Yours in the King's service,

CHAS. S. BLACKBURN.

URUMIA, PERSIA.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: With your permission I would draw attention to Matthew xiv. 15, but briefly. The insertion of 請, in the address of the disciples to the Lord, softens what the evangelists themselves did not seek to soften in their retrospect. They were discourteous as well as presumptuous. Theirs was not a respectful suggestion, but a rude intrusion; indeed on this occasion they did not even address him "Lord," as their wont was. They had had a long tiring day, and in the interests of their own comfort would have turned the crowd away without further care for them. A weary frame induces peevish speech. Who that knows what a hot day's preaching in China means will fail to understand the situation?

The Lord did not rebuke the disciples openly, but proceeded forthwith to give them an object lesson in His own provision for the multitude. Immediately thereafter He reduced them to such a strait that their lack of either strength or wisdom became patent even to themselves.

The intrusion of 請 obscures the record and puts the reader off the track.

Faithfully yours,

道生.

ILLUSTRATIONS USED IN PREACHING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Please give notice to missionaries, and they are requested to inform their native preachers and teachers of the same:—

Dr. J. M. W. Farnham has kindly consented to publish in his Chinese paper all illustrations that have been found useful in preaching to the Chinese. Missionaries, native pastors, and others are requested to write out in easy Wên-li or Mandarin the illustrations that they have found useful in setting forth Bible truths and forward the same to Dr. Farnham and to continue to do the same throughout the present year, whenever, in preaching or reading, a good illustration is brought to their mind.

It is proposed after a time to collate these illustrations in a permanent book form for the use of native preachers and missionaries.

It is hoped that each one will do what they can in this matter and thus the one aid the other in presenting the gospel in the most forcible way to the Chinese.

D. H. DAVIS.

WEST GATE, *Shanghai.*

NATIVE HYMNOLOGY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: All missionaries desire to see a *native hymnology* growing up in China. If we could gather

up the hymns already in existence, which were written by *natives* and put a selection of the best in the hands of the native church, it would doubtless be an incentive to others to write hymns. If we each wait for some one else to move in this matter, it will never be done. I would therefore ask all the readers of the RECORDER who know of hymns either *composed* or *translated* by Chinese Christians, to send a copy of such hymns to the accompanying address, indicating whether the hymn is original or a translation, and if the latter, the first line of the original. Also, if of special meter, or adapted to a particular tune, kindly indicate the same ; and if a new tune, a copy of the tune should be sent.

As this request is made in the hope of rendering a useful service to the whole missionary body and especially to the church in China, I trust it will meet with a ready and wide response.

I am, yours, etc.,

J. C. GARRITT.

Address :
Care of 18 Peking Road, Shanghai.

RAMABAI AND THE FAMINE.

NANKING CHINA, *January 15th, 1901.*

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have just received a letter from Mr. G. S. Eddy, of Madras, India, enclosing a letter to him from Pandita Ramabai. The letters offer such a splendid illustration of the way in which the love of Christ binds the peoples of all lands into one that I think they will not fail to touch the heart of every missionary who reads them. Ramabai is the most remarkable native woman in India. Without any resources other than her trust in God she now has 1,700 girls, whom she is supporting and training.

Yours faithfully,

F. S. BROCKMAN.

TIRAPUVANAM, SOUTH INDIA, *December 20th, 1900.*

MY DEAR BROCKMAN : I enclose a draft for the equivalent of 1,000 rupees (=452 taels). Rupees 825 of it was sent me by our beloved native Christian Ramabai, of Poona, as an offering for China. I send the sum to you, asking you to put it where there is need. Miss Grace Newton's little massacred girls sent the money which touched Ramabai's heart. Will you also let me know if you can use money in China now ?

His and yours,

G. S. EDDY.

MUKTI-KEDGAUM, INDIA, *November 14th, 1900.*

DEAR FRIEND : The money from the dear Chinese Christian girls has been thankfully received. It seems too sacred to be applied in anything but the Lord's work. Our little church is praying for the dear Christians in China, and it wishes to send a little help to them. Kindly send the money to some missionary in China to be used to help the Chinese Christians in any way that may be thought proper. This gift from the church goes with many earnest prayers to God for the Chinese people.

With love in Christ,

Yours in His service,

RAMABAI.

Rs. 825-9-6. From the tithes of the Mukti school.

Our Book Table.

Western Mandarin, or the Spoken Language of Western China; with Syllabic and English Indexes. Compiled by Adam Grainger, China Inland Mission. Presbyterian Mission Press. Price $5.00.

We heartily welcome Mr. Grainger's "Western Mandarin", published by the American Presbyterian Mission Press, and congratulate him on the thorough and very satisfactory way he has done his work. The need of such a hand-book has long been felt by students and missionaries in the west of China, and Mr. Grainger has met that need in a way that leaves little to be desired. "The work contains 3,786 characters, 112 duplicate characters, and 13,484 examples, including 401 proverbs. The examples have been taken in every case from the lips of the natives. No phrases of foreign origin—religious or otherwise—have been collected, as the student can easily obtain such from other sources." The above quotation from Mr. Grainger's Introduction gives in a few words the scope and subject matter of the book.

The examples given are arranged according to radicals, and in cases where the character for a word is known, the examples of the use of it can very readily be found. If, however, the student knows the sound of a word but not the character for it, there is an alphabetical index which gives the character, its primary meaning, and the page where the use of the word is illustrated. The list of words in common use, for which the Chinese have no character, we regard as particularly interesting and valuable. These are arranged alphabetically, and for the use of Chinese teachers Chinese characters of similar sound under the K'eo radical have been used to represent them. In addition to all this there is a list of about 6,000 English words and the pages given for their Chinese equivalent. From the foregoing it will be understood that Mr. Grainger's "Western Mandarin" is not only a very comprehensive collection of current phrases and sentences, but is also a Chinese-English and English-Chinese dictionary.

One serious difficulty for students of Chinese is, that no professedly Mandarin book published by the Chinese contains only Mandarin as it is spoken. They all contain so many bookish phrases and literary forms of expression that the foreign student can never be sure, if he uses in speaking the words he meets with in his reading, that people will understand him. It is the same in dictionaries published to assist foreigners in their study of the Chinese language. These as a rule contain more literary than colloquial phrases. Even Stent's dictionary contains many words and phrases that would be quite unintelligible to the illiterate. But the student need have no such fear about the phrases and sentences in Mr. Grainger's book. He has given us Chinese as it is spoken by the people of the western provinces. The few expressions that might be termed literary, such as are found in the proverbs or in connection with law and official affairs, are still such as are frequently used, even by coolies on the road.

But not only will those who have recently commenced the study of Chinese find Western Mandarin very useful; we also who have been longer in the land might make profitable use of it. Most of us probably use a very limited vocabulary and understand many more words than we are in the habit of using. It would be well for us now

and then to read a few pages of Mr. Grainger's book and add some of the phrases we find there to our own stock of current expressions.

Mr. Grainger has given us the language as spoken in the west, but we have heard from men quite competent to give an opinion that "Western Mandarin" contains few expressions not current in Central, Northern, and North-eastern China. This confirms the opinion we have long held in reference to the good Mandarin spoken in Szchuan. In the matter of phraseology Mandarin differs little throughout fourteen provinces; the greatest variations are in pronunciation. And, in pronunciation, we are of opinion that Chinese, as pronounced in Chen-tu and Ch'ungking, prevails over a larger area than the pronunciation of Peking or Nanking.

For this reason, since the pronunciation of Szchuan prevails so widely and among so many people, we are sorry that Mr. Grainger in his Romanization of it has not been more phonetically consistent. We wish he had modified the China Inland Mission system more thoroughly. He has rightly discarded the final *g* after *en* and *in*, put *ch* for *k* before *i* and *ü* and put *sh* for *hs*. We wish he had also put *ch* for *ts* before *i* and *ü* as we are pleased to notice Mr. Baller has done in his Analytical Chinese-English Dictionary just published. But Chinese orthography is a subject too deep and wide to be adequately discussed here. We will only say that while Western Mandarin in phraseology is more like the Mandarin of Nanking, in pronunciation it is more like the Mandarin of Peking. Besides the variations from Nanking pronunciation given above, if *ts* is put for *ch* before *a e o* and *u*, *s* for *sh* before *a e o* and *u* and *sh* for *s* before *i*, Chinese students who are interested in the matter will have a very fair idea of the pronunciation of the western provinces.

We have only to add that the work contains 800 pages, is well printed on excellent paper and strongly bound. When the next edition is published we hope Mr. Grainger will add a list of those Chinese characters contained in the book whose radicals are hard to recognize. S. R. C.

Editorial Comment.

All the civilized world joins in the mourning for the death of England's greatest Queen. She has gone quickly, and people are wondering how the world will get on without her. She ruled so quietly, so unobtrusively, that it was sometimes thought she was lacking in force of character and strength of will. But as the results of her life came to be more fully known, doubt gave way to admiration, and few could be found now who would not say that she was not only good, but also wise and powerful. Her dread of war and love of peace has led her to seek to preserve peace in all parts of her wide dominion, and for this reason, especially, the missionary body is under a great debt to her. Her benignant influence has been felt even in far away Cathay, and the righteousness of her rule has helped the work of missions in China not a little. We join in thanksgiving to God, who has given such a noble Queen, spared her so long, and permitted her to come to such a peaceful end. Take a map and go clear round

the world, marking in mourning the places over which the sceptre of Queen Victoria extended, and one is simply amazed at the number of countries, large and small, everywhere, that will go into sincere mourning for the loss of their sovereign. People of every color and every tongue and every religion will be found among them. Never before in the history of the world has there been a like spectacle.

* * *

FOR the purpose of binding the missionary body closer together, organizing better facilities for collecting missionary statistics, and rendering help in important junctures, as well as giving advice and counsel where needed, the China Missionary Alliance is being formed. We say, being formed, for not all the steps necessary to the consummation of what seems to be a very desirable organization, are yet completed. The great number of missionaries now in Shanghai has given a very fitting opportunity for taking the initial steps; and with a proper Executive Committee, there is good ground for hope that effective action will be the result. Our only fear is, that the organization being effected, Constitution and By-laws adopted, and a Committee appointed, they will wait for something to "turn up" instead of going to work to turn up something. Unless a salaried secretary is to be secured we scarcely see where the motive power is to come from that will make the organization efficient for the purposes for which it is instituted. However, we shall wait in hope, if not in confidence, and wish the new venture all success.

PROBABLY the missionary body in China has never been so belied and misrepresented as during the past few months. Before us, as we write, is a letter from one of the secretaries of one of the American missionary societies, in which he quotes a correspondent of an American paper as follows:—

"It is a singular fact that the only bloodthirsty communications received at the White House and the State Department on the China question, come from ministers of the gospel, especially from the missionaries. Forgetting the gentler teachings of Christ, they insist upon the application of the old Mosaic law in the punishment of the Chinese, an eye for an eye, a tooth for a tooth, and the utter destruction of the cities in which the wickedness has been committed"—and much more of the same sort, and even worse.

Now we suppose it is true that some missionaries who were in the siege in Peking, or who elsewhere passed through days and weeks of sufferings and torture too horrible to be described, and enough to turn their reason for the time being and leave them wrecks for the rest of their lives, may have given expression to strong sentiments about some of the guilty Chinese high in authority, like the Empress-Dowager, Yü Shen, and others, and some of them may have sent their communications to the State Department at Washington. But that the sentiment of the entire missionary body is thereby truly represented, or that the missionary body in China is moved by a vindictive spirit, we utterly disclaim, and no one who is intimate with the mis-

sionaries of China and acquainted with their spirit, would for a moment attribute to them such sentiments as those above ascribed to them.

It is true the missionaries have been free to express themselves as to what they thought wise and just under the circumstances, notably in the matter of the Resolutions, the substance of which was cabled to England and the United States; but in these we deny that there was a spirit of revenge. It was simply the expression of opinion of those who had seen most and knew best of what was going on as to what ought to be done. Because we are missionaries, are we to be debarred this right? With possibly one or two exceptions, we do not know of a missionary who has asked for the death of the Empress-Dowager. We have never heard a missionary who demanded the "lives of all the members of the Court and the wholesale slaughter of the officials of the government." And to attribute such sentiments to the missionary body, or even any considerable portion of them, is both unwarranted and extremely unjust, and will do the cause of missions no little harm.

Nor, so far as we are aware, is there any great diversity of opinion between the missionary and merchant body of China as to what is wise and just. It is possible that a *few* merchants (we are glad to say that we do not know of any) fearful that their business might be temporarily destroyed, and anxious for peace at any price, may have asked for a short-sighted and speedy settlement on any terms. But they do not represent the body of business men in China any more than the few missionaries, mentioned by the newspaper correspondent, represent the missionary body.

* * *

JUST how to answer these charges, is a difficult question, or whether it is really worth while trying to answer them at all. The old proverb says that a lie will go round the world while truth is putting its boots on, and these false imputations travel exceedingly fast. And even if the charges could be once replied to, it would not be twenty-four hours before a fresh supply would be forthcoming. Many people, alas, have "itching ears" for just such kind of reports, and hence the papers are quite ready to publish them. Perhaps the new China Missionary Alliance, when once formed and in working order, will take up the matter and make representations that will have some effect. We submit the matter to their consideration.

* * *

WE would call attention to the communication of Mr. McGillivray, elsewhere, in which he proposes to keep a record, to be inserted in the RECORDER from time to time, of works undertaken, either in translating or otherwise, with a view to prevent two or more persons laboring, unwittingly, at the same task. We know that at least three persons were working at the revision of Stent at the same time, each unconscious of the work of the other, and the work of but one has so far been availed of. By communicating with Mr. McGillivray such unfortunate

duplications and triplications may be avoided and much valuable time saved.

* * *

THE arrangements for a permanent peace *seem* to be in a nebulous condition, but we trust they are going on better than they appear to the uninitiated. Doubtless the diplomats at Peking are doing all in their power, and there is at least peace of a sort, and many of the missionaries are returning to their fields of labor; some of them at the invitation of the officials and others with their permission. Nearly everywhere they are welcomed back, and in some places where but a few months ago they were driven out with curses and threats.

Missionary News.

The Call to the Universal Day of Prayer for Students.

The General Committee of the World's Student Christian Federation at their meeting held in Versailles, France, in August, 1900, appointed Sunday, February 10th, 1901, as the Universal Day of Prayer for Students. The Committee which has appointed this day includes official representatives of the Christian student movements of Germany, Scandinavia, Great Britain, France, the Netherlands, Switzerland, the United States, Canada, Australasia, South Africa, as well as Japan, India, Ceylon, China, and other mission lands, including 1,400 student societies, with a membership of 65,000 students and professors. During the past three years this day has been observed in over thirty different countries by Christian students and by people specially interested in the work of Christ among students.

To ensure the most fruitful use of the day the following points should be emphasized:—

(1). Let the Christian students of each university and college take advantage of this opportunity both by entering into the heritage of the prayers of Christians all over the world on behalf of students, and by putting forth wise, earnest effort; and let the day give a marked impetus to the work of Christ among students. It should be characterized, as in other years, by real spiritual awakenings.

(2). Wherever practicable let the Saturday preceding or the Monday following Sunday, February 10th, be devoted by the Christian students to special meetings and to personal dealing.

(3). The prayers of the church should be enlisted on behalf of the progress of Christ's kingdom among students. To this end let the Call to Prayer, together with facts regarding the student movement, be printed in the religious papers. Let clergymen be requested to preach sermons in the interest of the spiritual welfare of students, and to call forth more prayer for students.

(4). Let the primary object of the day be borne in mind and realized: the promotion of intercession on behalf of students. The great need in all parts of the student world is that of a mighty manifestation of the power of the gospel of Jesus Christ. The Word of God and the history of the Church prove abundantly that such a work of the Holy Spirit is a direct result of definite, fervent, and believing prayer.

On behalf of the General Committee of the World's Student Christian Federation,

KARL FRIES, *Chairman*,
Stockholm, Sweden.
JOHN R. MOTT, *General Secretary*,
3 West 29th Street, New York City.
December 1, 1900.

The above call to the Universal Day of Prayer for Students is sent out with the assurance that it will be read by all Christians in China, whether directly connected with institutions of learning or not, with a deep sense of the importance and privilege of performing the duty which it enjoins. The solemn events of the past year have taught that prayer is a mighty force.

There has been no day when the Church in China stood in such need of prayer as now, especially is there need for unceasing prayer on behalf of China's students. The de-

pleted ranks of the ministry should be recruited from among their number and yet the calls to worldliness are sure to be much intensified in the immediate future. With the new and enlarged opportunities are new and increased dangers.

The history of the year in the College Young Men's Christian Association of China offers much occasion for thanksgiving to God. The year has been marked by the most striking revivals of religion which the colleges have ever known. This was particularly true of some of the colleges in the north where the baptism of the Spirit was so soon followed by a baptism of fire.

The encouraging results in Shanghai which have followed the efforts to reach the large number of students who have already graduated from college and who are now in business pursuits in the city, and the coming of a secretary to Hongkong, are distinct marks of progress in these two strategic centers.

The year has shown a decided advance over previous years in the number of students in association Bible classes. The number reported as observing the morning watch is five hundred and fifty-nine.

Substantial progress has been made in the development of the missionary spirit and effort. Two hundred and sixty students are reported as having definitely formed the purpose to give their whole lives to the work of spreading the gospel for the salvation of men.

And although our work in the north has been for the time almost wiped out, and some of our members have been called upon to witness to their faith with their lives, what greater cause could there be for thankfulness than that some of us have been counted worthy of fellowship in the sufferings of our Lord?

Let us thank God again that those whom we have lost in the flesh have by their faithfulness and heroism left us an inheritance which will rest as a benediction upon all future generations of students. Let us thank God for the words of sympathy and love that have poured in upon us from Christians in every part of the world, bearing eloquent testimony to the oneness of all believers in Christ Jesus.

In addition to objects for intercession named in the call of the federation, we would ask a union of prayer.

(1). For the scattered and persecuted Christian students in the north that they may be given peace, and that what they have endured in the body may be rich in blessing to their souls.

(2). For the solution of the problem of how to reach China's immense number of students taking the government examinations.

(3). For the checking of the mercenary spirit among students which is so alarmingly prevalent.

(4). For the propagation and crystallization of the missionary spirit until every Christian student in the empire shall be fired with an unquenchable enthusiasm for the evangelization of China.

It is much to be regretted that the day necessarily selected by the Federation comes after many of our institutions have closed for the New Year holidays. Where this is the case it is hoped that each one will covenant to observe the day wherever he may be and that a special day, say the first Sunday after the opening of college in the New Year, may be set apart by the institution as a day of prayer.

On behalf of the National Committee of the College Young Men's Christian Association of China,

(Signed) A. P. PARKER, *Chairman*,
Shanghai.
F. S. BROCKMAN,
Acting General Secretary,
Nanking.

In Preparation.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the S. D. K., 380 Honan Road, who will do all they can to further their objects. D. MacGillivray has kindly promised to take charge of this department.

LIST.

Wylie's History of the Reformation	Miss Howe.
Conversation of the West Series	W. G. Walshe.
A. B. C. of National Religion	W. A. Cornaby.
History of India (short)...	T. Richard.
Mrs. Gatty's Parables from Nature.	S. D. K.
Eighteen Christian Centuries	,,
Spirit of Christ	,,
Bushnell's Character of Jesus	,,
History of the Sufferings of the Chinese Church, 1900.	,,
Greatest Thing in the World	Dr. Goodrich.
Vinet's Pastoral Theology,	J. C. Garritt.
List of Proper Names ...	J. E. Darroch.
Life of Moody	Mrs. Richard.
Life of Jefferson	Dr. Macklin.
Life of William the Silent	,,
Social Statics	,,

Mission Work in Hupeh and Honan.

A RIOT SETTLED.

On June the 14th of last year a serious riot occurred at Tsao-shih, a market town in the province of Hupeh, when the premises belonging to the London Mission were completely destroyed. The Rev. Henry Robertson and Dr. Edward Wills had been living and carrying on their work at the place in peace and quietness ever since the establishment of the mission. Until the morning of the 14th there was no sign of any trouble whatever. On that day a festival in honour of the god of medicine was held at Tsao-shih, and an immense crowd from all the country round about gathered to witness it. The mob began the attack by howling and throwing stones into the compound. About mid-day the garden-gate was burst open and a terrific rush was made into the houses. Later on the buildings were set on fire and burned to the ground. Mr. Robertson was away at the time on a missionary survey; but Dr. Wills was present, and, for some hours, was in great danger. Seeing that the mob was bent on mischief he left the mission house and managed to find his way into the house of a friendly neighbour, and then took refuge in a large wicker basket. There he sat for three or four hours, while his enemies were searching for him, both inside and outside the house. At dusk, the mob having dispersed, he and his assistants made their way to the river and took a boat for Hankow, where they arrived in safety on the 17th.

The origin of the riot was a mystery at the time, and it has continued to be a mystery to this day. Whether it was the work of any one in particular, or caused by anything in particular, we cannot say. The Tien-men magistrate calls it a "causeless blast;" and I think he is not far off the mark. The storm rose suddenly and fell suddenly, and there has been a perfect calm ever since. But for the political situation the missionaries might have returned to Tsao-shih two months ago and carried on their work in peace.

On the 30th of November, Messrs. Bonsey, Robertson, Wills, and myself left Hankow for Tsao-shih, with the view of re-establishing the mission and settling the matter of compensation. On our way we called on the magistrate at the Tien-men city, and had a long talk with him about the riot and

the measures that should be adopted in order to secure the peace of the mission in the future. He received us with every demonstration of cordiality and respect. He sent his own chairs to take us from the boat to the yamên, and gave us a sumptuous feast. He spoke in the highest terms of Mr. Robertson and Dr. Wills, and said that they were held in the highest esteem by the people of Tsao-shih.

Having done full justice to the feast, we took our leave of the magistrate and directed our course towards Tsao-shih. We arrived at the place on Monday, the 10th of December, and were received by the gentry with much pomp and ceremony. The magistrate had arrived two days previously, and had done all in his power to make our visit a success. We had to sit down to many feasts, as they insisted on every conference beginning or ending with this demonstration of respect. The negotiations covered three days; all matters were discussed freely and fully on both sides, and everything was settled in such a way as to give satisfaction to both parties. There was no difficulty about the re-establishment of the mission. All the gentry spoke very highly of the two missionaries, and exonerated them of all blame in the matter of the June riot. They expressed themselves as highly pleased to see them back at Tsao-shih, and promised to protect them in the future and do all in their power to further the interests of the mission. Of their willingness to help on the work, they gave several proofs before we left. We were anxious to purchase a house in one of the principal thoroughfares for daily preaching, and this we managed to do without the least difficulty, on account of their approval and hearty co-operation.

The question of indemnity was not so easily settled. The gentry had fixed on a ridiculously low sum. The sum fixed on by the magistrate was more reasonable. But both sums were out of the question, and it took us a long time to fix on the right figures. After much explanation and discussion, however, a sum was fixed on which appeared to be fair to both parties. We may have yielded a little too much; but we thought the moral gain secured by yielding would more than counterbalance the monetary loss. Both the magistrate and the gentry seemed thoroughly pleased with the final arrangement. I am convinced that matters have been so settled that there will be no further trouble at Tsao-shih, or anywhere else in that part of the country.

As to the people of Tsao-shih, they were all we could desire in their behaviour towards us. We moved among them freely in every direction; but we never saw a black look, nor heard an angry word from anyone. The people were evidently glad to see the missionaries once more and have them back in their midst. We left the place, feeling assured that we had the confidence and good-will of the magistrate, gentry, and people; in saying we, I mean Mr. Bonsey and myself. As for Mr. Robertson and Dr. Wills, they went to stay, and they have been there ever since, carrying on their work with the utmost freedom and in the enjoyment of perfect peace.

Our interview with the Christians on the journey was very pleasant. They were overjoyed to see us, and we were equally glad to see them. We had several services with them at Tsao-shih and elsewhere, and were delighted to see them so strong and so happy in spite of the many trials through which they had passed. All the converts in that region have remained firm all through this period of trial. We were told at all the mission stations we visited that

there had been no defections last year. There had been some the previous year, but none last year.

We were greatly pleased with the respectful bearing of the people everywhere. It is wonderful how things have quieted down after so great a storm. Not only did we find the journey possible, but enjoyable. The people have never been better; I doubt if they have ever been so good. Tsao-shih is more than 100 English miles distant from Hankow. We made it a point to go on shore at most of the market towns we passed in order to test the temper of the people. We preached at several places as we used to do in days gone by, and the conclusion to which we came was this, namely, that the troubles of the year had not turned the hearts of the people against us, but the reverse. So far from being prejudicial to the best interests of the missionary work in these parts, they will, we are convinced, work in the exactly opposite direction.

I am glad to be able to add that our Honan difficulties were satisfactorily arranged on Saturday last, 5th instant. We had in the Hengchou prefecture about thirty places of worship before the riot in July last. They were all, without a single exception, destroyed in that riot. It is my hope to see them all rebuilt before the close of this year. Taotai Tsai was sent by the Honan Governor to negotiate with us. We found him eminently reasonable, and had no difficulty whatever in our attempts to arrive at a satisfactory settlement.

Before closing this letter I should like to refer to the great service rendered to my mission and all the British missions in Central China by Mr. E. H. Fraser, H. B. M.'s representative at Hankow, during the crisis through which we have just passed. It would be impossible for me to express in words my deep sense of personal indebtedness to him. But I am not the only one who is thus indebted to him. Every British subject in Central China is deeply indebted to him for the peace and safety we enjoyed in the midst of the perils of the past year. He has proved himself to be the man for the time and the place, and most richly does he deserve the honour just bestowed upon him. I must say, however, that it appears to me to be but a very slight recognition for the great and signal service rendered by him to his government at this crisis. It is to be hoped that this is only the beginning of good things, and that the higher honour is only a question of time, and a very short time.

I am, etc.,

GRIFFITH JOHN.

HANKOW,

—*North-China Daily News.*

Missionary Journal.

MARRIAGES.

AT Shanghai, January 1st, G. F. ROW and Miss E. CLARK, C. I. M.

AT Hankow, January 2nd, J. B. MARTIN and Miss H. M. HOOPER, C. I. M.

AT Hongkong, January 5th, Mr. W. H. GELLER, L. M. S., Hiao-kan, to MABEL LOVE NEAL, L. M. S., Canton.

AT Shanghai, January 25th, A. W. DAVIDSON, F. F. M. A., and HENRIETTA SIMMONDS.

BIRTHS.

AT Great Yarmouth, November 24th, the wife of WILLIAM ANDREWS, C. M. S., Sin-tu, West China Mission, of a son.

IN England, December 10th, the wife of Dr. J. NORMAN CASE, Wei-hai-wei, of a daughter.

AT Seoul, Korea, December 13th, the wife of Rev. T. L. BLALOCK, G. M., Tai-an, of a son.

At Shanghai, January 1st, the wife of John C. Ferguson, Nan-yang College, of a son.

At Shanghai, January 6th, the wife of M. B. Birrel, C. M. A. (late of Wuhu), of a daughter.

At Shanghai, January 10th, the wife of Richard J. Gould, late of Kiukiang, of a daughter (Lillias Ethel).

At Junction City, Kansas, U. S. A., January 28th, the wife of Charles Thomson, C I. M., of a daughter (Margaret N.)

At Shanghai, January 29th, the wife of R. B. Whittlesey, C. I. M., of a son (Frederick Rendall).

DEATHS.

At Edinburgh, Scotland, December 4th, Margaret Falconer, beloved wife of Dr J. F. McPhun, E. P. M., Wuking-fu, Swatow.

At Shanghai, January 5th, Miss Rosa L. Lloyd, C. M. S., West China Mission.

ARRIVALS.

At Shanghai, January 16th, Dr. A. Peck, A. B. C. F. M. (returned), for Peking; Dr. E. L. Bliss, A.B.C.F.M. (returned) for Foochow.

At Shanghai, January 23rd, Mr. H. W. Frost, C. I. M., from Canada; Rev. Harry R. Caldwell, M. E. M, Foochow; Rev. E. C. Longden (returned); Rev. F. G. Henke and Dr. M. R. Charles, for M. E., Central China Mission.

DEPARTURES.

From Shanghai, December 31st, Ven. Arch. and Mrs. Wolfe, Miss Wolfe, C. M. S., Foochow, for England.

From Shanghai, January 5th, C. H. and Mrs. Green and child, Miss Gregg, M. L. and Mrs. Griffith and child, C. I. M., for England.

From Shanghai, January 14th, W. H. and Mrs. Warren, C. I. M., for England.

From Shanghai, January 16th, Mr. and Mrs. E. D. Chapin, C. and M. A., Ch'ang-teh-fu, for U. S. A.

From Shanghai, January 19th, G. F. C. Dobson, M.A., C. I. M., for England.

From Shanghai, January 28th, Miss Littler, C. I. M., for England.

January Issues from Presbyterian Mission Press.

哥羅西註釋	Commentary on Colossians. (Muirhead). L. M. S.
教會頌美.	Hymn Book. L. M. S.
西方歸道卷三.	The Teutons. (Conversion of West Series). S. D. C. K.
月份單.	Calendars. C. F. Hogg.
聖公會月份單.	Do. (Monthly.) Am. Church Mission.
歲時節氣	Do. A. P. M., Ningpo.
聖公會月份牌.	Do. (Large sheet.) Am. Church Mission.
勉勵會課單.	C. E. Topics for 1901.
學生祈禱.	Call to Prayer. College Y. M. C. A.
聖教書會主日單.	Calendars. C. T. S.
聖經獸畜圖.	Some Bible Animals. C. T. S.

Refugee Experiences. Reprinted from Medical Journal.
List of Chemical Terms. Educational Association.
Report for 1900. C. E. Seamen's Home, Nagasaki.
Report of Nanchang District. Rev. D. W. Nichols.
Women's Conference Report.
West China News. January-February.
St. John's Echo. January.
Animus. January.
Central China Christian. December-January.

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Presbyterian Mission Press.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXXII. No. 3. MARCH, 1901. { $3.50 per annum, post-paid. (Gold $1.75.)

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(*Continued from p. 72, February number.*)

THE general statement that all beings and objects worshipped by the Chinese are called *Shên*, is thus abundantly proved. In fact the word *Shên* is frequently used collectively for all objects of worship. When Confucius said, 祭神如神在, "*worship the gods as if they were present,*" he used the word at large for any and every being worshipped (except ancestors) and in such phrases as 神人共悦, "*gods and men are pleased,*" the word is used collectively for all the gods of whatever rank or class. Now, what can be more natural and reasonable than that the term used to designate all the beings worshipped by any people should be, in their language, the word for god? Among polytheistic nations, worship is that which distinguishes a god as such, so that when we know whom they worship, we know who are their gods, and when we know the *common* term by which these objects of worship are designated, we know their word for god. The correctness of this principle must, I think, be evident to all; and from it we reach the conclusion that *Shên is the word* in Chinese which means god and gods.

Not only is *Shén* applied to all objects of worship, but it classifies them as such. Some of them are called *Fu* (佛) and some of them *Poo Sa* (菩薩) and some of them *Shangte* (上帝), but none of these terms is common to them all. *Fu* (佛) is used as a species of generic by the Buddhists, and *Ti* (帝) in the same way by the Taoists, but in each case the term is a special designation of the deities of this one sect. Great claims have been made in behalf of *Ti* (帝) as meaning god, but it cannot be maintained for a moment that all or even any considerable part of the multitudinous objects

of worship in China are so called, or *can be* so called. The only word which applies equally and naturally to all objects of worship in China, and which classifies them as such, is the word *Shên*. *Ling* (靈), it is true, may be applied to all objects of worship, but so used it is generally an adjective, not a noun, and even when used as a noun, it does not in the least suggest or imply worship. The word *Shên does* imply worship. All the ideas which the Chinese have of worship, and all the rites and ceremonies connected with it, are associated in their minds with this word. Simply to assert of any invisible being that he is a *Shên*, does *without adjunct* or *comment* suggest the idea of worship. For the truth of this assertion I confidently appeal to the unprejudiced judgment of every intelligent Chinese. The very radical under which the character is classified, is the radical which includes the whole business of worship in its two great forms of prayer and sacrifice. The proof of this will be more fully developed in a subsequent chapter. It is sufficient to refer to it here to show the associations of this word in the minds of those who classified the words of the language for the purpose of writing. In the ritual prescribing the forms of official worship, nearly every object of worship is addressed or spoken of as *Shên*, also the seat or throne on which the tablet is placed for worship is always called *Shên Wei* (神位), *divine seat*, and we continually find the term *Shên* used as an adjective, meaning *divine*, to characterize the victims, utensils, etc., used in worship. In short, the associations of this word, and the ideas inseparably connected with it in the Chinese mind, show clearly that it classifies the being to which it is applied as an object of worship. Now which word associates itself most naturally and commonly with worship—*god* or *spirit?* I appeal to the religious instincts of man's nature and to the teachings of universal history, to sustain me in the assertion that this association is with the word *god* rather than with the word *spirit*. Men do not worship spirits because they are *spirits*, but they do worship gods because they are *gods*. In like manner, *the Chinese worship their Shên* BECAUSE THEY ARE SHÊN. That the word *Shên* contains within itself, as an inherent part of its meaning, the right and title to worship, and that the Chinese do in fact worship their *Shên*, not because they are something more than and different from other *Shên*, but simply and solely because they are *Shên*, appears so clearly implied and assumed in the every-day language of the Chinese, that it seems almost superfluous to cite formal proof. Seeing, however, that the fact has been questioned, I will cite a few passages:—

1. 且夫祝直言情則謗吾君也，隱匿過則欺上帝也，上帝神也則不可欺，上帝不神，祝亦無益。 晏子.

"*If in prayer I should speak the truth plainly, I would be reviling my prince. If I should conceal his faults, I would be deceiving Shangte; but if Shangte be Shên, he cannot be deceived, and if he be not Shên, of what use is it to pray to him?*"

2. 民奉其君,愛之如父母,仰之如日月,敬之如神明,畏之如雷霆. 通鑑綱目.

"*The people respect their sovereign, loving him as father and mother, looking up to him as to the sun and moon, reverencing him as they do the gods, and fearing him as they do the thunder.*"

3. 李靖怒發復一脚蹬倒鬼判,傳令放火燒了廟宇,分付進香萬民曰,此非神也不許進香,嚇得衆人忙忙下山. 封神演義.

Li Ching grew angry, and giving another kick, knocked down the recorder and gave orders to set fire to the temple; he then commanded the multitude who were offering incense, saying: "This is not a god (Shên); you must not offer incense to him," and so frightened all the people that they ran down the hill in confusion.

4. 爲神詎比溝中斷.註爲神謂祀以謂神. 韓愈文集.

"*How can that which is regarded as a god (Shên) compare with a clump in the gutter! The comment says to regard as a god (Shên) is to sacrifice to as a god (Shên).*"

It is hard to see how a sentence could be framed to show more clearly than the first one cited above, that *Shên* properly includes worship. "If *Shangte* be not a *Shên*, it is of no use to pray to him," that is to say, if he be not a *Shên* he has not the power and the authority to answer the prayer. "Spirit" is here wholly beside the mark. Whether *Shangte* be a spirit or not has evidently nothing to do with his ability to answer prayer. Observe also how the sentence affords the clearest proof that *Shangte* is a *Shên* and marks the sense in which he is a *Shên*. It further shows that *Shên* includes the idea of inscrutable intelligence which cannot be deceived—such as can by no means be claimed as a necessary attribute of spirit. In the second sentence we see how reverence is a thing that pertains naturally to the *Shên*. Scores of examples of similar construction could readily be furnished. In the third sentence we see how that to deny that an idol is a *Shên* implies that it is not proper to offer incense to it; and in the fourth, that to regard as a *Shên* is to regard as an object of sacrifice. Thus it is proved, and more than proved, that the word *Shên* characterizes the being to which it is applied as a being to be worshipped. This taken with the other fact that all beings worshipped in China are called *Shên*, *proves*, I think, that the word means god. It certainly proves that *Shên* means more than "spirit." Worship points *unmistakably* to

divinity, not to spirituality. It will perhaps be said that this argument lies so entirely on the surface of this question that it is wasting words to urge it. It should be noted, however, that its lying on the surface is just what makes it strong. It needs no subtle logic to state it, and no deep erudition to appreciate it. The idea of god, if not innate, is so exceedingly natural to the human mind that men have rarely if ever been found without it. It is not so much a philosophical deduction as a spontaneous intuition, hence a word for its expression is one of the prime necessities of human language. It cannot be forgotten, nor become obsolete, but must remain an ever living and component part of human speech. We are told by some that *Shangte* means god or a god,* but, to go no further, the simple fact that the term *Shangte* is very rarely used by the people, not in the least filling, in the language of common life, the place filled by the term for god in all other languages, proves conclusively that, however applicable it may be to God, it cannot be *the* word of the language which *means* god generically. It is altogether a fallacy to assume that the word for god is a philosophical and learned term, which can be ascertained only by labored investigation. There is no word more likely to be found in the every-day language of common life, than the word god. So that the argument based on the common usage of the people, is not to be discredited because of its plainness. *Its plainness is its strength.* It is in fact quite unanswerable, and ought of itself to settle the question. It has been affirmed by those who hold *Shên* to mean spirit, that the Chinese are not so much polytheists as "polypneumatists." Thus a new word must be invented to express the *peculiar* and *remarkable* state of things in China, viz, that the numerous beings which the people worship and of which they make images, are not "gods" but "spirits"—albeit Christian nations are as much *polypneumatists* as the Chinese, recognizing quite as many spirits as they do.† And is China so very different from all other nations in the theory of her divinities? It is hard to see the great difference. Other nations have worshipped chiefly the souls of dead heroes; so has China. Other nations have made images of

* This is the position taken by Dr. Chalmers.

† This word, polypneumatist, will not carry with it the meaning that Dr. Medhurst intended. A polytheist is, *strictly* speaking, a believer in the existence of many gods, but since worship is necessarily associated with the word god, a polytheist is universally understood to mean a *worshipper* of *many gods*. A polypneumatist, however, is not necessarily understood to mean a *worshipper* of many spirits, as Dr. Medhurst evidently intended, but simply one who believes in the existence of many spirits. Dr. Medhurst also coined another word, viz., pneumatolatry, in the vain effort to express the supposed anomalous condition of things in China, but with no better success than in the former case, inasmuch as all good Christian people are addicted to pneumatolatry, seeing they all worship a spirit. Evidently the supposed anomaly of Chinese worship is so great that the resources of human language will not meet the exigency!

their gods; so has China. Other nations have burned incense and offered sacrifices to their gods, so has China. Other nations have had superior and inferior gods of various ranks; so has China. Other nations have called their highest and lowest objects of worship by one generic term; so has China *In fact, there is no essential difference* and there is no sufficient reason why the common term by which she designates her objects of worship, should not be understood and translated precisely as have been the words by which other heathen nations have designated their objects of worship. No one will deny, I presume, that the worship of any one of these *Shên, Ch'êng Hwang* (城隍) for example, is a violation of the first commandment. Hence it follows that whatever he may be *called, Ch'êng Hwang* is *in fact* a heathen god. Now, if calling him a *Shên* does not express this fact, then how is it to be expressed in the Chinese language? What other word will you use by which to *assert categorically,* that this being or person called *Ch'êng Hwang* is not a man, nor a devil, but a god? Will you say he is *Shangte* (上帝)? This you might not be willing to do, nor would the Chinese allow to pass unchallenged such a palpable misnomer. If, on the other hand, you wish to assert that he *is not* a god, which is precisely what Christian missionaries do wish to assert, how will you do it? Will you say he is not *Shangte?* You accomplish nothing by such an assertion, as no Chinaman has ever thought of his being *Shangte.* Or will you say he is not Ti (帝)? Your language will probably not be understood at all; and if any one of your hearers takes sufficient interest to inquire, he will ask to what *Ti* you refer. You can only answer *Shangte,* which involves the same misapplication as before. You can find absolutely no means in the Chinese language of expressing this idea in a *categorical form,* except by saying that he is not a *Shên.** Thus, if *Shên* means spirit, and not god, then is the Chinese language incapable of expressing *in a categorical* form the idea that any particular being is or is not a god,—a conclusion not to be entertained for a moment, of a language having such a history and such a literature.

It has been maintained and reiterated in various forms that worshipping any being does not make that being a god, nor prove that he is so called. This assertion seems very much like quibbling on words. Worship, it is true, does not make the being worshipped a god, but it does what is far more to the point in the premises, it shows that in the estimation of the

*If you say 城隍不是神 you do, according to the usage of the Chinese language, say precisely and definitely that *Ch'êng Hwang* is not a god—has not the rank and attributes which make it proper for men to worship him. That you will be so understood, and that readily, has been abundantly proved by the experience of numerous parties in innumerable instances.

worshipper he is a god. If a man were traveling in a foreign land, and wholly ignorant of the religious notions of its people, and should come upon a temple in which was an image, and should see the people offering sacrifices and praying to the image, would he not at once infer that this image was esteemed a god, or the representation of one, and would he not be *unmistakably correct?* If there be any act or any language, which above all others recognizes the being to whom it is directed as divine, it is the act of worship, and the language of prayer. Why does the Bible call heathen deities gods? Because they are such in reality? By no means, but simply and solely because they are worshipped. With what reason then can it be maintained that their being worshipped proves nothing as to their being or not being regarded as gods?

Saint worship has been confidently appealed to as sustaining the position that a worshipped being is not necessarily a god. This argument sounds specious, and it has been brought forward and relied upon as a proof by nearly every writer on the opposite side of this question from Dr. Medhurst down. A little consideration will show its fallacy In the first place, the Roman Catholics do not call ALL their objects of worship *saints*, which makes a very wide distinction between them and the Chinese, and shows that the cases are not parallel. In the second place, the Roman Catholics do not offer the sacrifice of the mass to the saints, and they take pains to specify that the worship which they give to the saints is different from, and inferior to, that which they give to God. This distinction in the grades of worship, and the pains which the Roman Catholic church takes to set it forth, show abundantly that they, as well as others, feel that worship in its full import marks the being to whom it is offered as a god. Now there is absolutely no such distinction of worship in China. The term *Shên* includes the highest of their gods, and is used in connection with the highest worship they offer. In the third place, if we discard the Roman Catholic distinction of different kinds of worship, the validity of which Protestants deny, then I maintain that the worship of saints proves logically that the Roman Catholics are practically polytheists. I take it to be the unanimous sentiment of orthodox Protestant Christians, that worshipping any being, convicts the worshipper of violating the first commandment, no matter by what term he may choose to call the being he worships, or by what distinction he may attempt to escape that conclusion It may perhaps be said that the main point is not what the Roman Catholics ought logically to call the saints they worship, but what they actually do call them. It is important to note, however, that the Roman Catholics have special and manifest reasons for not calling the saints they worship, gods. Monotheism

is so conspicuous a feature of Christianity, and so emphatically enjoined in the Bible, that no Christian church could, by any possibility, openly avow polytheism. Hence the thing came into the Romish church under a *false name*. They are polytheists in fact, while they deny it in words. They are likewise idolaters in fact, while they deny it in words. If their worship of saints proves that a worshipped being is not necessarily a god, their worship of images also proves that a worshipped image is not necessarily an idol, which is proving far too much. No such special and controlling influence as determined the practice of the Romanists, has ever existed in heathen nations, least of all in China. In point of fact, no heathen nation has ever made any such distinction. They have called all their objects of worship, from the highest to the lowest, gods.* To suppose that the Chinese out of deference to monotheistic principles and traditions, have been led to call ninety-nine hundredths of their gods by another term than *god*, is an assumption wholly unsupported by the facts of the case. In fine, the argument that *Shên* means god, which is based upon the fact that it is commonly applied to all objects of worship, and characterizes them as such, is entirely conclusive.

II. Deification.

That Shên means god and not spirit is proved by the manner in which new Shên come to be such.

Two words are ordinarily used to describe the process, viz., *Fêng* (封), to appoint or constitute, and Ch'êng (成), to become. The first refers to an official act; the second to a natural or moral process. Let us consider these words in order.

First, then, new *Shên* are added to the Chinese pantheon by an act of appointment given by imperial, or other competent authority, which act is expressed by the word *Fêng*. The following examples will serve to illustrate the meaning and force of this word.

1. 先西王母徒巫咸以鴻術爲帝堯醫師後化去封爲比山之神因名巫山. 神仙鑑.

In ancient times Woo Hien, a disciple of the Western Royal Mother, displayed wonderful skill as physician to the imperial Yao. He was afterwards translated and appointed to be the Shên of

* Tylor in his Primitive Culture says: "Beings who in Christian or Moslem theology would be called angels, saints, and demons, would, under the same definitions, be called deities in polytheistic systems." And he goes on to show that the Chuwashes, a tribe of Turkish affinity, worship the Mohammedan angel of death, Azrael, as the god of death, and that the Circassians, in consequence of the mixing of corrupt Christianity with Paganism, worship, among other subordinate deities, one called Mariam, who is none other than the Virgin Mary.

the Pi mountain, on account of which it was called the Woo Mountain.

2. 姜子牙斬將封神. 封神演義.

Chiang Tsï-ya (i.e., Chiang T'ai-kung) appointed the slain generals to be Shên.

3. 子牙曰, 今奉太上元始勅命.....特封爾爲冰消瓦解之神, 雖爲惡煞爾宜克修厥職毋得再肆凶鋒. 封神演義.

Tsï Ya said, I have received a commandment from the "Ancient of days" (lit. the most ancient beginning), etc.....specially appointing you to be the ice-melting, tile-breaking god, and although you are an evil fury, you ought to strive to fulfil your duties, and not again give rein to your fierceness.

4. 太上元始勅命.....特封爾殷郊爲執年歲居太歲之神坐守週年. 封神演義.

"The Ancient of days" has given commandment..... specially appointing you, Yin Chiao, to be the presiding ruler of the year—the great Year-Shên who sits and guards the rolling year.

5. 子牙又命柘鑑引瘟部正神上臺受封. 封神演義.

Tsï Ya also commanded Poŏ Chien to bring forward the chief Shên of the Pestilence Board to receive his appointment.

6. 通天教主曰, 吾三教共議封神, 其中有忠臣義士, 上榜者有不成仙道而成神道者, 各有深淺厚薄彼此緣分, 故神有尊卑, 死有先後. 封神演義.

The Ethical Lord of the whole heaven said, Our three sects consult together in appointing the Shên. Among those put on the roll there are faithful officers and virtuous scholars and others who without becoming Genii have become Shên. Each has his own special kind and degree of fitness, hence among the Shên there are differences of rank; some candidates also die earlier than others.

Most of the above examples are taken from the 封神演義, a book which contains the traditions of the Chinese in relation to the origin of their pantheon. It is in China what Hesiod's Theogony was in Greece. It is indeed ridiculed by the learned, just as was Hesiod by the philosophers of Greece, yet it has fixed for the Chinese the names and offices of the greater part of their gods. It details how *Chiang Tsï-ya*, commonly called *Chiang T'ai-kung* (B. C. 1000) was commissioned by 元始天尊, "the Primordial Lord of Heaven" to appoint the gods and give them their stations and duties. The appointments recorded constitute a regular imperial government, not only covering human affairs but also many of the parts and powers of nature. Since the time of *Chiang T'ai-kung*

many gods have also been added to the pantheon by edict of the Emperor.*

Now is it not evident from these examples, as well as from the known use of the term *fêng* in other connections, that to *fêng* a man a *Shên* is to deify him in the same sense and in the same way as was anciently done in Greece and Rome? With what color of reason can it be maintained that this act of authority, which in Rome was a deification, comes in China to be a *spiritification?* Who will assert, or what intelligent Chinese will allow, that to *fêng* a man a *Shên* makes any change in the mode of his existence; so that from being something else, he comes to be a spirit? Is it not abundantly clear that to *fêng* a man a *Shên* is not to confer a new nature, but a higher rank? In order to evade the force of this argument, it has been asserted that to *fêng* a man a *Shên* is nothing more than to confer on a dead man a certain title and to direct certain worship to be rendered to him.† Now, without discussing at length precisely what the word *fêng* includes, it is very clear that it expresses the efficacious act by which the *man* comes to be a *Shên*. This is evident from the presence of the word 爲 *Wei*, which is usually interposed between the words *fêng* and *Shên*. But will giving a title and worship to any being, make that being a spirit? If so, then indeed has language lost its meaning. The absurdity of such an idea is duplicated when we consider that the soul of man thus invested (*fêng*) was just as much and just as truly a spirit before he received this investiture as it was afterwards. So that whatever *fêng* may or may not mean, it is clear that the word *Shên*, concerning which it predicates, cannot in this connection mean spirit.

The word *fêng*, however, implies more than merely to confer a title and prescribe worship. To *fêng* a man a *Shên* is held by the Chinese to be the high authoritative act of the "Son of Heaven" done in the name and by the authority of Heaven. When it is proposed to *fêng* any one a *Shên*, a memorial is prepared by the Emperor addressed to *Shangte* (上帝). This is, by burning, or other ceremony, supposed to be sent up to heaven; and when in due course a favorable answer is supposed to be received, the Em-

* It is not of course maintained that all Chinese gods have been thus regularly and formally appointed by recognized authority. It is vain to expect order or consistency in any heathen pantheon. It is enough for our argument that an imperial appointment is recognized as the *regular* way of becoming a *Shên*. So prevalent is this idea among the people that they will not hesitate to use the word *fêng* even of *Shangte* as well as of the deities who preside over the elements, etc.

† The argument has reference exclusively to the primary appointment of the *man* to be a *Shên*. Those who are already *Shên* are frequently promoted or appointed to a higher rank. This is termed 加封, to *add an investiture*. It does not make the man a *Shên*, but it makes him a *Shên* of a higher rank. In like manner, a man's first appointment to office makes him an officer, and his subsequent appointment to a higher office, makes him a higher officer.

peror proceeds to issue his decree conferring on the person in question, as the fitting reward of his meritorious deeds and in consequence of the supposed manifestation of miraculous powers, certain power and dignity, in recognition of which a title is given and worship prescribed.* That this is what is meant by canonizing (*fêng*) a man as a *Shên*, is unquestionable. The theory that it means nothing more than merely to confer an empty title and order certain worship to be officially paid, will not bear investigation. The Chinese are not so stupid as to accord honors and dignities to one whose rank they do not suppose entitles him to them; nor are Chinese Emperors so absurdly unreasonable as to order sacrifices and worship to be given to certain persons while they make no sort of pretense that such persons have in reality the rank which makes these acts appropriate.† Let it be noted that the prime idea in the act by which a man is made a *Shên* is the conferring of rank and honor on him. But what honor is there in being made a spirit? (supposing such a thing possible in the case of a dead man, who is a spirit already). What special authority or dignity have spirits as such? To be made a god, however, is honorable in the highest degree; and this is just the honor conferred in this act of *fênging*. In fine, the phrase 封爲神 is the equivalent of our word deify. So to *fêng* a man's soul after death a *Shên*, is to make him a *god*, a being having the rank and power which make it proper for men to worship him.

*The deification of men is oftentimes loosely ascribed to the Emperor himself, which is not strange, seeing he is the agent by whom it is promulgated and whose authority gives it value with the people. It is also likely that the form of memorializing Shangte, is oftentimes neglected. That it should be, or something else substituted for it, is analogous with everything else in China. It should also be noted that most of the edicts of the Emperor relating to this subject are not formal deifications, but simply responses to memorials granting official worship to certain personages in view of supposed manifestations of divine power. In such cases the word *fêng* is not used.

†That to *fêng* a man to be a *Shên* means something more than merely to confer a title, and prescribe certain sacrifices, is attested by the following from a Roman Catholic book called 聖教理證. It says: 帝王雖尊雖大, 亦是我等同類之人, 有生有死, 只有封生人爲官之權, 無有封死人爲神之能, 只看久旱久雨之時, 帝王尙無法可活, 既自己不能掌管風雨, 反能封死人掌管天地萬物有是理乎, "*Although the Emperors are honorable and great, yet they are men as we are. They are born and die. They have only authority to appoint living men to be officers, but have no power to appoint dead men to be Shên. In times of drought and flood, the Emperors are unable to afford relief. Seeing then that they cannot control the wind and the rain, is it reasonable to suppose that they can appoint a dead man to control heaven and earth and all things?*" This witness cannot be accused of prejudice in regard to this argument, yet we see that worship, etc., is not so much as referred to, but the power and authority which make this worship appropriate, are represented as *the thing* expressed by the word *fêng*. The same style of argument I have heard Chinese Christians use against the heathen hundreds of times, and I have never heard its fairness denied. It is worthy of note also, how the writer of this extract, though he is supposed to hold that *Shên* means spirit, does here *naturally and of very necessity* make *Shên* to be something different from a dead man's soul, and makes that difference to consist in *power* and *dignity*.

(To be continued.)

Our Opportunity.

BY REV. W. H. HUDSON.

THE prospect of an early return to our stations will make all thoughtful workers inquire what shall we do *first.*

Those who have already made hurried visits to their former fields have found much to encourage and no little to distress them. While some church members have fallen away, many have remained faithful, and little groups here and there have held together during these times that try men's souls. The anti-foreign reactionary effort to slay all believers, destroy all church property, and expunge Christian literature from China, has failed. Entering now into a new century we are also entering into a new era for China and the Chinese. This people have come to the parting of the ways. They have thrown themselves against the Rock of Christian civilization, and they are much broken by it. Apparently there is to be an interval before the same Rock begins to grind them to powder. May we say that the salt of Christianity, in solution only among the great powers, and but thinly spread throughout the provinces of China, will preserve the "Yellow Carcass" from putrefaction? How long it can do so no one knows. Most men think that China will survive the Boxer episode. Mass momentum would postulate persistence, but the centrifugal forces of diminishing territory, outgoing wealth, emigrating talent, are not hopeful signs. However, peace declared will give the stricken giant one more chance to rise. This brings an unparallelled opportunity to the missionary body. Assuming then that we are all to return and that we are ever mindful of those necessary but purely incidental parts of our activity such as church organization, house building, language study, etc., etc., we still must ask ourselves *What* first, *How* first, and *Why* first, if we are to seize the strategic moment.

I. What is first, is *to evangelize extensively.*

By this we mean to preach the gospel from place to place throughout the territory we proprose to occupy. Let the first foreign face, where military operations allow, be that of the peaceful preacher who cries Repent! Believe! Live! Let the *first impressions* henceforth making upon this proud but smitten people be that of the unworldly, unselfish, sympathetic evangelist. Let the first sound of the occidental voice be not of one who speaks strangely through an interpreter the language of business but rather that of one who pours out in their own speech the words of prayer, praise, and pleading for souls. Let the first conversation before it ends turn on spiritual things.

II. *How* to evangelize extensively is partly bound up in the word *Travel.*

The mode differs as the places in China differ, but travel we can and travel we must. We need to know our territory; the maps may be poor; we must make better ones. We cannot wait for steam and electricity; they should come after, not before us. Two or more evangelists going together often divide the expense and double the efficiency. It may be that co-operative effort is possible. Several missionaries of as many societies can plan a campaign together and divide up the territory afterwards so as to avoid conflict in church organization, pay of helpers, etc. The idea of evangelization is to make a beginning, to impress the gospel by some means upon some people. Instruction, baptism, etc., of course will follow in accord with the practice of the society which proposes to occupy that particular place.

III. *Why* evangelize extensively is so obvious from the nature of our work that reminders, not arguments, are in order.

1st. The China field is so large, so needy, and so open that we should sow on a wide scale.

2nd. We wish to anticipate the floods of error that will pour in upon the people when the nation begins to stir. Let us remember Japan and India.

3rd. It is well known that evangelization first does not hinder civilization, but if the attention of the people is first given to civilization the reverse is true.

4th. Because the time is so short. The working period of the average missionary is so limited by reason of a difficult language, finding a suitable residence, retaining the health, recurrence of furlough, etc., that he needs to invest his talents where there is the best prospect of returns. Let us sow and sow widely; others may and will reap the sure harvest.

5th. We need to furnish a pattern to the native brethren. The higher the standard we set for ourselves, the higher will they come in a like manner. The more that evangelistic work is done the more will it bring out evangelists as well as pastors and teachers among them.

In conclusion, the missionary who proposes to be most useful in planting Christianity in China is that one who prepares for and carries out successfully extensive evangelization. Other spheres of spiritual activity may be good, this is assuredly the best for us. We do not disparage other forms of mission work, but we have many excellent helps in the study of the language, we have the beginning of a Christian literature, we have medical and

educational plants, nor would we wish any less. This is a plea for the imperative need of China at the crisis of her many crises. Our opportunity then—for the vast proportion of missionaries in China are yet young in the work—is to press the evangelistic effort. Let us find our defects and mend them, let us get more of the spoken language, let us improve in our homiletics, let us get to effectual fervent prayer, and so "redeem the time"—another way of saying, utilize our opportunity.

The Amoy Congregational Union.

BY REV. F. P. JOSELAND, SECRETARY.

AFTER so momentous a year as the one just closed and at the beginning of a new century, there is a peculiar appropriateness in recording a few notes of the recent meeting of the above Union. It is nearly thirty years ago since the missionaries of the London Missionary Society working in the Amoy district, decided to establish a union of all the churches under their charge. To this they gave the name of "Ho-hoey," or the "United Assembly," formed as it was on similar lines to the Congregational Union of England and Wales.

Since then its progress in numbers, influence, and efficiency has been steady and continuous, until it has proved itself to be an instrument of growing power and effectiveness, not only in the government of the various churches composing it, but also for their growth in spirituality and divine grace. There are now no less than forty-six separate church organizations belonging to it, and the numbers attending have increased so much in consequence of this steady growth that nearly a week is needed to complete the business that comes under its control.

A word on its constitution may not be amiss. It consists of all the foreign missionaries of the London Missionary Society working from Amoy as a centre, all native ordained pastors, all native preachers and evangelists in charge of churches and out-stations, together with one delegate from each church, so that the total membership amounts to over 120 souls. So far the Presidents or Chairmen have been chosen solely from the ordained missionaries and native pastors, and this year the Rev. A. J. Hutchinson, who came out in 1896, was the Chairman for the year.

The Assembly first met at 10 a.m. on Wednesday, January 16th, 1901, and the Chairman's address was a thoughtful and stimulating discourse on II Corinthians v. 14, "For he love of Christ constraineth

us." Reference was made to the early apostles—Paul, Peter, and John—as well as to the early Christians who suffered and died for the name of Jesus, constrained by His love, and attention was drawn to the martyrs for Christ, both foreign and native who have laid down their lives during the past year in China. That most remarkable statement, too, of Sir Robert Hart's, that the only hope for a renovated China was in the gospel of Christ, was quoted with approval, and the lesson of the text driven home with emphasis that all our work and life for others should be constrained by the Love of Christ.

After the calling of the roll and the reading of the minutes of the previous year's gathering, several points that arose out of them were duly considered. A very carefully prepared memoir of a native pastor who died in 1899, written by Pastor Chiu, a close friend of his, was read and approved and ordered to be published with the minutes. Pastor Tan, the man referred to, was one of the sweetest characters this district has produced, full of tact and wisdom, a veritable peace-maker, not only beloved by all who knew him, but one whose views and opinions were always sane and well-balanced. His comparatively early death at the age of forty-nine, from plague, was a great loss to our Mission.

This over, the real business of the Ho-hoey began, which is to go over seriatim every one of the churches belonging to it. Each pastor or preacher and each delegate have to give an account of the condition of their church, its progress or otherwise, what success or failure has accompanied the efforts of the native workers during the year, whether there is any surplus or deficit in money matters, and, in fact, to refer to any and every point of interest affecting their church. This is the most interesting and the most useful part of all the meetings, and the fact, that at least once a year affairs of each church come before the whole assembly, acts continually as a stimulating influence upon preachers, deacons, and people alike. Successes can be made to encourage other parts of the field, while mistakes or wrong doing act as warnings. Any difficulties between preacher and people come up for discussion, and the light that is thrown upon any unusual or doubtful event by the publicity of its due ventilation before the Ho-hoey becomes a help of no slight moment.

It would take too long to refer even briefly to the special characteristics of all the forty-six churches which comprise our union, but a reference may be made to a few salient points which came out in the course of the proceedings. Considering the peculiar difficulties and troubles of the past year, there are many things calling for praise and gratitude to God.

1. With the exception of the dozen places where the church buildings were damaged or destroyed, the chapels were open every Sunday for worship (as well as often in the week) and the preachers remained faithfully at their posts. Moreover, even in the cases where destruction occurred, public services were resumed as soon as possible, and there were only one or two places still unsettled up to date.

2. In spite of increased persecution, threatenings, and abuse all over the field during many months of the year, very few instances were given of men and women who had *not* stood firm and steadfast, and in no case had any Christian member to be cut off for apostacy. Most who left off coming to worship had worship in their own homes and had returned to their churches before the end of the year.

3. Even as regards the hearers and adherents, remarkably few have left us, so that the total number of *bonâ fide* hearers, mostly candidates for baptism, is only some 200 odd less than in 1899. In fact, the total number of such adherents is curiously about the same as the number of baptized adults.

4. There has been no diminution in the number of women coming to worship, and several preachers affirmed that they were often braver than the men. For in some places, when enemies were openly threatening to destroy the church buildings, the women worked hard to collect money to repair and improve the churches so as to show to their foes their absence of fear and their trust in God, and this proved successful in many cases in warding off trouble.

5. The amounts collected for church purposes are in excess of any previous year. For while some churches have suffered, others have done much better than usual. The total sum is over $7,000, the largest in the history of our churches.

Lest, however, the above items should seem to give too rosy a view of the situation, I may refer to the other side of the picture. Much concern was felt that in too many cases the preachers do not rise to a full sense of their responsibilities. They are too often content just to do their Sunday duties, and do not work hard enough to save the souls of the great multitudes outside. Much pressure was brought to bear upon them to visit the villages around their churches more, to be as much evangelists, preachers of the glorious gospel, as ministers,—overseers of the Lord's heritage.

The standard of the native converts also needs to be raised and a higher and nobler type of Christian life emphasized. The fact that the children and grandchildren of Christians frequently fall a prey to native vices and fail to exhibit the blessings of Christianity, was also mentioned as a cause of sorrow and heart searching. Improvement is also much needed in our schools, and all our efforts for

increased efficiency in education have not hitherto met with the success we desire.

In addition to this careful survey of every district and each separate church, several other important resolutions affecting discipline were discussed and unanimously passed. A word about each will suffice.

1. It was decided to discipline all church members who still continue either to plant opium or to sell morphia. These two questions have been up before us for some years, and every effort has been made to show those Christians implicated the wrong they are doing, and with much success. But it was felt that the time had come for sterner measures, and hence the passing of the above resolution.

2. It was decided in all new chapel buildings to provide equal accommodation for the women as for the men. Owing to the strong prejudices of the Chinese it has too long been the custom to relegate the women to a place behind the preacher, but this will not be the case henceforth.

3. It was decided to press home more strongly than ever the claims of the Ting-chiu work upon *all* the native churches, so that *all* may share in the success and blessing that is attending that work. Also another pastor was chosen to prepare for helping in this work in case the present native superintendent should fail from any cause. Much gratitude was manifested for the continued success met with in that far off and difficult region. There are now three churches, two out-stations, and ten baptized adult members, after nine years' labour.

4. A resolution was unanimously passed after an animated and ample discussion deprecating the continual recourse to the Chinese law-courts in cases of native trouble, and the preachers were advised to make a more careful distinction between full members of the church and merely enquirers; also between cases of direct persecution and ill-treatment on account of Christianity and other cases of family quarrels and village rows that have no connection whatever with religion.

The point was duly enforced that Chinese native agents are first and foremost preachers of the gospel of Christ, and not lawyers and judges for the settlement of law cases.

We received two delegates—one native and one foreigner—from the Amoy Presbyterian Synod, and were glad to hear their reports of progress. We also chose two delegates to attend the next meeting of their Synod in March. Good reports were given of the work among the women and girls in Amoy and Chiang-chiu, as well as in the Mission hospital at the latter place.

Every afternoon an hour was given to special addresses on the more spiritual side of the work, and every morning and evening prayer meetings were held, and were productive of much blessing. Special services were held on Sunday, January 20th, and the Sacrament of the Lord's Supper was observed in two churches. The closing meeting was held at 8 p.m. on Sunday evening, and formed a solemn and suitable conclusion to the five days of discussion and deliberation. The proceedings throughout were characterised by unanimity and earnestness, and I have no hesitation in saying that it has been one of the best and most useful series of Ho-hoey meetings that I have known. We prayed most earnestly for the presence and guidance of the Holy Spirit, and many were the proofs from day to day that He who rules all things by the word of His power was not absent from us, but that by His gracious help and presence all that was done was done to His glory and for the good of His church. I append the statistics for the past year (1900) and a comparison with ten years ago.

STATISTICS OF THE LONDON MISSIONARY SOCIETY, AMOY, CHINA, AS LAID BEFORE THE HO-HOEY, 1901.

	1890.	1900.
I. *Foreign Missionaries.*		
Clerical missionaries	4	5
Medical do.	1	3
Wives of do.	4	5
Unmarried lady missionaries	3	4
II. *Native Agents.*		
Ordained native pastors...	6	7
Unordained native preachers	39	55
School teachers (boys)	18	42
do. (girls)	1	10
Bible women	10	18
III. *Churches and Members, etc.*		
Separate church organizations	35	46
do. out-stations	22	33
Adult members (communicants)	1,548	2,424
Baptized children	650	1,144
Hearers and adherents	1,236	2,476
Baptized in the year (adults)	136	184
do. (children)	48	104
Deaths in the year	50	105
Scholars in boys' schools	203	609
do. girls' do.	32	210
IV. *Money collected by Christians.*		
Towards schools	$ 142	$ 766
do. pastors and preachers, and all other church purposes	3,100	6,250
Totals for all purposes	$3,242	$7,016

One Great Missionary Secret.

BY REV. TIMOTHY RICHARD.

THERE are two ways of looking at the blessings of the gospel—one for the salvation of the soul of each person individually, the other for the salvation of each nation by the collective efforts of all regenerated souls. When properly understood there is no antagonism between the two, only some are apt to think that when individual souls are converted all the necessary work of salvation is finished; while others think that the conversion of individuals is only the first step, and that these individuals are afterwards to grow in grace, and in every virtue and knowledge which is possible for them, and unitedly, as the kingdom of God in the world, show an example of government superior to any other government. There is no question that both individual and collective blessings are abundantly dwelt on in the Scriptures. We find too that the Buddhist and Taoist trained Chinaman dwells much on the individual blessings, whilst the Confucian trained Chinaman dwells far more on the collective blessings of the gospel. We shall confine our remarks in this paper mainly to the latter, though not forgetting their interaction.

A well-informed practical man once remarked, "It is preposterous to expect to establish the kingdom of God anywhere by *only* working the devotional department. It is neither reasonable nor scriptural. You might as well expect a man to become a well-educated man or a first class business man by only reading the Prayer book and singing Psalms." There is much truth in the remark, for the kingdom of God is made up of many departments, and a good preparation for one is by no means a full preparation for the other. The ripe missionary knows that his work is not complete unless he strives to have all departments progress together like the different parts of one great machine.

1. If he wants a Chinese statesman to adopt the laws of Christendom he translates the best books he knows of on law and lets him compare them with his own. He can never acquire this knowledge by prayer or Bible study only.

2. If he wants a Chinese student to adopt the educational system of Christendom he places in his hands in his own tongue a clear account of Western education and lets him compare it with that of China. Bible study, however excellent, does not supply information about modern education of Christendom.

3. If he wants a Chinese believer in astrology, alchemy, geomancy (*fêng-shui*), lucky days, omens, etc., to adopt modern views of Christendom he gives him in the Chinese language text books on astronomy, chemistry, geology, physics, and electricity,

where he can find God's exact eternal laws which govern all departments of nature explained, and which he can compare with the vague and often false theories in the books of his own country.

4. If he wants a Chinese capitalist to be enlisted in behalf of modern railroads, engineering, and industries generally in order to provide better conditions for the poor, he gives him in Chinese an outline of the leading engineering and manufacturing concerns in the world with their effect on the poor, to compare with those of his own country.

5. If he wants a Chinese merchant to extend his business he has only to put before him in his own tongue the profits of the trade in foreign goods compared with the profits of trade in native goods.

6. If he wants a Chinese religious man to adopt Christianity he gives him books in his own tongue to explain the leading events in the history of God's providence over all nations and the leading forces of the universe showing how they bear on the progress of man and showing how they illustrate the almighty, eternal, all-wise, and all-kind character of the Supreme Power enabling men to not only to have communion with Him but also to partake of His nature and attributes more and more as we better understand His ways in the world from age to age. This the man can compare with the gropings of his own religions after these higher truths.

When therefore he has given an outline of the material, social, intellectual, and religious advantages to the various classes interested and has persevered in calling their attention to these immense advantages periodically and systematically till they thoroughly understand them, then the conversion of China will be accomplished as suddenly as the explosion of a mine when one has carefully laid the train and fired it. Then shall come to pass that a nation will be born in a day. All the false theories of life, though firm as a rock, will be exploded into dust and then the true principles of life, like fruitful seed, will take root and bring forth an abundant harvest, some ten-fold, some hundred-fold, and some a thousand-fold.

All missionaries come to China now by steamers and not by the slow sailing vessels which had to round the Cape. All urgent messages are now sent by telegraph and not even by swift-footed messengers. Why should we follow antiquated methods of mission work when the new produces results a thousand times better?

This is a great *missionary secret*, combining in one all the advantages of every discovery and invention which Christendom has over non-Christian nations. There will be some who have not the penetration to appreciate this now, but the wise will ponder over it and do in mission work what they do in all other departments—abandon the old and the common in favour of the new and the better and thus utilise at once this great missionary secret.

Dr. Griffith John's Address at the Annual Meeting of the Central China Religious Tract Society.

Hankow, 11th January, 1901.

AT the annual meeting of the Society for the Diffusion of Christian and General Knowledge among the Chinese, held at Shanghai on the 5th of December last, the Chairman made the following remark: "The idea of a feeling of remorse is born of the reflection that it is indirectly due to the efforts of this Society, and of kindred Societies, that within the last year a number of innocent Chinese have been brutally done to death by their own countrymen. . . . Many of those whom I am now addressing, I am sure, feel with me that something like a self-consciousness of guilt must trouble the mind of every person who has even indirectly had a share in the work of this and similar Societies in China." When I read that I fell at once into a brown study, and said to myself, "Well, this is a new way of stating the case. I never saw it put in this light before. I wonder whether there is anything in it. I must try and think." I first looked down into the depth of my heart to find whether I could discover any remorse there. I made a diligent search, but could find none. I found deep compassion and unutterable sorrow there; but I could find no remorse, no pain excited by a sense of guilt. Then came the question as to whether the absence of this sense of guilt was not to be ascribed to the hardness of my heart, or the bluntness of my moral sense. I faced this question honestly, and found that I could not honestly answer it in the affirmative. But I went on thinking, and at last came to the conclusion that the speaker had not been reading his New Testament of late, and that the facts of history must, for the moment, have vanished from his sight. The missionaries are in China in obedience to our Lord's command. They are simply carrying out His instructions; and whilst they are doing this in the spirit of true loyalty to Him, why should they be tormented with a sense of guilt? Moreover, our Lord tells us plainly that He came not to send peace, but a sword. And He came, not only to send a sword, but also to give up His own life to the sword which He sent. This sword is still in the world, and will remain in the world as long as the deadly strife between the eternally hostile principles of right and wrong, good and evil, the kingdom of God and the kingdom of the devil goes on. In all ages, and in all lands, there have been men who, following in the footsteps of Christ, have given up their

lives to this sword, and we call them blessed. Our murdered brothers and sisters in China have joined the noble army of martyrs, and have taken a place side by side with Stephen, Paul, Peter, Ignatius, Justin Martyr, Polycarp, Tindal, Ridley, Latimer, and thousands more who have died for the truth and the world. Shall we not call them blessed?

> "Their blood is shed
> In confirmation of the noblest claim,—
> Our claim to feed upon immortal truth,
> To walk with God, to be divinely free,
> To soar, and to anticipate the skies."

To have had a share in a work that can produce such moral and spiritual heroes as the church in China can boast of these days should not be a cause of self-conscious remorse, but of unfeigned gratitude and deep joy.

I cannot feel depressed this morning, but the very reverse. In looking back on the past year, I see much to inspire thankfulness and hope. Think of God's goodness to us in Central China. Though all the ladies and children, and some of the gentlemen, had to leave for Shanghai, or Japan, or home, a goodly number of us were able to stick to our posts at both Hankow and Wuchang right through. With the exception of a month's suspension of the daily preaching at the street chapels, the work was carried on at these two cities in all its branches. The scares among the people were many, and evil rumours filled the air for many weeks, but our converts and ourselves were wonderfully preserved in the midst of all the excitement. The presence of the missionaries here was a great blessing to the converts. It was the means of keeping them together, of comforting and strengthening them, and preserving them from dire persecution. It is impossible to say what would have been their condition, both here and in the surrounding country, had they been left to themselves. My own impression is that they would have been hunted down by their enemies everywhere and despoiled of all they possessed. Being here we were able to ward off mischief and help them in many ways.

At many of the out-stations, if not at most of them, the work was carried on with great care and earnestness by our native fellow-workers. They never deserted their posts, and the news received from them, week after week, was most inspiring.

And now all the missionaries, or nearly all, are back at their respective stations, all difficulties arising from the destruction of property in Hupeh have been arranged with the officials, and everything is putting on its wonted aspect.

The storm has passed off in a way that has surprised most of us, and a great calm has followed. The people were never quieter or more respectful than they are now, both here and in the surrounding country.

In Hunan we have fared worse than in Hupeh. At Heng-chou, and in the whole of the Heng-chou prefecture, the persecution has been terrible. The storm began by destroying the Roman Catholic and London Mission premises at the city of Heng-chou and murdering the Roman Catholic Bishop and two foreign priests, but it did not stop till all the churches and chapels in the prefecture, whether Protestant or Roman Catholic, were utterly demolished and all the Christians scattered.

Still we have much to be thankful for with regard to Hunan. The stations at Yo-chou, Siang-tan, and Chang-teh have not been molested; persecution in the whole province has ceased; Yo-chou has been re-occupied by Mr. Greig and Dr. Peake for several weeks; Chang-teh is about to be re-occupied by the missionaries; Siang-tan has been re-occupied by the native evangelists, and every day the doors of the chapel are thrown open for public preaching; Mr. P'eng Lan-seng is about to proceed to Heng-chou to re-establish the mission there; the question of indemnity has been settled, and the money will be paid in before the end of next month. The London Mission has in the Heng-chou prefecture about thirty places of worship, nearly all of which have been gifted to the Society by the converts. All, without a single exception, were destroyed last year. They will, I trust, be all rebuilt before the close of this. Thus we have all much to be thankful for so far as these two provinces are concerned.

Let me call your attention for a moment to the splendid proofs of their sincerity which the converts have given in the midst of the recent persecutions and trials. Thousands upon thousands of converts, in different parts of the empire, have suffered the loss of all things rather than deny the faith, and thousands have faced death in its most cruel forms rather than deny the Lord that bought them. We are often told that all the Chinese converts are *rice* Christians, and that there is not a truly converted man among them. I don't see how that can be said again by any intelligent, honest-minded man. The converts in China have been getting their baptism of fire, and they have stood the test. From all the out-stations in Hupeh we are receiving but one report, namely, that the converts have remained steadfast and unmovable in spite of every effort to entice them or terrify them. And such is the report from Heng-chou and other parts of Hunan. Some, I am afraid, have recanted; but a great many have, I am told, chosen to suffer the loss of all

things rather than forsake Christ. And this in Hunan! And what is true of Hupeh and Hunan in this respect seems to be true of all the other provinces.

As the result of this fiery trial, we have in China to-day a purer, stronger, nobler church than we had before; we have a church of which we may well be proud, and of which we are proud. I don't know how you feel, but I can say in all sincerity that to my eyes the church in China has come out of this burning fiery furnace, not only not consumed, but transfigured and glorified. My faith in it is stronger than it ever was before, and my love for it is deeper. With such a church behind us, I feel that I can face the heathenism of China with a stouter heart and a more hopeful spirit than ever before.

"Be of good comfort, Master Ridley, and play the man," said Latimer, when a lighted fagot was brought and laid at Ridley's feet, "we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." That is what the native Christians did in China last year by their patience, fidelity, and fortitude in the hour of trial. They lit such a candle, by God's grace, in China, as shall never be put out.

Think, again, of the wonderful way God has raised up men to guard the interests of the Christian missionaries and the Christian converts during this terrible crisis. The command had gone forth to massacre all foreigners and to annihilate the church, and but for such men as Liu Kun-yi, Chang Chih-tung, and Tuan Fang, it is almost certain that all the missionaries in the interior, and all the converts throughout the empire, would have perished. But for the strenuous efforts of Liu Kun-yi and Chang Chih-tung to keep the peace and maintain order in their respective jurisdictions, the whole of this valley would have been in a hot blaze months ago. The madness was here, and nothing but the strong arm of these two Viceroys could have kept it down. Had that arm been withdrawn any time in June, July, and August, even for one week, these central provinces would have presented a scene of persecution, murder, and destruction as terrible as that which has been witnessed in Chihli and other provinces in the north. Just as Cyrus was an instrument employed by God in the execution of His gracious purposes towards Israel, so these friendly officials have been instruments employed by Him in the execution of His gracious purposes towards His church in China. This has been a cause of deep gratitude to me as I have been reflecting on the past, and a source of great joy to me as I have been trying to peer into the future. God has not forgotten His church in the days gone by, and He will not be unmindful of it in the days to come.

"A safe stronghold our God is still,
A trusty shield and weapon;
He'll help us clear from all the ill
That has us now o'ertaken."

I do not take a discouraging view of the present, neither do I take a gloomy view of the future, but the very reverse. In the years to come we shall look back upon the year 1900 as the most terrible in the annals of the Christian church in the land; and we shall look back upon it too as the most pregnant with blessings. I believe that all that has transpired will be made conducive to the best interests of China and the church in China. We are on the eve of a new day, and a brighter day than the people of China have ever known, or the church in China has ever known; but it is my conviction that the cataclysm of last year was absolutely needed in order to clear the way for the new day. There was a *needs-be* for it, and the day will come when we shall thank God for it. The New China will be a very different one from the old. It will be all athirst for Western lore and Western methods; the Chinese will turn to the West for instruction and guidance as they have never done before; there will be a full and complete opening of the empire to foreign intercourse; mines will be opened, and, to use the language of H. E. Chang Chih-tung, railways will interlace the empire like spider-webs; and, above all, the hitherto closed doors will be thrown open to the gospel, the hearts of the people will be better prepared than ever for the reception of the truth as it is in Jesus, and the demand for Christian literature will continue to grow as the years roll on.

I believe the new century is coming to us richly laden with blessings for China. In the past century we have seen God in His wonderful providence breaking down the old China; in this century we shall see the same God building up the new. The period of disentegration is past; and the period of reconstruction is come. God wants us to join Him in this great work. Without our co-operation it will not be done, and cannot be done. Let us try and enter into the mind of God with regard to this matter, and let us give ourselves up unreservedly to this great work.

What do we need as we are entering upon this new year and new century? In trying to answer this question, I don't think I can do better than repeat what I said at our prayer meeting on Monday last. One of our greatest needs is implicit faith in God, not as a God working independently of means, but as working in and through means. We want the faith that will compel us to secure the best instruments for God to work with. We must multiply and perfect all our agencies. We don't want fewer men, but more men and better men; we don't want fewer chapels, but

more chapels and better preaching; we don't want fewer schools, but more schools and better teaching; we don't want fewer hospitals, but more hospitals and better doctoring; we don't want fewer books, but more books and better writing. We want more of everything, and we want everything carried to the highest pitch of perfection.

This Society has done well in the past. Its circulation has been enormous, and the good it has done has been incalculable. But it is not perfect. There is abundance of room for improvement and progress. We cannot live on the past. There is much land to be possessed, and the word of command to us this morning is, "Go forward." And this is the word of command with regard to every branch of our work as missionaries. Don't be satisfied with yourselves; there are altitudes in the Christian life which you have not yet reached. Don't be satisfied with your achievements; there are possibilities before you far greater and nobler than anything you have yet accomplished. Don't be satisfied with your native fellow-workers; there are possibilities before them to which they have never yet aspired. Don't be satisfied with your converts; there are possibilities before them of which they have never had the least conception. Don't be satisfied with your instruments; they are blunt and rusty; sharpen and polish them and make them meet for the Master's use. Don't be satisfied with your organizations; they are not perfect any of them, and some of them are antiquated and worn out; seek for something better adapted to the new times and circumstances. "Go forward." "March on." That seems to me to be God's word of command to us at the beginning of this new year and new century.

Let us obey that word in the spirit of implicit faith and entire devotion; and let us ever be looking up to God for the needful strength, wisdom, and guidance. Let us do this, and God will bless *us* and bless China *through* us.

Massacre of English Baptist Missionaries and others in Shansi.

BY J. PERCY BRUCE, B.A.

[The following letter was written by Mr. Bruce, secretary of the English Baptist Mission in Shantung, to Mr. Baynes, secretary of the English Baptist Mission, London. As no account of this massacre has appeared in the RECORDER the readers of it no doubt will be glad to have this story for reference.—T. RICHARD.]

CHEFOO, N. CHINA,
10th November, 1900.

MY DEAR MR. BAYNES:—

As you know, two messengers were sent to Tai-yuen-fu to discover, if possible, what had become of our colleagues in Hsin-chow and Tai-yuen, and bring back word as to their whereabouts if they should still be alive. One of these messengers was the Hsin-chow evangelist, Chao, a native of Ching-chow-fu, who has been in Shansi for eighteen years doing noble service for his Master.

No one could have been more fitted for the task, both because of his affection for those of whom he was in search and because of his knowledge of the country and of people from whom information could be obtained. But for the very same reason he ran a greater risk than anyone else possibly could of losing his life in the execution of his task, for he was well known as a fearless preacher of the gospel in every village throughout a large region. But when not even a large reward could induce others to volunteer for so dangerous a mission, Chao expressed his readiness, saying that "the missionaries have incurred their death, or, if any still survive, their lives are in danger for the sake of us Chinese, and the least we can do is to risk our lives for them. As for the reward I do not want it; if I could only be the means of saving any of them that would be my reward." So he went, with the son of the Ching-chow-fu general, deacon Wang Hsi-yo, as companion. The plan was that Chao himself should avoid places where he was likely to be recognised, and send Wang to gather information; Chao giving him full instructions as to those of whom he should make inquiries.

They left Ching-chow-fu September 12th, and going by a circuitous route, reached our station, Hsiao-tien-tzu, on October 4th, ten miles from Tai-yuen-fu. Here it was that he learned the story of the Tai-yuen-fu massacre from Liu Hsi-tei, over ten years a Christian and thoroughly trustworthy. Remaining at Hsiao-tien-tzu he sent Wang Ying with Liu Hsi-tei to Hsin-chow, telling them to seek out Tsiu Chü-pao, for many years a servant of the mis-

sionaries. This man they found, and was hid by them in an empty house, where they were visited by Tsui Lun, ten years or more an evangelist of the Hsin-chow mission, living in the south suburb of the city, and a man in whom we may have every confidence. He was practically an eye-witness, for though more or less in hiding he kept himself fully informed by friends, who were in no danger, of all that was going on. He told Liu and Wang all that had befallen the missionaries and wrote down the salient facts in a memorandum which is now in my hands. The stories of these two brethren, with the account of what occurred before Chao left for his home in Shantung, and which therefore was personally known to him, I have pieced together as nearly as possible in chronological order that you may have as lucid a statement as I can give of all the tragic occurrences so far as they are known to us.

The first authentic information of the gathering storm seems to have been a letter received early in June, written by one of the Pao-ting-fu missionaries, telling them of the tearing up of the railway between Pao-ting-fu and Peking and of the murder of the Belgian engineers. Yü Hsien, the governor, arrived at Tai-yuen-fu to enter on his office in the latter part of May, at which time there was not the slightest suggestion of trouble anywhere. Within ten days the Boxers broke out in the more southern part of the province.

On June 21st (or 22nd) Mr. Farthing wrote a letter to Mr. Dixon, which the latter translated to evangelist Chao, then in Hsin-chow, in which he said that the Tai-yuen-fu telegraph clerk had told him that there was a secret edict from the Empress-Dowager, which had come by telegraph, that all foreigners were to be killed. "I do not know" (the letter continued) "whether this is true or not, but Dixon, if it is true, I am ready and do not fear; if such be God's will I can even rejoice to die.* (Dixon's comment to Chao was, "I feel just the same.")

Yü Hsien, in his savage gluttony for foreign blood, made it known at once, before there was time to issue a proclamation, with the result that the riff-raff of the city was seething with excitement. So it was that on the morning of June 27th Dr. Edward's premises were burnt down by the mob (not the Boxers). The missionaries fled from the burning buildings and arrived one by one in the course of the day at Mr. Farthing's house. By night all had arrived, except Miss Coombs, who had been thrust back into the flames and burnt to death.

The next day (June 28th) the rest of the missionaries in the city assembled at Mr. Farthing's and consulted together as to what action should be taken. They decided to send a letter to the Tao-

* Of course this and all similar quotations are given to me in Chinese, and I give them in the nearest English I can command. It would have been of great comfort to us to have the exact English words.

tai on the danger of their situation, not that they had much hope that anything would be done for them, but they felt they would have done all that lay in their power, and the rest they must leave. The letter had not been sent off before four deputies from the governor came (June 30th) with a band of soldiers and police. His message was that as all the city was in disorder, the governor was unable to protect them where they were; he had arranged a place where they could remain in security till he could escort them under guard to the coast. Their houses, he promised, should be sealed and protected against any damage in their absence. When the deputies had finished, the soldiers seized the missionaries, took them to a house near the governor's Yamên, to which Mr. Pigott's party from Show-yang and the Roman Catholic Bishop and priests in Tai-yuen-fu were also taken.

Here they were kept till July 9th, when they were all taken to the open space in front of the governor's Yamên and stripped to the waist, as usual for beheading. The governor asked them of what country they were; one of them answered boldly, "Great Britain," at which the governor laughed, and then himself cut off the heads of three. The rest were killed by the soldiers, and the heads of all hung up on poles for several days.

On June 27th, the very day that Dr. Edward's house was burning, Mr. Dixon, not knowing what was going on, sent a messenger from Hsin-chow with a letter to Mr. Farthing. He reached the city on the 28th, but finding that the gates were all guarded, and every one who passed through was searched, he hid his letter in a wall, and so was able to get into the city. Before he had gone far along the streets he learned that Dr. Edward's house had been burnt down the previous day and a lady missionary burnt to death. He went to the spot, and having satisfied himself of the truth of what he had heard, he made for Mr. Farthing's, found the gate was shut and was unable to get in. Being told by the people in the street that the missionaries had all fled (as, however, was not the case) he returned to Hsin-chow, travelling all night and arrived just before daylight on the 29th. The missionaries at Hsin-chow, knowing that this was the governor's work, decided they must leave without loss of time. They started almost immediately after the arrival of the messenger, in carts and on horseback, for the hills to the west; the party consisting of Mr. and Mrs. Dixon, Mr. and Mrs. McCurrach, Miss Bessie Renant, Mr. Sidney W. Ennals, and Mr. and Mrs. Underwood, who were at Hsin-chow on a visit. At noon they stopped at a place called Hsia-ho-pei with a Christian named Chang, subsequently killed by the Boxers. They were calm and full of courage, though they realised there was little hope of final escape.

The ladies sat in the courtyard talking quietly and doing their best to pacify the panic-stricken Chinese women. In the afternoon, when they had gone about a *li* from their stopping place, Mr. Dixon urged Chao to return to his home in Shantung. Chao refused, saying, that if they must die, he would die with them ; but Dixon insisted. "You can escape," he said, "we cannot; and there is nothing to be gained by a needless sacrifice of your life; on the other hand, if you go, not only will your own life be spared but you can inform our friends of our whereabouts, so that they can do something to save us. Fourteen years" (he continued) "we have been together in happy service, and now we must part, not knowing if we shall meet again on earth. There is perhaps one chance in a hundred that we may escape, but if we must die we are not afraid ; if the Lord bids us, we will cheerfully lay down our lives for His sake. All the missionaries here are in the same danger, but if we are all killed and not one escape, there are many more that will be certain to take our places." The Underwoods, McCurrachs, and Miss Renant were on in front, so that Chao was unable to take farewell of them, but Mrs. Dixon and Mr. Ennals were in a cart behind, and stopped to say a few parting words. Ennals, who Chao says was strong in spirit, though weak in body, said: "It is but a few months since I came ; it may be it was God's will to bring me here simply that I might bear witness for Him by my death." Mrs. Dixon's last words were a legacy: "I have four children," she said, "I can no longer give them a mother's care, but God can. He will surely raise up friends for them, and I want you to pray for them."

And so they parted; the faithful broken-hearted evangelist going east, returning, we trust, to a long life of yet more useful service, while the martyrs went on their westward journey, from which they were soon to return to their final act of sacrifice in the place where so many years of daily sacrifice had been lived.

In the night they reached Liu-chia-shan, the village they were making, or about seven miles from the main road, where there lived some Christians, one of whom was named An Wa-niu. The plan of the missionaries was to find a place a mile or two from this village, where they could dig a cave high up in the cliff (which was comparatively easy in the soft loess soil) and there remain, depending on the Christian An for food supplies. They were armed with a magazine rifle and revolvers, and from such a position could kill fifty or sixty men before they could be taken. It seems, however, that they remained unmolested at An's home for two or three weeks; but in any case on July 21st the Boxers went to seize them, having first killed or frightened away the Christians. They were, however, unable to get at the missionaries, and returned to Hsin-chow

with the report of their failure. The Hsin-chow official consulted with a deputy, sent by the governor, as to what measure should be taken next, with the result that one of them went with a party of soldiers and police to the place where our friends were hiding, and dispersing all the Boxers in the neighbourhood, to give the missionaries the impression they had come to protect them, they urged them to come out of their retreat, representing the impossibility of their remaining where they were without food, and promising to escort them to the coast under strong guard. This was July 25th. The missionaries had very little confidence in these promises, but they had already been five or six days without food supplies ; and there was the bare possibility that they would be protected ; so they, yielded. As soon as they were in the hands of the soldiers the official changed his tone. They were taken back to Hsin-chow and imprisoned

A fortnight later, on the 9th August, a guard of ten soldiers with a deputy, sent by the governor two days before, took them out in four carts, ostensibly to escort them to the coast. As soon however, as they reached the gate of the city they were set upon by a Boxer mob, taken out of the carts, stripped of their clothing, and immediatey killed by blows on their heads with swords. Their bodies were thrown outside the city, where they lay unburied for some days, till the literary chancellor, a friend of the missionaries, hired men who wrapped them in grass mats and buried them at the foot of the city wall.

So they fell, but fell nobly. They followed their Lord to Calvary, dying for the people for whom they had lived. Amid the consternation and sadness of our hearts we ask wistfully "what shall the harvest be from such a seed-sowing?"

The Hsin-chow evangelist, Mr. Ts'in, in his memorandum of these events, writes that all the people within and without the city are speaking the praises of the missionaries, and lamenting one to another that those who had come 48,000 *li* to do us good should be so done to death. "They rest from their labours, but their works do follow them." Already the seed is germinating; it needs but the preacher full of the Holy Ghost to speak words that will "cut them to the heart," and Pentecost will come. Our brethren died fully assured that such preachers would not be wanting, but that many would come to reap the harvest of their labours. Surely such an expectation is a sacred trust, a call to which there will be a response from many hearts devoted to Him who died for us, for our sins, "and not for ours only," but for the sins of such as those, cruel and treacherous as they were, at whose hands our brethren suffered.

(Signed) J. PERCY BRUCE.

Extract from further letter from Mr. Bruce to Mr. Baynes, relating to Shou-yang:—

"The date of the arrival in Tai-yuen-fu of Mr. Pigott's party, Chao was unable to ascertain. The *fact*, however, that they were taken there and killed with the Tai-yuen-fu missionaries he says was amply confirmed. Before Chao reached Hsiao-tien-tzu he stayed at an inn in a village ten *li* to the south of it, and was told the whole story of the massacre by the inn-keeper (a heathen) substantially as it was told him by our Christian Liu; and both he and a young man (also heathen) asserted that all the missionaries of Shou-yang were taken to Tai-yuen-fu; the young man adding that he himself had been to Shou-yang after the missionaries were taken off and on the very day that their property was divided among the Boxers. Their houses have all been burnt down. When Chao reached Hsiao-tien-tzŭ he found our Christian Liu equally emphatic; but not satisfied, he found another Christian (Yao Yu-yü), whom he knew, living in a village five *li* from Hsiao-tien-tzŭ, and sent him to Tai-yuen-fu city to enquire of a Mr. Liu, who for several years had been a teacher of the language to missionaries, and who knew the Pigotts. His report was the same, viz., that they all with their colleagues had been brought to Tai-yuen-fu and killed with the other missionaries."

The Martyrs' Legacy to the Church.

[Editorial from *Woman's Work for Woman.*]

TRIUMPH for the martyrs! They overcame. They made the supreme sacrifice for their Lord. They have entered within the gates. They go no more out. They follow the Lamb. They see His face. They reign. The martyrs triumph gloriously.

Their legacy is with us below. They had no time allowed in which to write out their last will and testament. How reverently we should have read it! We may read it still; for it is written in the purpose of their lives, in their example. It speaks from the graves in China where their corruptible was sown in dishonor, from the heavens where it is raised in glory. In fact, is the inheritance which the martyrs of China leave to the church anything other than what they and we had already received? The Master bequeathed it first to His little band, with blood drops from the cross upon it. One age has handed it on to another, each generation affixing fresh signatures and fresh seals of devotion. In our time those who "follow in his train," from India, Mexico, Armenia, have added their names. The skies have been rent with anguish for the sake of them who cried beneath the altar, "Dost thou not judge and

avenge our blood?" To-day, with a new emphasis upon it, this sacred heirloom is transferred to the church of the twentieth century. It is wet with fresh blood stains and a host of new signatures such as no man can computate. Among them are names of our own race, from our own seats of learning, our own church, our own best homes. Youth is there, and there are gifts and acquisitions, motherhood and gallant manhood and sweet children. Does the church accept her legacy?

Those who accept are pledged to faith in God. But does not the church say, "I believe in God the Father?" It says it. It must now *believe*,—while the way is dark and goes around by Calvary. Acceptance requires hope in God,—not in things God has given us, not in earthly life, nor the service that we do in His name. These were all taken away from our friends in China, but their eternal portion was not taken away. "The Lord is my portion, therefore will I hope in Him." This inheritance compels to prayer, intercessory prayer—"that thy way may be known among the heathen." The text of this last Will of Jesus is: "Go ye into all the world, disciple all nations." The only proof of loyalty to our Master is to *do* His commandment. The only way in which the church can honor the martyrs, whom she sent forth from her bosom, is to finish the work which they laid down. Does the church accept her legacy?

What then is this murmuring and disputing that rumbles in our ears? "Not another cent for China!" "Never send another missionary there!" "These lives are too valuable to be thrown away." "Their religion is older than ours." "China was civilized long before our nation was born." If you hear such words, what do you answer? Do you dare be silent? "Civilized?" That is not what missions are for. The gospel is sent around the world to Christianize, to save—not to civilize. "Older than ours?" Japan is the answer to that; Japan, side by side with Christian nations at the gates of Peking last August. Her religion also was "older than ours." "Too valuable lives?" The Lord Jesus Christ is the answer to that. He threw himself away on a poor, wicked world.

Who is dismayed? Those who never had the chance to be hit with a Chinese brickbat. The men who have toiled in Shantung and Chihli and have seen the stones fly about their heads, have been reviled and despitefully used; these men are holding on in China at the cost of health, or from this country are begging to be sent back. One who escaped the fate of his associates wrote: "*We* were not worthy to be martyrs." Another: "One is almost ashamed to be alive and well, when our brethren are dying for Christ." "No more missionaries to China?" What; now? *Now*, when the church in

China is showing its power and the stuff it is made of? When those who have taken the gospel from the hands of American missionaries have just gone up to God's throne with their song of thanksgiving?

There was not one Christian in Sumatra when Henry Lyman perished at the hands of the Batta cannibals. When the terrible truth reached his mother, she rose up from her bed in Northampton, exclaiming: "Oh, those poor people, how much they need the gospel!" Peter Links, a Namaqua, said to the Wesleyan missionary: "Oh, that I could find the murderer who took my brother's life!" "Suppose you could find the man, what would you do to him?" "Do to him!" answered this African, "I would bring him to the station, that he might hear the gospel and be converted to God." Nor is this spirit dead. A young man has just gone to India grieving because he could not go to Shansi, where his sister was murdered. One wrote of the little Atwater girls: "They were all the grandchildren we had. This bereavement falls heavily upon us, yet we believe these tragic events will result in great good." Hear two mothers of Pao-ting-fu missionaries: "Though at times it seems as if our hearts would break, we cannot but praise the Lord that He permitted them to do so much for Him. If His cause is to be glorified by the sacrifice of their young lives, His will be done." And another: "The earthward side of my dear ones' death is very dark, mysterious, but I thank God for the glory of the heavenward side. Oh, what a Master we serve!"

It is not those who have given most for the redemption of China who are faithless now. You murmurers and doubters, you have no part in the legacy of the martyrs. The church cannot lag for you. Up with her banner! For 1900 was Martyr Year and the Twentieth Century is its heir. Now is the opportunity to take the sweet revenge of Love. Every one of those new-made graves is to be vindicated by winning all China from idols to the worship of the living God.

"Lift up your heads, ye gates of brass,
Ye bars of iron, yield,
And let the King of Glory pass;
The Cross is in the field."

A Typical Chinese Christian.

BY THE REV. B. C. HENRY, D.D.

IN reply to the charge that Chinese Christians are self-seeking and profess Christianity only from mercenary motives, let me give you one concrete example, which will serve as a type of many others.

Some two years ago Lei Ah-tei, a youth of nineteen, was received into one of our churches in Canton. He seemed earnest and single-minded to an unusual degree. Shortly after his baptism he went to his home in the country to be married. He was gentle and conciliatory, and yielded to the wishes of his parents in everything that did not conflict with his duty as a Christian. An important part of the ceremony, and one most strenuously insisted upon by the elders of both families, was the worshipping of the ancestral tablets by the young couple. This he quietly but firmly refused to do. No commands or threats could shake his Christian resolution. He was finally dragged to the spot by main strength, forced on his knees, and his head pressed to the ground the required number of times. In this way he was compelled to go through the form of worship, but his heart was loyal to his Master. His father, otherwise kind and considerate, was so exasperated by his conduct in this matter, that, on his return to Canton, he forbade him to attend the church, and also forbade the elders and Christian friends to visit him. A few months later occurred "the festival of the tombs," when his father told Ah Tei he must go with him to their country home and perform the services required, making the worship of the ancestors a special test of his filial obedience. He consented to go with his father and help put the graves in order, but refused to perform any act of worship. His father threatened him with the severest punishment, even death, but he was firm. He said very little, but was determined to be faithful. His father beat him most cruelly with a stick of firewood and bound him to a pillar for a night and a day, giving him no food. He said quietly: "I cannot do as you wish. You may kill me, but I cannot worship the tombs." They went to their country home. Ah Tei was firm and his father unyielding, and we feared that serious injury might befall the young man. Special prayers were offered for him in the church. At last some of his relatives who had been most insistent at the time of his marriage came to his rescue, and told the father it was useless to attempt to force him; he would gain nothing by persisting, and would probably cause the death of his son. In this way he escaped;

but his father still refuses to allow him to attend Christian services, and burns up every Christian book Ah Tei brings home. He is patient and even cheerful under his hard lot, and I believe is a thoroughly faithful Christian. He has never had a meal of "missionary rice." His only diet, as far as his relation to the church goes, has been the "bitter herbs" of persecution.

Resting.

Jesus, Saviour, I am resting,
Calmly resting, Lord, in Thee;
At the thought of Thy sweet presence
All misgivings flee.
O, the rest in trusting Jesus,
With my tired, burdened soul;
Who like Him can calm the weary
When afflictions roll?

Resting, Saviour, in Thy keeping,
Where is room for doubt or fear?
Be my spirit dark or gladsome
Jesus still is near.
Wheresoe'er thy child may journey—
Far or near, by sea, or land—
Thou wilt always safely guide him
By Thy pierced hand.

O, the joy of knowing Jesus!
O, the fullness of His grace!
O, the heavenly consolation
Shining in His face!
Jesus, Lord, my soul is ravished
With Thy causeless love to me;
But my heart is grieved in thinking
Of my own to Thee.

Since Thy love, O Lord, so changeless,
I enjoy from day to day,
What return may I make to Thee
To in part repay?
My poor self I know is worthless,
But in contrite love I come:
Use me for Thy work, then take me
To Thy glorious home.

CHARLES G. ROBERTS.

Educational Department.

Rev. E. T. Williams, M.A., *Editor.*

Published in the interests of the "Educational Association of China."

Female Education in China.

THE imperial edict recently issued calling for suggestions from the various officers of State and the provincial authorities, with regard to the measures necessary for China's regeneration, has awakened some degree of hope in the breasts of the more progressive Chinese, who realize to some extent the radical changes essential to their country's welfare. One of the native papers has already appeared with a list of reforms, which its author trusts may possibly catch the notice and influence the opinion of some one qualified to memorialize the throne. Going straight to the root of true reform he elaborates a public system of education which is to begin with schools of various grades at the Hsien and Fu cities and provincial capitals, and finally, after these have produced qualified instructors, is to extend downward until every little hamlet has its public school, where youth may receive instruction according to the most approved modern methods. Whether the edict above referred to justifies any immediate hope for the application of such a scheme, may well be doubted, but it can hardly be matter of doubt that China will attain to this great blessing sooner or later, and those who have watched the career of the young Emperor can but feel that it will be hastened by his complete restoration to power. We do not believe that he has spoken yet, but we trust that he will speak, and with no uncertain sound, when he finds himself really free. Meanwhile it behooves all who are interested in the development of China to be prepared for the great opportunity when it shall arrive. Educational plans must be "borrowed from the West," and the able and devoted instructors who have long labored in this land will doubtless be called upon for advice. It is not at all improbable that some of these, through prominent official acquaintances, may succeed in having their plans embodied in memorials to the throne and incorporated in the great national system which is to be evolved. There will be a demand both for foreign instructors and for the

services of graduates from the mission schools, which fr
beginning will be far in advance of the supply. The prese
then seems to be: first, to formulate plans and to hold them in readiness for the opportunity of advancing them; and second, to make the work of the schools already established, look as directly as possible towards the training of competent teachers.

The educational reform, if it is to be permanently beneficial, cannot make distinction of sex, but must look to the development of the nation's womanhood as well as manhood. Public schools for girls must be established, so that female education shall be no longer confined, as it is to-day, to those families who are able to afford the expense of a private tutor. Co-education will, we trust, not be thought of for a long time to come; for there must be not merely a change of ideals and sentiments, but a fundamental change in the Chinese character before such a course could be rendered desirable. The schools for girls should be as secluded as possible, for we would not draw the Chinese woman from her retirement until the regenerated manhood of China shall invite her to come forth. The teachers should, of course, be exclusively female, and whenever possible the school should be under the direct supervision of a trustworthy matron of years and experience.

The question of the curriculum for the girls' public school is one so complicated and serious that we hesitate to discuss it; nevertheless it is a question of most immediate and practical interest to those who are conducting girls' schools, and so have for the present a monopoly of the preparation of teachers. We believe no one will question the fact that the course of study laid down should differ widely from that pursued in the boys' schools; and the difference should be more marked here than in our own home lands, because there is a far greater difference in the life which is to follow the school days. We believe that, even at home, the idea that what is good for the man in education is necessarily good for the woman, is largely discredited. To be sure women at home now study what they please, and we even hear of one young lady student in a Western college who is taking a course in blacksmithing! This she doubtless has a perfect right to do if she enjoys it, but we believe that most women will find other courses more profitable and pleasant. We do not recommend an inferior education for women; the difference is one of kind rather than of degree. We hold that the ideal education of a home-maker is just as deep, just as difficult to acquire, and infinitely more complicated than that required for any of the liberal professions. Chemistry is none the less a science because it is applied to cooking, and a woman who has attained true excellence in that art is a practical scientist of a high order.

One who is to be intrusted with the care of helpless human infancy has no right to be lazy in her ideas of physiology and hygiene, and if she would help the young soul grow she must be a psychologist of no mean degree.

We should teach the Chinese girl to read and to express her thoughts in her own language in the clear, graceful style of the *San Kwoh Chi* and similar works. We should not trouble the common-school girl with the classics, reserving these for the higher grades, should she be so fortunate as to attain to them. Their place in the Chinese curriculum, whether for men or women, should be similar to that of Greek and Latin in our own. We should also dispense with the higher mathematics, simply because they are not essential to the girls' happiness, usefulness, or mental development, and the Chinese girl has so much to learn that she must confine herself to essentials. Of course she should have a practical knowledge of arithmetic. We should give her a thorough course in geography, emphasizing its human interests rather than its commercial features. She should know her own country's history well and have a general survey of the history of the world. Science, chemistry, and physiology and hygiene should be emphasized, with their practical application to her own work in life. Of course we should take advantage of the latter subject to dilate on the horrors of foot-binding and all other fashionable deformities, ringing the changes on these very much as our American text-books do on the evils of intemperance. We should try to show her that the disease germs that lurk in damp, dark corners are really far more dangerous than the devils which she fearfully imagines would fly in through the windows should they be once opened to sunlight and air. She should be taught music, painting, and embroidery according to native ideals, but we should do all in our power to make her rebel against the endless and hopeless task of shoe-making which follows most Chinese women from the cradle to the grave. Her course of reading we should make as wide as possible, teaching her that on this habit of reading she must depend for the wider culture that is to come in later years.

I have purposely omitted the question of religious instruction, because I do not regard it as within the province of the public school. It should be provided for, as in our own lands, by the home and church and by special educational institutions. The subject of moral guidance must likewise be omitted, because it is too broad and deep to be discussed within the limits of this article. One word, however, must be said in closing. Perhaps the most important, and certainly the most exacting, relationships which our Chinese girl will ever know are those of daughter-in-law and mother-in-law. If

possible her moral instruction should be such as to make her gentle and submissive in the one case, and yet so just and generous, and with so clear a sense of human and individual right, that her own daughter-in-law will never know a condition of servitude.

R. S. W.

Correspondence.

CHURCH MISSIONARY SOCIETY,
Salisbury Square, London E. C.,
December 17th, 1900.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I observe that you have done me the honour to reprint from an American magazine the stenographer's report of an address I gave at Clifton Springs, N. Y., last June. No doubt your readers will have understood that an uncorrected report of a speech is liable to have grave mistakes in it. I only wish to be allowed to correct one. I am made to say that when the Geographical Expedition went to Africa, which discovered the Victoria Nyanza, Livingstone had not yet gone out; also that Livingstone was for many years searching for Krapf. These statements are quite incorrect, and I did not make them. Livingstone went out in 1841, but he was for many years a missionary in the far south, and had not yet begun his travels *round the great lakes* at the time alluded to—1856. He was never in search of Krapf, but he was in search of *the lakes which Krapf heard of.* I should be sorry to be thought so ignorant of Livingstone's history as the report you have printed would make me out to be.

Thanking you for your valuable periodical,

I remain,

Yours faithfully,

EUGENE STOCK.

INTERCESSORY PRAYER.

A letter dated January 18th, 1901, from England, says: "My heart has been wrung during all these terrible months and often overwhelmed with grief at the tidings of the appalling atrocities committed in China, similar to those in the early Christian era, of the cruel sufferings inflicted on the devoted missionaries, on tender and refined women and children, of their martyrdom, faithful unto death, and the evil treatment of the poor heroic native Christians. But the weapon of prayer, fervent believing prayer, was given to the feeblest among us even, to wield against these powers of darkness and their fiendish onslaught, and the prayer-hearing God is on the side of His people. As Christ's blood conquered and goes on conquering, so will also the blood of His martyrs, and far more than any armies of earthly powers. No heroes are like the heroes of the cross? Their slain ranks, as you say, will fill up again in greater numbers through God-given, fearless devotion and firm anticipation of victory in Christ! The week of prayer here just now has been one cry for China to the Lord of Hosts and of all mercy. He will answer you and us."

The letter from which this extract was taken, was written to me by the widow of a free church clergyman.

J. EDKINS.

Our Book Table.

萬國通史前編. A History of Ancient and Modern Nations. Compiled and translated by the Rev. J. Lambert Rees, B.Sc. Part I. Ancient History. Published by the Society for the Diffusion of Christian and General Knowledge, Shanghai. For sale also at the Presbyterian Mission Press. Ten vols., $6.00.

This work, in ten elegant volumes, is the first part of a proposed general History of Ancient and Modern Times. It brings the subject down to the beginning of the Christian era.

The first volume deals with Ethnology, and gives on the whole a very satisfactory synopsis of these difficult subjects on which so many divergent opinions are held. The treatment of the subject cannot fail to be instructive to the Chinese, dispelling some ideas of their own fancied preëminence.

The second volume, which begins the history proper, gives an account of Ancient Egypt, the cradle of the world's first civilization. It is illustrated by a good map and many pictures of Egyptian monuments and antiquities.

The third volume gives the history of Chaldea and Assyria according to the latest discoveries. It has a map and many pictures of the antiquities brought to light in modern times.

Volume four treats of Media, Persia, and Asia Minor.

The fifth volume is devoted to the Jews, and is, of course, mostly taken from the Bible.

Volume six tells what is known of Phoenicia, the Hittite kingdom, and Arabia.

In the seventh volume we have a succinct account of the rise and downfall of the states of Greece, and in the eighth the character and extent of their civilization is set forth.

The ninth gives the history of Rome, and the tenth describes, in some detail, its wonderful civilization.

The materials for the history have been gathered from various quarters—English, French, and German—and the work shows that a deal of labor has been bestowed on its preparation. It is illustrated with over four hundred pictures of persons, places, buildings, and monuments, divinities and other mythological characters, also with twelve important maps of the countries described. All these have added not a little to the difficulty and cost of production. They will, however, greatly increase both the attractiveness and usefulness of the book. The pictures, though not all up to the standard of Western art, will be highly appreciated by the Chinese. The maps are some of them inferior, especially in the failure to make a clear distinction between land and water. Maps, in fact, seem to be the most difficult thing to produce in China. The type is large, and the printing, paper, and binding are in the best Chinese style, which, however, makes the book too high in price for general circulation, or for use in mission schools. It is to be hoped that a cheaper edition in smaller type will soon be forthcoming. It would greatly increase facility in reading if punctuation marks were introduced and if the names of persons and places, of which of course there are many, were marked by lines at the side. No books should be printed by foreigners in China without these important helps, to facilitate the easy reading and understanding of a book. The sooner we can disabuse the Chinese mind of the false idea that difficulty in understand-

ing is an excellency of style, the better.

There is at the end a glossary of names and terms, which will be useful to foreigners who may wish to use the work as a text-book.

As a whole, the work forms the most complete and exhaustive compendium of the subject yet published, and the author is to be complimented on the manner in which he has executed his task.

The style is good, not more difficult than is necessitated by the subject.

It should be in every Chinese Christian high school and college.

No intelligent Chinaman who reads this book can fail to be greatly benefited by it. The wide circulation of such a book cannot but dispel some of the foolish pride cherished by the Chinese, who hold the belief that all good things had their rise in China and that no civilization worth the name existed among outside nations. An acquaintance with the fact that learning, culture, and refinement, to a degree not then known in China, existed in the West, cannot fail to produce an impression and prepare the mind of the reader for the reception of truth from foreign sources.

Reports, etc., acknowledged.

Twenty-fifth Annual Report of the Central China Religious Tract Society, Hankow.

Twenty-second Report of the Chinese Tract Society, Shanghai.

Annual Report of the Medical Missionary Society in China for the year 1900, Canton.

Report of the American Presbyterian Mission, Canton, for the year ending October, 1900.

Journal of the American Association of China, January, 1901.

Editorial Comment.

IN the last number of the *New York Independent* Hon. Charles Denby, formerly United States Minister to China, writes as follows as to the rights of the missionaries in China:—

The next question is the future of the missionaries. In the twelve propositions not one word is said about the missionary returning to the localities which he occupied before the recent disturbances. It must be distinctly said that he may return or he may not. It is certain that the Catholic will go back to his ruined home and build it up again. Many Protestants will do the same, and governments are powerless to stop them. This question does not hang on election results, but on divine commandments. Nevertheless it were better to put it at rest. If the Chinese government can be brought to consent once again in a solemn manner that the missionary can go into the interior, why not accept the concession? The missionary does nothing but good. He clothes the naked, feeds the hungry, and comforts the heavy laden. If in addition he teaches Christianity why should the world care? Can he teach any better system of morality? Let there be reason in all things, but do not by neglect to secure proper terms deprive the Chinese of the right to have the assistance of these devoted agents of the cross, who are slowly but surely spreading modern civilization.

Mr. Denby speaks after an extended experience and after wide observation, and undoubtedly represents the feelings and sentiments of the better informed in regard to this present much vexed question.

* * *

THE past month has witnessed the coming and going of China New Year. Some thought there might be fresh attacks upon the

Christians and even attempts upon the foreign soldiery. But nothing of the kind seems to have occurred, and everywhere we hear of the native Christians being treated with the greatest consideration, and what seem to be sincere—though forced—attempts on the part of the officials to give them protection and encouragement. There is a possible danger that the Christians will be made too much of in places and a premium put upon the profession of Christianity, which would result in a disastrous trading upon such profession. Times of settlement will be times of trial, and the greatest care will be needed that no unjust claims are presented or false pretensions allowed.

* * *

THE enormous growth of mission work during the past century is well illustrated by an article in the January number of the *Church Missionary Intelligencer*. During the first decade of the century we are told "by the time the Society's tenth birthday arrived, exactly five missionaries had been sent out. All five were Germans; two were dead; exactly three were in the field!" Whereas in the decade 1891 to 1900, 389 men and 395 women were sent out. Other Societies could show a similar increase, and yet, in many respects the work is but just begun.

Owing to a better understanding of how to live, as well as improved conditions of living, missionary life is doubtless much longer than it used to be. The death rate among the missionaries of the American Board for the decade 1890-1899 inclusive, was eight and six-tenths per 1,000. During the same period the mortality among persons accepted by twenty-eight Life Insurance Companies, was at the rate of thirteen and five-tenths per 1,000. The average of missionary life on the field used to be considered but six or seven years. Doubtless it is much greater now. Life in China is probably longer than in most other lands where mission work is carried on, especially such countries as India and Africa. Greater care in the selection of men, more hygienic houses in which to live, better food, and increased facilities for travel, have done much to prolong life, and so add much to the proficiency of the missionary body, for the added years after one has been ten years upon the field, will tell much more effectively upon the success of mission work than work done before that. In added years, as a rule, is added wisdom.

* * *

A NATIVE Indian newspaper wrote recently: "Christian growth is not to be measured by the increasing number of converts, but by the growth of appreciation for Christian character. The man who spreads the gospel most successfully is not he who has made the largest number of converts, but he who has commanded the love and respect of most men who are not Christians." Perhaps he should have added—other things being equal. It may be that we do not always lay enough stress upon the power for good of an every-day *life* which is permeated with love, free from selfishness, and which is continually speaking to others

with an eloquence more weighty than words, and whose influence is indeed far-reaching for good.

* * *

We have been favored with the perusal of the manuscript copy of the Report of the American Bible Society for China for the past year, and are much pleased to note the substantial work that has been done notwithstanding the troubles during the last half of the year. Of course little could be done after peace was destroyed, but if a like rate of circulation had been kept up for the whole year, similar to what obtained during the first six months, the circulation would probably have reached over a million copies. Quite an epitome of the rise and spread of the Boxers is given, and an attempt is made to show what were the real sources of the uprising of the people. We will not attempt to enumerate them all here, suffice it that the missionary, while by no means a negligable quantity, was far from being the chief cause. The story is given of the eighteen colporteurs who left Peking shortly before the siege, who were warned of the danger they were incurring in setting out at such a time, but not one of whom flinched. Only four of the eighteen ever returned.

Mr. Brewster, of Hing-hwa, tells of one of their members who had lived for sixty years without ever reading a book, who then began to learn the Romanized system and in two or three months was able to read any book at sight,—a feat that would be impossible with the use of the character.

The total issues for the year were as follows: Bibles 6,350; Testaments, 31,669, Portions, 518,936. Total, 556,955.

The following items in regard to translational and editorial work are of interest. At its last sitting the Easy Wên-li Company of revisers finished its final revision of the New Testament. Nothing further can be done by this Committee until the other Companies finish their work on the New Testament, when all three versions will have to be unified. The High Wên-li Committee have been unfortunate in the loss by death of Dr. Schaub and the detention of Dr. Wherry in the siege in Peking. Fortunately Dr. Wherry saved his valuable manuscript, which represented the work of himself and Dr. Sheffield for ten years. A meeting of the remaining members of the Committee—Drs Edkins, Wherry, and Sheffield—is now arranged for the spring or early summer. They expect to finish the greater part of the New Testament at this session.

The Mandarin Committee is now in session in Shanghai; all present, except Mr. Owen, who is expected to join them later. They have about completed the final revision of Luke, and it is their purpose to finish Matthew and Romans before they adjourn.

Bishop Schereschewsky is busily engaged in putting the finishing touches upon his version of the Bible in Easy Wên-li, as it is passing through the Press. He expects that it will be finished by the end of this year; and then he hopes to begin the stupendous task of making references for the whole Chinese Bible.

Missionary News.

Latest Statistics.

A complete list of the Protestant missionaries who were killed, or who died from injuries received, during the Boxer uprising of 1899 and 1900; the Societies with which they were connected; the provinces in which they were located; and their nationality :—

Society.	Adults.	Children.	Totals.
China Inland Mission.	58	20	78
Christian and Missionary Alliance.	21	15	36
American Board of Commissioners for Foreign Missions.	13	5	18
English Baptist Missions.	13	3	16
Sheo-yang Mission.	11	2	13
American Presbyterian Mission (North).	5	3	8
Scandinavion Alliance Mongolian Mission.	5	..	5
Swedish Mongolian Mission.	3	1	4
Society for the Propagation of the Gospel.	3	..	3
British and Foreign Bible Society.	2	3	5
	134	52	186
Province.			
Shansi and over the Mongolian border.	112	45	157
Chihli	13	4	17
Chehkiang	8	3	11
Shantong	1	..	1
	134	52	186
Nationality.			
British	70	28	98
Swedish	40	16	56
United States of America	24	8	32
	134	52	186

Missionary Organization.

At a recent gathering of the Protestant missionaries now in Chefoo, a paper was read by Mr. R. C. Forsyth upon the subject "Missionary Organization."* As an outcome of this meeting a Committee was named to draw up some suitable plan of action looking toward a more practical co-operation in mission work. This Committee submitted their report on February 20th, in Union Chapel, and the recommendations, as given below, were unanimously adopted :—

"Feeling that it is expedient to have a more definite, regular, and efficient means of intercommunication among the several mission stations in Shantung than at present exists, and, while we do not think it advisable to enter into an alliance, we would recommend, as a tentative measure, the appointment by each mission station of one of its members to form, with representatives of other missions, a channel through which information may be received or given.

"It is not contemplated that these representatives constitute a Committee with executive powers, but form a body to facilitate the interchange of opinion on mission business and to act in matters of common interest when authorized to do so by the missions they represent.

"These representatives should be elected annually in the month of November, so as to begin their duties by the first of January following."

It will be noticed that this plan is along lines somewhat different from those recommended by the missionaries in Shanghai for the proposed General Missionary Alliance. Present religious and political conditions in Shantung make it desirable that our several missions should each be conversant with the others' attitude towards any question which may arise, and the need is for a minimum amount of organization to attain this end. A too complicated and expensive machinery might get out of order at

* To appear in next issue of RECORDER.

a critical moment, and thus fail to do the work contemplated.

We are glad to say that heretofore the best of harmony has existed among the twelve Protestant missionary societies at work in Shantung, and it is to further promote this good fellowslip that the above recorded action was taken.

F. H. CHALFANT.

In Preparation.

Pastoral Theology and Homiletics ... ... F. Ohlinger.
Strong's Twentieth Century ... ...W. A. Cornaby.
My Conversion, from "Our Day" ... ... F. Ohlinger.
Seeley's Expansion of England ... ... J. Sadler.
Giberne's Sun, Moon, and Stars ... ... W. G. Walshe.
Uhlmann's Conflict of Christianity with Heathenism ... ... F. Ohlinger.
Picciola ... Miss White, Chinkiang.
Glover's Commentary on Mark, by Mrs. A. Foster, Hankow,
Thanksgiving Ann, ... Mrs. G. Fitch.

Mrs. T. Richard has in manuscript short sketches of the life and work of

John Bunyan, John Howard,
Robert Raikes, Isabella Graham,
Stephen Gullet, Joseph Sturge,
Lord Shaftesbury, Thomas Guthrie,
Titus Salt, George Müller,
George Moore, President Lincoln,
Florence Nightingale, Agnes Jones,
President Garfield, C. H. Spurgeon,
Barnardo, Charrington,
Mary Carpenter, Agnes Weston,
Mary Lyon,
Dr. Campbell, of Norwood (School for the Blind),
Stephenson (of Home for Waifs),
Dr. E. Clarke and Mother,
Baroness Burdett-Coutts,
Princess Mary, Duchess of Teck,

which does not prevent any writing longer lives.

Also full lives of Moody, Frances Willard, and Anna Boobyer (from her "Broken Purposes but Answered Prayers"), which hardly need be written at fuller length.

The Girls' Boarding-school, T'ai-chau.

For many years the native Christians of T'ai-chau had been praying that a boarding-school might be opened for their girls, but it was not till five years ago that ground was bought and the school built.

A general conference was held annually at T'ai-chau, at which the native helpers from the four hsiens—Huang-ien, T'ai-ping, Sin-kyü, and Ling-he—assembled. Those natives who have been more than ten years in the work, together with the foreign workers, form the Church Council. At this Council in 1896 the subject of the girls' boarding-school was brought before them and the following arrangements made:—

1. Only the daughters of Christians were to be received.

2. Their feet were to be unbound before entering the school.

3. They were to remain in school for nine months in the year, spending the three summer months at home.

4. The parents were to pay 300 cash a month for the nine months.

5. No girl was to be betrothed, or removed from school, without the consent of those in charge of the school.

These arrangements were approved of by Mr. Hudson Taylor and the China Council, and the school was opened the next spring beginning with six girls. Afterwards we had eleven, but the Lord took one to Himself last December, and last week we heard that another had died at home, who was a church member at T'ai-ping.

We have a Christian matron who has been a Bible-woman for about ten years; also a Christian teacher.

The first half of both morning and afternoon are given to study, the latter half to cooking and needlework.

Scripture is the subject to which we give most attention. Beside morning and evening prayers and daily repetition of texts, they have four Bible classes a week and three classes on the "Peep of Day," or "Line Upon Line." Romanized reading and writing comes next, then when that is mastered they learn the "Character" from Christian tracts and the gospels, also arithmetic, geography, and singing, the latter of which Miss Anderson kindly gives them for two hours a week.

Scripture is the only lesson now learned by memory, though at the beginning everything was learned that way.

The girls do all the work of the house and make, mend, and wash their own clothes. The elder ones make most of the clothing and spin the cotton, while the little ones knit the socks and make the tape used in the school.

They also learn embroidery for use on their own clothing and for making things for sale. Another way in which we try to earn money to help the school is by keeping silk-worms, from which we get one dollar's worth of silk per thousand. This also teaches the girls another means of gaining a livelihood, as they learn to spin the silk and make it up into thread.

Two lessons which the girls find hard to learn are neatness and punctuality, especially as neither the teacher nor matron learned them when young. On one occasion I drew the matron's attention to a very untidy cupboard, when all she answered was, "I'm always telling them to keep the door shut, so that you won't see inside." Of course I told her I would look inside whether the door was shut or not.

The school is plainly furnished, and their food and clothing is simple but good, such as they would have in a fairly well-to-do home.

Two of the girls had been baptized before coming to the school; one of them is the head of the school, and a great help in many ways. Another was baptized this year, and two others accepted as enquirers.

When I asked the girls if they would like to help the British and Foreign Bible Society, they themselves suggested the plan of giving up their fruit which they had every Sunday and sending the money to the Society instead. They have done this now for more than a year.

Miss GRACE B. RUDLAND.

The Inland Mission Conference.

By An Attendant.

From October 18th to November 3rd the members of the China Inland Mission in Shanghai met in informal conference for the exchange of experience on various matters connected with missionary work. The sessions were held in the C. I. M. hall, Woosung Road, from 10 to 12 a.m. and from 4.45 to 6.15 p.m. The first few days were devotional—the greater part of the time being given to prayer, followed by the Conference proper, some rough notes of which may interest readers of the RECORDER.

I.—ITINERATION.

Some years at this work was repeatedly spoken of as a necessary education for the missionary.

The following points were emphasized:—

1. Travel simply, carrying about as little as possible.

2. A young worker should, on his first few journeys, accompany an older worker.

3. A knowledge of the people and their customs, is necessary, as well as a knowledge of their language.

4. The company of a native helper, or Christian servant, or at least of a friendly native, is almost indispensable.

5. Converse with the people. An interest in the state of the crops, and any local news, will help to openings in many places.

6. Places should be visited on market days to reach the country people, and other days to reach the residents.

7. A limited number of sheet tracts, in large clear type, should be posted up.

8. After the first visit or two, to a given centre, slower and more thorough work can and should be done.

9. Avoid speaking much about idolatry. Answer sensible questions.

10. Do not repel. After the work of the day, be open to visitors calling at the inn. Cultivate the "approachableness" of Christ.

11. Among women, the memorising of texts, or verses of simple hymns, was recommended.

II.—Out-stations.

Generally opened in one of these two ways :—

(a) As a centre for evangelistic work.

(b) As a meeting place for distant Christians and enquirers.

Attention was drawn to the following :—

1. The general rule was given by one, that in a country place it was well to get the Christians first, then the buildings. In a centre, *vice versa*.

2. Out-stations should be within manageable distance—not further off than ninety *li*—and regularly and frequently visited.

3. The responsibility of these should be increasingly taken by the native church.

4. They should be supplied with voluntary, unpaid workers, a number of Sundays each month, the expenses of these being met by the natives.

III.—The Training and Instruction of Native Helpers.

1. Many referred to the help from "Bible schools," conducted for two weeks to a month, in the winter or other season when the people have most leisure. The brightest and most promising should be invited to come, and the native church encouraged to meet any expenses that those who come may be unable to bear. In connection with these gatherings, the following points were mentioned :—

a. The Scriptures, historical and doctrinal, the chief study.

b. A short time each day given to the study and discussion of such subjects as Romanism, geography, astronomy, duty regarding lawsuits, common mistakes in preaching, etc., etc.

c. Memorise Scripture texts, facts, and dates.

d. Teach the Romanised.

e. Use maps, simple charts, and a blackboard.

f.—Encourage the taking of notes, but only by those who can write rapidly, from whom the slower one might copy afterwards.

2. The need of a longer training—two years or more—for some, was also emphasized, and the following additional points were mentioned :—

a. Continually emphasize the need of the student giving himself to prayer and dependence on the Holy Spirit.

b. Combine active work with study.

c. The course should include a cursory study of the Chinese classics.

d. The native church should, at least partially, support such students.

e. Six months of regular colportage work, with careful oversight, should precede employment in more settled work.

IV.—Preaching.

Some of the general hints thrown out:—

1. Diligent preparation and regular hours for the street chapel or open air.

2. Use Scripture words and facts freely.

3. Use simple illustrations. Illustrate from present and local events.

4. Tell often that the doctrine you preach is Divine—from heaven.

5. Helpful to state that we missionaries were once unregenerate, and to tell the time of one's own conversion.

6. Scrolls, with large characters, often helpful.

7. Follow preaching with personal work.

8. Be patient with interrupters.

9. Pray constantly for love to the Chinese, else our words will not win.

10. One quoted a sentence of the martyred Wm. Cooper: "In all your preaching get to Jesus Christ as soon as you can.

V.—Reception of Enquirers and Church Members.

1. Many come with wrong motives, hence a time of testing is necessary.

2. An attendance register should be carefully kept of both enquirers and members. Some, however, thought it unwise to enrol enquirers.

3. Six months to one year's probation. As long again, or longer, for those previously addicted to opium.

4. Important to keep the Lord's Day.

5. Observation of the life more important than the examination of knowledge of doctrine.

6. Use older Christians to help teach the enquirers.

There was considerable difference of opinion as to the wisdom of absolutely forbidding the drinking of wine and the binding of children's feet among members.

VI.—Church Discipline.

1. A "work of sorrow" to be done tenderly, and "in the spirit of meekness."

2. Important to, first of all, rule one's own temper and house well, especially as regards servants.

3. Discipline slowly, acting according to Matthew xviii. 15-17, diligently enquiring into details on both sides.

4. Church rules, if used, should be brief and simple. They should be enforced or rescinded. Some recommended a book of information and admonition in preference to a set of rules.

5. Many felt it desirable, in disciplining, to do so for an indefinite time.

6. Some advised having only one form of discipline, i. e., expulsion, and no suspending.

7. Persons expelled should be excluded from social intercourse, as taught in 1 Corinthians v. 11 and 2 Thessalonians iii. 14-15.

VII.—Schools.

The statistics of these were as follows:—

a. The boarding and day-schools (C. I. M.) have increased, in the first five years, from fifty-six, with nearly 600 scholars, to 134, with about 2,000 scholars.

b. The average yearly expense (excluding only the support of foreign workers) in boarding-schools was from $17.00 to $26.00 per pupil. In day-schools, from $2.50 to $8.00 per pupil.

The following points were noted:—

1. The schools are principally for the children of Christians.

2. The boys' schools are nearly all partly, if not wholly, self-supporting. The girls' schools are so to a much less degree.

3. In the girls' boarding-schools foot-binding is not allowed. The girls do their own housework, and are taught washing, cooking, needlework, etc., as well as reading, writing, etc.

4. Few have left the boarding-schools unconverted.

5. The course of study in boarding-schools extends from five to ten years, and includes, besides the Scriptures and Christian books, Chinese books in common use.

6. Some felt that if there were many applicants, the length of the course should be reduced to two years, or even one.

The foregoing subjects were dealt with in the morning sessions. In the afternoons selected workers from the different provinces spoke; each afternoon being devoted to one province. The news from eye-witnesses of the sufferings in *Shansi* and *Honan*, the openings in *Hunan* and among the aboriginal tribes in *Kuei-cheo*, the steady blessing in *Chehkiang*, *Kiangsi*, and *Szech'uan*, the hard fields of *Yunnan* and *Kansuh*, etc., etc., not only proved interesting and instructive, but led out many hearts in prayer for the work of Christ all over China.

Missionary Journal.

MARRIAGES.

At Hankow, February 14th, Mr. A. L. Greig, of Yo-chow, to Miss Elizabeth Augusta Wylie, of Hankow, both of L. M. S.

At Ningpo, February 22nd, Mr. Kenneth McLeod to Miss K. E. Richer, both of C. I. M.

BIRTHS.

At Chang-poo (Amoy), January 23rd, the wife of Rev. J. Beattie, of a daughter.

At Amoy, January 30th, the wife of Rev. H. E. Studley, of a son.

At Chinkiang, February 3rd, the wife of Rev. Jas. E. Bear, of a son.

At Kochi, Japan, February 18th, the wife of Rev. J. C. Garritt (Hangchow), of a son.

DEATHS.

At Tain-nan-fu, Formosa, January 17th, Elizabeth B. Christie, L.R.C.P. and S., Ed., wife of Rev. Duncan Ferguson, of E. P. M.

At Chungking, February 16th, Mr. T. O. Radford, C. I. M., of typhoid fever.

At Shanghai, March 1st, of scarlet fever, Charles Geoffrey, youngest child of Mr. C. F. and Sarah Hogg, Wei-hai-wei.

ARRIVALS.

At Tai-nan-fu, Formosa, January 12th, Rev. Thomas and Mrs. Barclay (returned), and Mr. F. R. Johnson (formerly of N. B. S. S., Amoy), for E. P. M.

At Shanghai, February 6th, Dr. and Mrs. H. T. Whitney, and Miss C. E. Chittenden, (returning), A. B. C. F. M., Foochow.

At Shanghai, February 18th, Miss E. M. Lyon, M.D. (returning), M. E. M., Foochow.

At Shanghai, February 28th, Dr. and Mrs. J. H. McCartney and three children (returning), M. E. M., Chungking; Rev. and Mrs. Wm. Hoy and family (from Japan) and Rev. F. Cromer, for Reformed Mission, Hunan.

DEPARTURES.

From Shanghai, February 2nd, Mrs. Wm. Cooper and four children, and Miss M. J. Ramsten, C. I. M., for England.

From Shanghai, February 11th, Mr. G. W. and Mrs. Gibb and two children,

Mrs. A. GRACIE and child, Misses G. RUDLAND, F. LLOYD, and F. H. CULVERWELL, all of C.I.M.; Dr. A. T. and Mrs. KEMBER, C. M. S., for England.

FROM Shanghai, February 25th, Rev. E. F. and Mrs. KNICKERBOCKER and son, for U. S. A.; Mr. T. A. S. and Mrs. ROBINSON, Mr. J. and Mrs. BROCK and two children, and Mr. C. H. LAIGHT for England, all of C. I. M.; Messrs. A. J. H. and W. A. H. MOULE, C. M. S., for England.

February Issues from Presbyterian Mission Press.

地學指略.	Owen's Geology	Reprinted.	Ed. Assn.
重學圖說.	Hand Book of Mechanics.	Do.	Do.
水學圖說.	Do. Do. Hydrostatics.	Do.	Do.
萬國通鑑.	Universal History.	Do.	Do.
代形合參.	Analytical Geometry.	Do.	Do.
福音史記須知卷一.	Blakeslee S. S. Lessons.	Dr. G. A. Stuart.	
形學備旨.	Geometry. Reprint.	Rev. C. W. Mateer, D.D.	
監理會綱例.	Church Rules.	M. E. M., S.	
華瞻堂教會.	Self-support.	C. T. S.	

Pocket Dictionary. Rev. W. E. Soothill. (2nd Edition.)

Psalms. Ningpo Colloquial (Romanized). B. and F. B. S.

Annual Report. Chinese Tract Society.

Catalogue. Do. Do.

Physiological Terms. (First draft, for Committee use.)

Report of Nan-chang District. Rev. Don. W. Nichols.

Book List. Am. Church Mission.

Evangelistic Work. Pamphlet. Rev. Geo. Miller.

Report. C. M. S. Hospital, Hangchow.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXXII. No. 4. APRIL, 1901. { $3.50 per annum, post-paid. (Gold $1.75.)

*A Message to the Churches.**

BY REV. CHAUNCEY GOODRICH, D.D.

A MESSAGE from the workers in the unterwelt, to our brothers and sisters on the top of the world, might be expected to draw a picture of China's pathetic condition and unparalleled circumstances, and appeal for loving sympathy and speedy succor. The story of the past few months appears, however, in varied forms in a myriad papers of the West. We desire to present briefly:—

1. The supreme work of the church in the new century.
2. The response of the church to the command of her ascending Lord.
3. Some reasons why we should seek to save China.
4. Methods by which the church may help to carry on the great work of missions. And finally,
5. A forward glance into the new time.

The new century is begun, and we are already writing its history. How shall the twentieth century read? Where and how will it match the prophecies of long ago millenniums? What kingdoms will go down and disappear, what peoples come into an aeon of glorious prosperity? What place shall England and America and Germany take in the march of the ages? And India, and Turkey, and Persia, and Russia, and Africa, and China,—shall they swing into the line of progress, and keep step to the music of the new time?

What shall make the new century distinguished? Shall it go down into history as the great century of the world? Already there are previsions of possible marvelous achievements, such as aerial navigation for practical ends; huge pneumatic tubes for relieving the congestion of traffic between great centres; wireless telegraphy

* Read at the closing Conference of missionaries in Shanghai, February 15th, 1901.

everywhere; electricity carried from countless waterfalls, or possibly caught from the sun—becoming the great manufacturing and motor power of the world; canals connecting the great oceans, and the great lakes with the ocean; and a system of railway almost belting the world. Who shall tell us the limit of discovery? For while the realm of science has been invaded, it has by no means been exhausted, and it never can be exhausted.

Most of the above outlook into the century, and more like it, may be found in a recent number of the *North American Review.* Every night thousands of telescopes, with their great eyes, are peering into the heavens and discovering its far away and long kept secrets. And every day numberless microscopes are gazing into the world where the millions upon millions of bacteria and microbes live, the world of atoms and molecules and centresomes, and telling us the marvels of bioplasm and protoplasm, and the laws of biogenesis and evolution.

Franklin began playing with lightning long ago, and what multitudes at this moment are still playing with the strange unknown something, which most kindly serves us in such multitudinous ways, and which is to be one of the great forces of the future.

And so in all the sciences, with what intense enthusiasm are they pursued? Vast numbers of new schemes will be projected, and whole worlds of new discoveries perhaps made, in this century on whose threshold we stand. The impossible is always becoming the historic, and marvels seen in vision are by and by quietly read as history.

Such are some of men's thoughts about this century. We cannot doubt it will be a great century. Shall we already begin to question in what its distinguishing greatness will consist?

May we be pardoned if we refer for a moment to an old book which has *its* stories of a glorious future, some of them perhaps belonging to the present century? Do you ask if there is any hint within its covers of aerial navigation, of pneumatic tubes, of belting the world? Well, there are some things we might consider as marvels, even for the twentieth century. A man who had never heard of a balloon, and never dreamed of flying, a sort of anchorite he was, suddenly found himself in a chariot of glory, and was swept away into the skies. But he did not make a return trip. The chariot of fire only comes to take the weary pilgrim up.

Then there are wonder stories of talking with a person in a far away world, and receiving return messages from Him. Shall we accomplish anything more marvelous than that with wireless telegraphy, or our coming pneumatic tubes? And there is something too about belting the world. "From the rising of the sun to the going down of the same, my name shall be great among the

gentiles." The earth shall be belted with the knowledge of a great name. "It shall come to pass that men shall take hold, out of all the languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, we will go with you." It must be the earth shall be belted, for see how from remotest nations men come together. But it is a small thing for the earth to be 'belted.' "The earth shall be FILLED with the GLORY OF THE LORD." Filled with the glory of the Lord! Would not that be great enough to be the glory of a new century?

But there is a second volume to the old book, and there are marvelous things on its opening pages. Out of the heavens comes a majestic person. Do you tell us it is only a little baby? Oh! yes, we know. We have read the story scores of times, and always with an increasing wonder. All the books on bioplasm, and protoplasm, and evolution, have no such fascination as the story of this child. When He was born, a host of true aerial navigators suddenly appeared, and a song such as mortals never heard burst on the night. Wise men sought the little baby, and gave Him their gifts and their worship. The baby grew as other babies grow, but there was a touch of other-world grace and sweetness about Him. Men saw Him in His father's shop, and they said, that boy will make a good carpenter some day.

By and by His heart is strangely stirred, and away He goes into the desert. There He meets and conquers single-handed the great enemy before whom all the world, its greatest and best, have had ignoble defeats. Ah! Is this the baby who lay erstwhile with the cattle? This the little boy so diligent in His father's shop?

Now the work of His life opens before Him, and He performs marvels of power which might lead all the inventors, from Watts to Edison, to bow in silence and awe. He had a masterful power to do certain things—shall we say within the realm of law?—which law, unassisted, could yet never accomplish. Did it suggest that He might be the great Author of those laws which men are seeking to discover, and harness to their chariot of progress?

Hear the boy Milton describe his first gracious work to bless a wedding: "The conscious water saw its God and blushed." See the scales drop off from blind eyes. The tongue-tied mouth bursts forth into joyous thanksgiving. White leprous forms become suddenly fair and beautiful. The furious winds and angry waves are in a moment hushed to peace. Demons are startled from the breasts of maniacs and flee aghast. The realms of the dead are invaded, and dear ones come back from the silent world, as fresh and fair as though the cerements of the grave had not been wrapped about them. And look upon this wonder worker, as a glory bursts forth from His

person—the despair of painters, and the marvel of His followers, and men from out the sky appear and talk with Him. Aye! and again look upon Him. He who but just now was nailed to the bitter tree, and who lay in a tomb, rises from the grave with the bloom of immortal youth upon Him. See! See! He rises from the earth,—Where is His air ship? Has He learned the art of aerial navigation?—and soars upwards on a cloud of glory to His home above the stars.

Here is the one celestial product of all the centuries. Did not this one person, by His words and works, His life and death, His resurrection and ascension, make that far away century more distinguished than the great century out of which we have just emerged, with its marvelous inventions and million patents.

What now was this person's thought of life? Surely He could not come but to fulfill some great idea. Did He organise classes for teaching the sciences? Did He leave learned papers on astronomy and biology? Did He give experiments in electricity, X rays, and pneumatic tubes? Did He write of belting the world with railroads and electric wires, or of finding wings and cleaving the air? Can it be that this wonder worker of the ages should not take a deep interest in the latest discoveries of science?

What did He do? He gathered around him a few fishermen and discoursed about setting up a kingdom of heaven in the world, and of the laws and the persons, the sacrifices and sufferings, rewards and glories of that kingdom. And just before He rose into the heavens, He left one last charge to His disciples, "Go ye into all the world, and preach the gospel to every creature."

What does it all mean, the coming of the Son of God from the heavens, leaving His throne, stripping Himself of His glory, living a life of lowly love, and dying a death of cruel shame? Is not this series of marvelous events a witness that man is the one thing of value in this world; a witness that he wears the divine image and has a great destiny, and that momentous issues hang over this dot of a world, and this moment of time? To this Henry Ward Beecher once bore testimony when he said, "I would not take the risk of one soul, if this solid globe were gold and God would give it me." It is of greater moment to save one soul, than to belt and network the globe with railroads and electric wires. Flying may be well in its way, but it holds no place beside the evangelization of the world. THIS is the supreme work of the new century.

Jesus does not look lightly upon science. He knows the exact weight of Polaris, Sirius, and Canopus, as well as their chemical analysis, and the precise arc of their celestial orbits. He balanced the wheeling orbs of the sky, so that in their intervolutions they

move with a marvel of order, besides which man's highest skill is but the bungling work of a little child. He knows all the forces of all the sciences, with which men are clumsily playing. He knows where are all the treasures of gold and silver, the pearls and jewels that lie at the bottom of the ocean, or under the mountains. And He tells us that a single soul overvalues them all; that it is worth more than all the houses and lands, and gold and silver, and pearls and crowns and kingdoms of the whole world. (Matthew xvi. 26). It was with this knowledge of the immeasurable value of man, and with His forecast into the infinite years, that Jesus left as His last command, "Go, preach the gospel to every creature."

How has the church responded to the command of her ascending Lord? During all the centuries there have been some who have sought to spread among the nations the knowledge of the gospel. But it remained for the nineteenth century to witness the attempt to carry the gospel into all the earth. And the new century opens with the daily offering of prayer and praise from nearly all the peoples, and in nearly all the languages of the world. A great change wrought in a single century.

And yet—and yet, the church is still '*playing at missions.*' It is only her knitting-work. Oh! it is hardly her knitting-work. If the church but gave the time and thought and money which are spent on knitting and crocheting! There are indeed many persons giving their time and strength, their money, their prayers, and their love to the work. But the CHURCH! The trumpet call of the Master comes to her ear as the weak piping voice of a telephone, the clarion tones that stir the heart being almost lost in its passage from the skies and down through the centuries.

We once spent a night at Niagara Falls, arriving at midnight and finding a hotel a mile distant from the Falls. The world was asleep. Presently we heard a booming sound, and knew at once it was the muffled roar of the great cataract. That night we were sung to sleep with the lullaby of Niagara. In the morning we woke and listened. Niagara was gone. *Was* Niagara gone? We knew the plunge and roar of the Falls were constant factors through millenniums. But the world had had its resurrection. Scores of wagons rattled through the streets, the noise and din of the world filled our ears, and drowned the music of Niagara's thunder. So is lost the wail of the millions dying without God. So is lost the command of the Master, "Go, disciple all the nations."

You have heard the story of the man in pursuit of a blackbird. He climbed up one tree after another, but on coming near to the branch on which he perched, the bird always spread its wings and flew away. Some one seeing him climbing and panting, inquired if

he expected to catch the blackbird. He replied, "No, but I hope to worry it a little." Does the church expect to accomplish the work, or 'only to worry it a little?' Does the church give one dollar in a thousand of its income to foreign missions? Hardly that. About two per cent of its gifts go to the heathen. Does she give one man in a thousand to the work? Some branches of the church give nearly that. One society has done more. The church which has been called "the little great Moravian church" has given one man in forty-nine, while the remaining forty-eight have taken it upon themselves to support him with their gifts, and uphold him with their prayers. Do Christians, does the average Christian, give one minute per day to prayer and thought for the heathen? It is time for the Church to shake herself from the dust, and to resolve herself into a great syndicate for the evangelization of the world.

But we are in the land which is called, by some strange irony, the Celestial Empire. What shall be said of China? Are there any reasons why the Christian world should give itself to the saving of this people?

We need scarcely quote again the command of our Lord just before His ascension to the skies, a command that should be speedily executed by a militant church. And a quarter of the world are here. It is hard to fulfill the great command with only one ordained missionary to nearly half a million. It is like emptying Boston, or Liverpool, or Berlin, of all its inhabitants and churches and Bibles and Christian institutions, and filling it with stark heathen, whose minds are saturated with superstition and idolatry, and then putting into it one family to Christianize the place. And that is China. The men and women and children are here, all these millions:

"A million a month in China, dying without God."

But if a command were not sufficient, perhaps one might be moved by China's need. What could be more pathetic than the condition of China at this hour, her Capital in ruins and held by foreign soldiers; her sovereign fled to a distant province where gaunt famine is stalking abroad, while demons are let loose in great districts, making death seem better than life to many. See the hands of poor China strectched upwards—to heaven? No! To a blank sky. Oh! we seem to hear from out the midst of this tragedy a deep undertone of wailing, like that which drew Jesus out of His heavens.

Moreover, the West owes a debt to China. If the great apostle owed a debt to all the heathen world, what a debt do we owe for the unspeakable blessings of the gospel and our Christian civilization! But we owe other debts, of wrong we have done to China.

We will mention one. We owe a debt for the introduction of opium into China, a debt impossible to express in terms of money values. Hard sovereigns can never match immaterial spirits. Gold cannot be set over against souls. How feebly can we realise the unspeakable wretchedness and evil we have brought to China in our opium chests? What now can we do but exert every effort to save China?

The law of self-preservation demands that we save China. If China remain heathen, she will be a menace to the Occident. Imagine her hordes of heathen pouring over into the Western world. It cannot be. She must first be evangelized. After China has been regenerated and lifted into a new life, the coming of some of her inhabitants would not wreck our lovely homes and our Christian institutions. The argument from self-preservation alone might well stir the Christian world to effort.

But China is not to remain heathen. There are great promises for the world, of which world China is a part. And right in the midst of a brilliant constellation of such promises, is one bright star with the name of China written upon it in letters of gold: "AND THESE FROM THE LAND OF SINIM." The words seem very beautiful in our Bibles. But promises are not self-fulfilling. For what are they written but as an inspiration to hope and effort? They hold an idea of blessed copartnership between God and His church. They lie there on paper for centuries, it may be millenniums, as lifeless as seeds buried with the mummies in the catacombs. But they burst into life when men spring into effort. It is we that are responsible for the long delay in their fulfillment. So is it that the centuries have come, and the centuries have gone, the generations lived and died, and the great promise, written by the poet prophet two and a half millenniums agone, still lies buried up in the middle of the Bible. Here is a promise whose fulfillment shall set the heavens singing and the earth laughing. Will it not be a *burning shame* if this new century, itself full to bursting with prophecy, shall go by and the church give her magnificent energies to everything else, the meanwhile reading this thrilling chapter now and then on missionary Sabbaths? It cannot be.

We will not write here of China's great future. You will doubtless remember that Napoleon saw in China the future of the world.

Let us then, by the allegiance we owe to our divine Lord, by China's infinite need, by the debt we owe to China, by our own desire for self-preservation, by the thought of the future of this great people, by grateful love to our divine Lover, and pitying love to our needy brother; let us work for the redemption of China, and for the salvation of the world.

But just how shall we work. May we suggest?

1. By writing.—Here is a great field for the Press, for papers and periodicals. Give us live articles on mission life and work, letters, news, children's articles, missionary stories. Make little maps of mission fields. Take, e.g., the West African field of the American Board. Make the home churches familiar with that field, as they are with church life in Massachusetts or London. Sprinkle missionary items through the various departments of your papers, and through every number. And do it in such a way as to make it most telling. Make it as certain that missionary news shall be read as the continually reappearing advertisements of Hood's sarsaparilla, or ivory soap, or pearline, which bring millions to their owners. Never intermit the subject. Follow it up as you follow up some burning question of the time. This is a burning question, the burning question. Send out, if you will, newspaper correspondents with missionary consecration and fired with missionary enthusiasm, none other—to 'write up' mission fields, as your correspondents write up the South African war, or the siege in Peking. And for all this we who are on the nether side of the world must do what we can.

2. By teaching.—A missionary literature is not enough. We want everywhere men and women filled with a knowledge of the missionary work and with missionary enthusiasm, to impart their enthusiasm and their knowledge to others, and especially to the young: parents in the home to instruct their children, and to make the missionary work a theme of daily and familiar conversation; teachers of schools, from the kindergarten to the university, schools of theology, medicine, yes, and law, all of them, in legitimate times and ways, to speak helpful and inspiring words to their pupils, and sometimes to provide for special instruction or lectures; pastors, from the pulpit, the preacher's throne of power, to speak words inspiring to prayer and effort, and in the home, to drop seeds which shall germinate in many hearts.

3. By organising.—In other forms of effort we have learned the lesson well. We have our great corporations and syndicates and our methods which insure that our plans shall reach influentially, not only every city, but also every hamlet and every individual. Let the church also learn this lesson. In her plans for organization, let it be certain that no one shall be overlooked or omitted. As a militant church, let her seek to bring the whole of her great army into the marching ranks.

4. By coming.—There must be thousands of young men and young women responding to the call with a glad "Here am I, send

me," all inspired with a sense of wondering gratitude for the high privilege of this great calling. Shall we say that we already have a goodly company in the field? So we feel when, as now, we are gathered together in a time of storm and stress. But when once we scatter, where is this little army? *Lost* in the multitudinous cities, among the surging crowds, and in far away districts. In the end—it seems at present far off—a time will come when no more preachers of a glad evangel need be sent, and the native church shall finish the work whose foundation has been so well laid.

5. By giving.—But what need we say of giving, except that we give royally, give out of 'baptized pocket-books,' give with abounding joy, live to give, earn money to give, save to give, our hearts going with our money. But do we hear that 'we must not pauperise our churches by too free giving? We must raise up a strong independent church.' Yes, and for that we are earnestly working, and continually planning. And when the time shall arrive that the gifts come pouring in in too large a stream, as once in the days of Moses, we will flash the news under the sea, (or shall it be through the sky?!) and say, stop your giving, and begin your hallelujahs.

6. By praying.—Here is something which the millions of Christians everywhere can do. There is a limit to what may be done in working and giving, but there is no limit to the privilege and the power of prayer. It is still by prayer that the heavens are opened, and the holy dove descends. What gladness and strength and victory shall be ours, when each missionary has hundreds of persons, who make loving mention of us and our work continually at the throne of grace.

7. By loving.—Love is the crown and glory of our gifts, the beginning and end of them all. Love is a little word, but like the twine of the kite, the little ball in the child's hand, it can stretch away into the skies and reach to heaven. Alas! We have hardly *begun* to love China. We wonder at China. We utter our diatribes at China. Sometimes we give our pity to China. But we cannot love China. Oh! and what if He whose loveliness is higher than the heavens above our highest thought of it, had looked on us and said, I can *never* love such wicked, selfish, unlovely creatures. I might possibly live among them a few years. As an infinite stretch of pity I might even die for them. But love them! Ugh! They are so different from us, Father. Were they ever really made in our image? Oh! Jesus might have turned from us with infinite disgust, but so He did not. Even in the Old Testament we must needs have an exquisite idyl to reveal a love which seemed impossible. God loved our souls from the pit. (Isaiah xxxviii: 17, margin.)

And the gospels—what are they but a marvelous love story four times told? Jesus is our great lover.

And we must love China. Icebergs will never thaw out the Arctic Zone. There must come some warm breath from near the world's heart. Love is the lever that shall lift the world. And love shall save China; a fresh, warm, unstinting, royal love, that gives and gives, and still delights to give. Such love, will open depths of love in this dear wicked people as we never dreamed of. The lost chord is found. It is love that is to make the new harmony in China. Let us not hesitate to break our alabaster boxes. The aroma of the precious nard we seem to throw away shall by and by fill this land with its sweetness. Love is not such a strange plant in China. His love first and best, and then ours, shall draw this people by thousands and tens of thousands to Him. "These from the land of China." The word of Dr. Storrs for Turkey, spoken in a time which paralleled ours, shall yet be true here. 'The monogram of Christ shall yet be set upon the brow of China.'

What now does the redemption of this one land of China mean? It means the blessed Word of God in the homes of China's millions, as in our own homes in the sunset lands. It means a great system of education like that in the Occident. It means an extensive literature, reaching also the millions. It means an entire change of medical ideas and practise. Think what it means to work for such ends as these, and for a quarter of the world. But it means also a network of railroads and telegraph lines throughout China. It means the opening of the mines of China, the starting of new enterprises, the establishing of new mills and factories for the production of all kinds of goods,—a thing not to be deplored save by men whose brain and heart are shut up within their pocket-books. It means new inventions and discoveries, when China is jolted out of her millennial ruts. It means her disillusion and disenthrallment. The eyes of China shall never more be set in the back of her head. It means, and this is the glory of the new time, a new and righteous government, new laws, new homes, new men.

Impossible is it? It stands in prophecy; it shall be read in history. What were our own ancestors fifteen hundred years ago? Pagans. And who could have guessed their future? China too shall have her resurrection. Oh! this is not poetry, save as poetry is the expression of the highest truth. This *is* poetry, God's poetry of the new creation.

We seemed to dream. It was the last day of the twentieth century. We found ourselves in a lovely park of this metropolitan

city, where an immense audience was gathered to celebrate the praises of this great century. The orator of the day spoke with a kind of pitying wonder of the aeons gone before. He said: Not to go back into the so-called dark ages, let us compare the century now closing with the one just preceding. To be sure, that age held some interesting discoveries, far eclipsed of course by those of our own time. But it was a century of strange barbarities, cruel selfishness, and mutual recriminations and animosities. We can never forget what a strange and tragic close it had. Our own fair land, where now reign peace and love and plenty, was then filled with strife and carnage and unspeakable atrocities. It almost seemed as if we must perish like the great nations of antiquity. Even now I shudder when I think of that time. Added to all the rest, it was an era of female infanticide and lily feet, and polygamy, and household slavery, and opium taking, and unnameable sins, long since, thank God, relics of a barbarous past.

A change came over the spirit of the time. In the Occident, the century had begun with dreams of aerial navigation, and pneumatic tubes, and electric power carried every whither, and railways that should almost belt the globe. And such discoveries have indeed gone on in a marvelous way. But meantime men began to weary of their jealousies and rivalries, and there soon emerged a spirit of love, which was the beginning of a new heaven and a new earth. Fighting gave way to blessing, and piling up gold to generous giving. The great discovery was made that the interrelation of nations could be conducted, not on the old methods of grasping selfishness, but on the older and everlasting principles of universal benevolence, that so indeed nations became great. Their thought was not centered on the question of how they could wring the most from China, how they might gain the greatest opportunities for commerce. But her Ministers, blessed men, labored with a singular devotion for her government, her laws, her regeneration and uplifting; for preparing my beloved land to stand a queen among the royal nations of the world, with the fair diadem of righteousness upon her brow.

Men at last discovered the thought of God in the creation of the world. The greatest discovery of all the ages it remained for this century to make, shall I say it was found in an old book, in which are contained the 'cathedrals of thought and of faith,' and which has become the classic and rule of our time?—a discovery of the worth and dignity of man. Hitherto there had been diligent search in the bottom of the ocean for pearls. Suddenly there began to be a great enthusiasm in the search for pearls in men. Men went every whither, often risking their lives, in search of them. They worked among the unpolished and ignorant and degraded, as they

had once worked upon some rough stone, cutting and polishing the crystal within it. With what enthusiasm of delight they watched the soul as it began to shine. And now the world is everywhere brilliant with jewels such as no Kohinor could ever match, jewels that have in them the marvelous power of gaining a higher lustre as the years go by, and that shall shine with a celestial splendor in the city of God.

Oh! blessed men and women, that set themselves to do the work for which the ages were waiting. And blessed are we that have lived in this glad century. What shall the next century be but the fulfillment of the Apocalyptic vision, the coming down of the new Jerusalem out of heaven?

The speaker ceased. The vast congregation, till then listening with rapt stillness, suddenly burst into singing the magnificent Hallelujah Chorus of Handel's Messiah, "Hallelujah, hallelujah, hallelujah!" Such a burst of hallelujahs we never heard.

The song ended, and the last echo died away. Presently the sky above seemed to grow ruddy with the deepening feet of angels, and the air was tremulous with song. Strains of music, other-world harmonies, floated down, which by and by gathered itself into words and sang, "Glory to God in the highest, and on earth peace, good will to men."

Ever since that time we have understood what is the great work of this century.

*Native Church Organization.**

BY BISHOP MOULE.

I HAVE been asked to open the discussion this evening by presenting you with some brief account of the organization of native churches which have grown up in connection with the work of the English Church Missionary Society. I accepted the invitation, but with a strong sense of the difficulty of presenting a clear view of the subject, without historical references and geographical description, for which there is hardly room in a paper of limited length. My references will all be to the native churches connected with my own Society, not because I have paid no attention to what other churches and missions have done, but because I know my own work best. I shall be glad also of any suggestions by which our system may be improved; and glad also, if it so happens, to furnish suggestions to my fellow-labourers. I have in the past studied more than one experiment in church organization with interest,

*A statement presented at the Missionary Conference held at Shanghai February 1st, in the Presbyterian Press Chapel, at the request of the Missionary Conference Committee.

notably the late Dr. Nevius' work in Shantung, that of the L. M. S. and other bodies in the Amoy region, and an interesting account of the growth of self-support in the Baptist congregations of Burma.

I suppose the Missionary's instinctive tendency, when he first finds himself among Christian brethren gathered out of the heathen, young in the faith and not untouched by the iron rod of persecution, is to view them as quite sufficiently tried by that, and to resolve to lay on them no other burden than that inevitable trial. He is come to 'impart unto them the gospel of God.' He thinks he would gladly add his own life also, so dear are they to him for his Lord's sake, and with these sentiments it is, perhaps, not strange that he should be reluctant to ask them for money on any pretext whatever. My younger friends, who have come into the field in a more enlightened age, when the errors of us seniors are beginning to work their own correction, will perhaps hardly follow me. But, to the best of my knowledge, in none of the early missions of the 18th and 19th centuries was any attempt made to lay upon native Christians the support of their own church ordinances; or, on the other hand, to make them, in any real sense, sharers in the task of church government and discipline. I write under correction of course. But, if I am not mistaken, each and all of the pioneers of the great missions in Africa, India, among the red men of North and South America, in the islands of the Pacific, and also in the beginnings of what is now the great work in China, which were all that existed when I reached this place in 1858; each and all of those great and good men seem to have had as their watchwords, "I will not be burdensome to you;" "I seek not your gifts but you;" and cost what it may I am resolved "to preach to you the gospel of God without charge."

It is true that at an early period, e.g., in South India, the Shânars of Tinnevelly were taught the privilege and duty of Christian charity by the fathers of the mission there. And fifty or sixty years ago we used to read of collections, after each service, of handfuls of rice, or clusters of plantains, or cowries, or pice, intended to go into the various charitable treasuries of the congregation. Among these I remember widows' funds, tract and book societies, provident funds, sometimes a home-mission fund. But meantime every church officer, the very few ordained and the more numerous lay readers, catechists, school masters, and so forth, were to a man paid by the C. M. S. and governed by its missionaries and committees.

It is just over forty years ago that the Rev. Henry Venn, honorary clerical secretary of the C. M. S., and probably the ablest of a succession of able men who have given their unpaid services as chief secretaries of that Society, first gave practical attention to

this serious, however natural, mistake in missionary methods. He had then, or soon after, as a colleague in the secretariat, a retired missionary from South India, the Rev. Chistopher Fenn who, fresh from the field and its problems, was able to furnish trustworthy information regarding the conditions of life, the resources, and the natural and religious idiosyncracies of the already numerous Christians of the Tinnevelly villages. Mr. Venn came to the conclusion that the habit of dependence, for everything connected with religion, upon the foreign missionary society was at once an anomaly, as compared with any period of church history, and full of the seeds of weakness for the future. Giving, at first, his chief attention to South India, by direct communication with leading missionaries, and by furnishing them with tentative proposals for native church organization, Mr. Venn took the first steps of a progress towards the *self-support*, *self-government*, and *self-propagation* of native churches which has spread from South India practically into all the regions in which C. M. S. agents are at work.

With regard to *self-support* it is enough to record that he urged missionaries to teach their flocks, with unflagging reiteration, that it was *their* duty to maintain the teacher or pastor who ministered to them the means of grace; that the foreign churches owed it indeed to the Redeemer to carry the gospel to all the world and make disciples of all nations; but, that done, it was by no means either obligatory on the foreign church, or wholesome for the churches of converts, that these latter should be suffered to do nothing for their own spiritual improvement or the education of their children. The church's duty was to evangelize, and the church of England must bear her share in the work. But, on the other hand, the converts if genuine would not only hunger for the truth, but take steps at their own expense to provide themselves with the ministry of the word. And, my admirable Friend and Leader used to urge, one great duty of missionaries is, at the earliest possible moment, to devolve upon their converts the task of supporting their own pastoral ministry. It might be necessary for a time to supplement the native treasury with an estimated sum so as to make up a "living wage" for its ministers, but this should be so arranged that the rate of assistance automatically decreased from year to year, while the native contributions increased.

But Mr. Venn held and taught that self-support necessarily implied *self-government*, always tending to independence of foreign control as such, in proportion to the diminution of the foreign subsidy. And with a view to self-government he drew up a scheme of councils or committees, to which should be deputed every detail of secular regulation or business implied in church organization, as

well as matters of a more spiritual nature, relieving the missionary committees or conferences of these cares entirely.

As adopted and adapted in our Mid-China Missionary Districts Mr. Venn's system embraces: 1. *Vestries* (as we should call them in England) or committees formed of the Christians worshipping in one chapel or room. 2. *District Councils*, or committees of pastorates, each consisting of deputies elected by all the vestries under one pastor's care and presided over by him. 3. *Departmental Councils*, each made up of all the pastors within a department, with representative deputies from each pastoral district, and having as chairman, so long as any foreign subsidy is received by this Departmental Council, a missionary nominated by the Missionary Conference of Mid-China and approved by the Parent Committee in London.

In Mr. Venn's scheme there was beside a Provincial Council, intended to aggregate all the Departmental Councils of the province. This last we have not adopted.

The constitution and functions of the three graduated committees, which are in actual use among us, are as follows:—

1. *The Vestry* comprises all the male Christians who worship in the same chapel or room. When sufficiently numerous these, presided over by the pastor of the district, elect a warden or wardens, whose duty it is to advise and lead their fellow-Christians in the pastor's absence, to collect from them contributions to the common chest for church maintenance, and to report the sufferings, the misconduct, or any important affairs of the members of the congregation which require the pastor's attention. From the Vestry one warden at least is deputed to represent it on the District Council.

2. *The District Council* has as its members the deputies from the Vestries just referred to. It meets periodically—with us twice a year—under the pastor as chairman. The functions of this Council are to receive the contributions to the church fund collected and sent in by the Vestries and transmit them in whole or in part to the Departmental Council, to assist the pastor in dealing with cases reported by delegates from the Vestries, and to elect from the whole membership a certain number of delegates to attend the Departmental Council, which is also convened twice a year.

3. *The Departmental Council* is composed of all the pastors in the Department and lay delegates representing the several pastorates. Such delegates must be communicants, and a majority of them must be independent both of the C. M. S. and the native church for their income or means of subsistence. The functions of this Council are to receive and apportion all moneys intended for the support of the church, whether collections from church members and catechumens, grant-in-aid from the Church Missionary Society, rent of church

lands, or interest on funds invested in the Church's name. It rests with this Council to fix the rate of the pastor's stipend, as well as allowances for house rent, travelling, church repairs, etc. But in all such financial arrangements the decision lies with the "independent," *i.e.*, unsalaried, members of the meeting. Besides its financial duties this Council has also the right to choose and recommend to the Bishop candidates for the ministry and ask his sanction to arrangements for filling vacant pastorates, either by transfer of presbyters from other charges, or by the ordination of new presbyters. It may also address the C. M. S. Conference in cases where missionaries, without violation of the principle of mutual independence, may assist the pastors in the execution of their functions. The chairman of this Council, so long as the C. M. S. continues to subsidize the church fund, must be a clerical missionary nominated by his brethren in the Missionary Conference and approved by the Parent Committee in London. And the minutes of the Departmental Councils, are read by their respective chairmen in Conference for the information of the members, though not for discussion. I have called the third, or highest grade of Church Councils "Departmental." We have three such Councils in Chêkiang. To two of them the term is strictly applicable. The Ningpo Church Council represents four pastorates, all within the Ningpo Department. The T'ai-chow Council in like manner represents two pastorates, both within T'ai-chow Fu. Our third Council, however, goes by the name of the Hangchow-Chuki Council, of which Chuki belongs not to Hangchow but to Shaohsing Fu. This Council consists of pastors and delegates from Hangchow city and from Western and Eastern Chuki. This is, however, as we hope, a temporary expedient rather than a definite violation of the departmental principle. Chuki, which depends much on Hangchow as its chief market and place of business, was also in the first instance evangelized from Hangchow. And until the mission in the great city of Shaohsing, which is its natural capital, develops greater energy on the one hand, and the missions in Hsiens dependent on Hangchow are organized into a pastorate or pastorates on the other, the arrangement, though a breach of symmetry, is not without its advantages.

The subsidy of the C. M. S. to a council fund is, in the first instance, estimated by the Missionary or Missionaries chiefly interested in the district, with the advice of their brethren in Conference. If on representation to the Parent Committee the estimate is sanctioned, it is paid through the treasurer of the Station to the treasurer of the Church Council, on the express condition that it shall be reduced 5% each successive year until in twenty years it is extinguished. In some instances the annual reduction is smaller and

the period of extinction more distant. But, I think, the 5% rule holds in all three of our Chekiang churches.

I have observed that Mr. Venn's Provincial Council has not yet been adopted by us. Some five years ago I had it in mind. The desirableness of fuller and more frequent exchange of views between missionaries and natives of intelligence, whether clergy or other converts, had become more and more obvious and pressing during many years; but on the whole it appeared to me that a Synod, with a wider and more varied representation than that prescribed for the Provincial Council, would be an even more useful addition to our machinery than that. Accordingly after a meeting with, so far as was possible, all my Presbyters, English and Chinese, in 1896, the constitution of such a Synod was resolved upon; a first meeting was held in December, 1897, and we met again at the end of 1899, when our original draught Constitution was modified, and I think improved, on the motion of native members. As then revised it is as follows:—

"*a.* The Bishop to be President.

b. Membership to include

i. All clergy, European and Chinese.
ii. Two independent delegates elected by each native Council.
iii. One representative of English medical and other lay missionaries elected by their brethren (lay).
iv. Two representatives of unordained native catechists elected by their brethren.
v. Two representatives of native school masters elected by their brethren.

c. Two members of Synod, one English, one Chinese, to be elected as secretaries at each meeting of Synod, after prayers.

d. The resolutions of Synod to be forwarded to the C. M. S. Conference and to each native Church Council to facilitate their consideration and adoption.

e. The Constitution of Synod to be altered only on the vote of two-thirds of the members present."

It is early to pronounce on the useful working of this new Council. For myself I have no doubt that such Synod, improved by modification of rules under my successors, if not myself, is a necessity for the sound development of the native church. And I gather, from documents on church organization which have lately reached us from the C. M. S. Parent Committee, that they are looking in the same direction.

A word or two regarding *self-support*. Mr. Venn's principle, which has been affirmed by us ever since he propounded it, and is in

my judgment a wise one, was that it should not be left to the congregation to support its minister *by direct payments*. In conformity with that principle we have one church chest for each Departmental Council, comprising two, three, or four pastors, each with from two to seven or eight "vestries" in his pastoral district. Each chest is replenished with the gifts of all the Christians in its department, supplemented by the Church Missionary Society's annual grant, interest on deposits in Shanghai securities, and, in T'aichow, rental of church lands.

To instance more particularly in one of the three Departmental Councils, the one called the Hangchow-Chuki Council. The treasury administered by this Council, besides the Society's grant-in-aid—a decreasing sum of now about $100—and some $60 odd, interest on a small capital accumulated by recent surpluses added to a small nucleus subscribed by Hangchow Christians before they had a Pastor of their own, is replenished year by year by the contributions of native Christians, both those who are scattered over the Chuki Hsien and those who dwell in Hangchow city. Each Pastor is paid out of the aggregate fund, so that Chuki Christians help to pay the Hangchow Pastor and *vice versa*. For the past two or three years indeed the latter has been the case, since the collections from Christian natives in Hangchow were more than enough to pay the Hangchow Pastor.

Last year, I fear, will have emptied our treasury, since hardly anything can be collected from the plundered Christians of Chuki, and probably not more than 10% or 20% of the average from those of Hangchow.

The contributions in the older pastorates, those of the Ningpo Department, were, in my opinion, to some extent discouraged by the high level at which the salaries for the first pastors were fixed. Those appointed during the past fifteen or twenty years have been paid less, and the sum requisite to meet the annual stipends and other allowances being more within the limits of the people's strength, collections have been more easily made. Of late, however, the Ningpo Fu collections have shown some improvement, partly the result of a weekly offertory in the chief church.

In T'aichow, land endowment was encouraged by Mr. Hoare (now Bishop of Victoria) and has developed considerably. In each pastorate the church holds lands worth nearly $1,000. It is held, however, in the name of the Departmental Church, not in that of the particular pastorate. The system has its drawbacks, both in the fluctuations of the market and the difficulty of finding in the churchwardens that combination of capacity and probity which would secure to the church the full value of its property.

In bringing this imperfect sketch to a close I would take the opportunity of correcting a mistake made by the very friendly reporter of our discussion in the *Daily News* of February 4th. I did not mean to imply that "the invaluable native Pastor" whom we had lost, was killed by violence. We lost neither Pastor nor people by the sword. The Pastor himself the son of one Presbyter and brother of another, came away with me from Hangchow in August, but returning thither immediately, finally wore himself out and died of heart disease at Shanghai on November 11th. He had so completely the confidence of his Hangchow flock that his absence alone is likely seriously to diminish the contributions of that church. And Chuki will take long, I fear, to recover sufficiently from its calamities to resume its rate of contribution to the fund, which in the year before last exceeded $200. I earnestly ask my readers for a share in their prayers on behalf of our much tried Christians.

Medical Mission Work in China.

BY O. L. KILBORN, M.A., M.D.

THERE can be no two opinions as to the *suitability of China as a field* for medical mission work. Here we have all the conditions—profound ignorance of even the simplest laws of health, all-pervading ignorance of, and superstitious notions as to, the causes and methods of treatment of disease, an absolute lack of anything approaching science in medicine and surgery, and perhaps we may add as a very suitable condition, an unreasoning prejudice against foreigners.

Chinese physicians and surgeons abound, with specialists in almost every department. The only qualification required is the ability to induce people to take their prescriptions. Yet if they would be successful, they must be able by many fine words and clever promises to collect good fees, invariably in advance, and solely for the purpose of buying the necessary ingredients for the required dose; never for profit! They must be equally clever at finding a plausible way out of the many difficulties into which they fall. The most common expedient is perhaps to charge the patient with having eaten some kind of food which is inimical to the healing process.

We are all familiar with the *uncleanly habits* of the Chinese. For the average individual baths are rare events, especially in winter. The great majority of the Chinese people live in houses without floors, often without ceilings, usually with leaky roofs. Hence dirt

and dampness above and below. I once heard a farmer tell how in a very dry time there came one night a most refreshing rain. He expressed the measure of his gratification by declaring that the house began to leak all over, and the whole family had to get out of bed to avoid a wetting.

Windows are of paper or of boards. Hence dark interiors, and, just as in the days previous to the introduction of glass windows in the west, there are accumulations of dirt everywhere; and dirt always carries microbes and disease. The one saving feature of the Chinese house is the all but universal system of ventilation, undesigned, but perfect in its working. Great holes gape in the gables, under the eaves, between the tiles and around doors and windows, thus providing for an abundance of fresh air. Another undoubted safeguard to health is the universal practice of drinking boiled water, either clear or as tea.

Refuse of every description is thrown in the nearest convenient spot, usually the street, and the streets are cleaned annually by the heavy rains of summer. But drains, public and private, are often completely choked as the result of years of neglect.

We sometimes hear the remark with the query, "How do the Chinese manage to survive amidst such extremely unsanitary surroundings and unfavorable conditions?" The answer is that they do not survive as many are apt to imagine. They fall ill and die, at a rate which would appal us if we could only know the figures. I believe it is quite possible that the death rate in Chinese cities, if not in the country as a whole, is double that in Western cities. Especially is this possible when we consider the enormous infant mortality; this apart from the awful loss through the practice of female infanticide. Pulmonary consumption is exceedingly prevalent, small-pox is never absent, and cholera epidemics come every few years as a matter of course. One could give many *instances illustrative* of the ignorant and superstitious beliefs of the Chinese. Small-pox is in the bones and measles in the bowels; they must come out for the good of the health. Hence we never hear of any person "catching" small-pox or measles. It always "comes out." The Yin and the Yang, fire and water, and wind and "chi," play havoc with the Chinese internal economy. Malaria is due to the presence of demons, which take possession at the shaking time. A carpenter who used to work for me, nearly drowned himself in a pond, trying to get away from the malaria demons. He afterwards followed somebody else's advice and went to stay over night in a yamên. But the demons pursued him even there. Later on it was found that demons and quinine were totally incompatible. *A patient once told me a long story* about a previous illness, when his life was

just saved by the prescription of a famous doctor. The prescription called for three dried centipedes along with other things. He bought the ingredients, pounded them up in a mortar, made the usual decoction, and took it after the recognized fashion, as much as he could drink at one dose. Presently the most awful pains developed, with really terrifying results, but after a long drawn out illness, he recovered, that is, his life was saved. One is reminded of the small boy's composition on "pins," in which he stated that "pins had saved a great many lives." His explanation was "By people not swallowin' of 'em!" This man's life was saved by not swallowing quite all of the poisonous dose. "Ah, but that was a wonderful prescription," said the patient.

Water, even the cleanest, is believed to be the worst possible application to a wound. It will cause suppuration. But the foul smelling mud taken from the bottom of an old drain is a sovereign remedy. Another application is the "1,000 feet soil," that is, soil presumably trodden by 1,000 feet. It is usually taken from the doorway of a house.

What large numbers of *blind* men, women, and children are seen in every part of China, the result of lack of cleanliness, of smallpox, of a disease following those paroxysms of uncontrolled anger which the Chinese seem to regard as a mark of manly or womanly strength; and as a result in very many cases, one is bound to say, of the lack of the simplest measures of treatment which would have averted the sad affliction. A young man with sore eyes gave me as cause the fact that he had driven a nail into the wall in the kitchen, all unconscious that that was an unlucky day for driving nails. A fine looking old man, a *Buddhist priest*, come to me bringing a patient, who he said was his adopted daughter. The young woman, torn with a hacking cough, was so weak that she could hardly stagger from her sedan chair to the consulting room. It did not require a lengthy examination to assure me that the patient was in the very last stage of pulmonary consumption. One could not but shrink from the sad duty of telling the old man our utter helpessness in the face of such conditions. The nature of the disease was explained, and the statement made that the young woman was certainly beyond human help. The old man listened attentively till I had finished, then politely but firmly replied, "You are entirely mistaken. She has no disease of her lungs. They are perfectly sound." "I, too," said he, "am a physician of no small reputation, but I am not a surgeon. I heard of the foreigner's skill with the knife, and so brought my daughter to you." He then proceeded to enlighten me as to the true nature of the case. Many months ago a small tortoise was discovered grow-

ing in her abdomen. It had grown rapidly, till now it was about the size of one's hand. It lived upon the patient's blood, drank it at regular intervals twice or three times a day. Its head could be felt distinctly, moving from side to side, and so on; and there were many more details which his cleverness had been able to discover. About eighty of the most famous physicians had pronounced upon the case, or prescribed for her, but all to no purpose. Now the problem was to extract the tortoise. Would we use the knife? and proceed at once, in order to save life? The old man's tortoise was soon discovered to be the pulse beat of the abdominal aorta, easily felt in the then emaciated condition of the patient. Needless to say we were fated to form simply the eighty-first in the long list of doctors who were unable to remove the tortoise. Alas for the fate of the poor patient if the anxious father should have been so unfortunate as to find some one bold enough to undertake the operation!

We are agreed already that in China we have a field than which there is no other more in need of the saving truth as it is in Jesus. May we not agree as well that in no other country is there a more urgent call for that particular form of propagation carried on by the medical missionary?

THE MEDICAL MISSIONARY.

It is difficult for us who live in the twentieth century to conceive that away back in the nineteenth, medical men should have been invited, and should have come to China as medical missionaries who had no thought of spending their lives in China, but merely one short term of years; who had no intention of doing other than medical and surgical work pure and simple, while their ministerial colleagues did all the evangelistic, who in some cases were not even Christian men.

The medical missionary as we think of him now-a-days, is a man (or woman, as the case may be), who first and foremost is a consecrated Christian worker; who is an earnest, intelligent student of the Bible; and who has had experience in Christian work in the home land. He is a qualified medical practitioner, who has taken the regular college course in medicine and has passed the requisite examinations and obtained the standing required for practice at home. He has had impressed upon him an overpowering sense of the tremendous need of the heathen, and has responded by consecrating himself, not for a short term of years only, but for his whole life, to the work of carrying the gospel into the dark places of the earth. Before coming to China, he has obtained as much practical experience as possible in the practice of medicine and surgery; if possible he has acted as house physician and surgeon in some large

hospital. He has in addition taken special training in eye diseases and skin diseases, and in as many other specialities as possible, because the medical missionary must be his own specialist. He must frequently work without help or advice from any one; must rely wholly upon himself in making important diagnoses, and carrying out difficult treatment, whether medical or surgical. Therefore, too, the medical missionary should be a man of well-balanced judgment and sound common sense; and moreover he should in common with his colleagues, understand the "science of getting along with people," not only with his colleagues, but especially with the Chinese. No member of the mission will come into closer relations with all classes of the Chinese than the medical missionary. He should therefore be kind, tactful, and considerate.

THE MEDICAL MISSIONARY AND THE CHINESE LANGUAGE.

A fearful mistake is made in the case of many a medical missionary, when on first arrival on the field he is immediately pushed, or allowed to fall, into the work. How often have we read, in magazine article or book, "Dr. Blank had no sooner arrived than a most pitiable case presented itself for treatment. The doctor had not the heart to turn the poor man away. By the aid of an interpreter, treatment was given, and from that time on, patients came in increasing numbers, until little or no time was left for study." It is like the story of the first glass which leads slowly but inevitably down the steep grade to degradation and ruin. Such is the fascination of medical mission work, that once begun, it slowly but surely increases until it absorbs one's whole time and attention. In a few months the new doctor has picked up enough of the language to get along fairly well in the dispensary. Some one meantime protracts the unkindness by doing all the preaching for him, to both out-patients and in-patients. And the ever increasing and pressing duties of his hospital and dispensary finally crowd out the last hour that had been se tfor study. In a year or two, what have we? A man immersed in one continuous round of purely medical and surgical work; worrying along with a sort of hotch-potch pidgin Chinese, chiefly a collection of phrases used in the hospital; utterly unable to preach a sermon, or give an address in Chinese; wearied with every attempt to carry on a conversation with a Chinese on any subject other than medical, and in fact about discouraged with his prospects of ever being any better off.

What is the *final outcome?* Unless a radical break is made, and the man is given the opportunity and takes it, to acquire a fair all-round working knowledge of the language, the chances are that his first term of five to eight years, is also his last term. Because of his lack

of language, he has never been able to enter into any spiritual work, the real work for which he came to China. Because of his lack of language he has failed to come into sympathetic contact with the people, and the work that he did do, had become a wearisome monotonous drudgery. Little wonder that the man reverses his judgment as to his life-work lying in China; and one is lost from our number, who, placed under more favorable circumstances at the beginning, might have given twenty, thirty, or even forty years of valuable successful work for Christ in China.

With all my mind and strength, I would *protest* against the disastrous, the suicidal policy of urging or allowing the medical missionary to begin work before he has a fair knowledge of the language. Probably the ability to give a fifteen or twenty-minute address, which is thoroughly understood by a Chinese audience, would be a better test than a limit of time. I bespeak then for the medical missionary just as much consideration in regard to the language as any other class of missionaries enjoys. He should have just as much time absolutely free for study at the beginning; and for the first eight or ten years his work should be so arranged that he may have necessary time for daily study. The medical missionary will come into very close contact with all classes of Chinese, from the highest officials down; therefore he should be free in conversation. He should be able to preach readily, because he must preach constantly to his patients in dispensary and ward. He should acquire gradually but surely a good knowledge of the classical language, in order that he may assist in the great work of translating or making medical books for the Chinese. This last is a work no other class of missionaries can be expected to do.

In a word, the medical missionary ought to have just as good a chance at the language as his ministerial colleague, and ought to aim at just as high a standard. His future success in the work, his influence upon the Chinese community in which he lives, the measure of his affection for the people and for his life-long work among them,—all will be directly affected by his freedom or otherwise in the Chinese language.

THE HOSPITAL.

While he has been studying the language, he has at the same time been studying the people—their habits and customs, their modes of acting and thinking. What a power he will have acquired if he has learned true sympathy with the Chinese; if he has learned to "put yourself in his place," *i.e.*, to see things from the Chinese point of view, as well as from that of the foreigner!

Now then that he has acquired all the skill possible by preliminary years of training, he is ready to begin medical mission work proper. He may have a well-established hospital, in which his duty is but to continue the good work of his predecessor. But his may be an entirely new work, without buildings or site. A momentous question comes up for decision,—shall it be a native building or foreign? If sufficient funds are not immediately available to buy land and erect new buildings, by all means let us make the most of what we can get and go ahead. It is astonishing how little difficulty there is in doing most excellent work in native buildings which have been cleaned up and adapted. On the other hand, if the funds are available, by all means let us have the *foreign building.* The advantages are cleanliness, light, air, and convenience of arrangement. Make the roof and outside finish after the Chinese fashion, if you wish; but the inside should be foreign. Every room ought to be light, well-ventilated. clean, and capable of being kept clean. If there is sufficient land in the site, the hospital should be erected in detached buildings according to the pavilion system. The wards may be one story or two, as desired. If on a suitable street, the waiting-room may very properly be the street chapel, placed close to the street and available for preaching to patients or the general public every day in the week. Here the assembled patients hear the gospel preached for at least half an hour each dispensary day. Afterwards patients are called into the consultation room in groups of six to ten at a time, and are seen one by one, according to number, by the physician in charge. Some are taken into the private consultation room for more careful examination; others into the dark room for examination of eye, ear, or throat and nose, by reflected light. Some pass into a convenient room for washing, applications, and bandaging; while all pass out sooner or later through the dispensing room, where their medicines are handed to them over the counter with all necessary directions, and they return to the big gate by a route different from the one by which they came in. *Each dispensary day,* which may be three or six days a week, suitable cases are advised to come into the wards for treatment. For each case which comes in on such advice, probably two fail to appear. The chief reason for this is the adverse advice they get in their own homes and from their neighbors. They return home with mind made up to come into the ward for treatment, but their fears and superstitions are played upon, till they begin to dread the direst consequences of so trusting themselves in the foreigners' hands.

Some hospitals provide simply the rooms and the beds. Patients bring their own bedding and take possession. They also bring their own rice and kitchen utensils and prepare their food in the hospital kitchen.

Other hospitals are managed more in accordance with Western ideals, and though involving much more labor and responsibility, I very much prefer this method to the first. Each in-patient on arrival is made thoroughly acquainted with the use of a good-sized bathtub. From the bath-room he is taken into a ward supplied with every requisite from the hospital store-room—clean clothing, bedding, and bed. A plentiful supply of good food, prepared by hospital servants in the hospital kitchen, is spread before the patient twice a day; this includes meat in small quantities twice or three times a week. Thus by thorough cleanliness and a sufficiency of good food, the cure of a goodly proportion of in-patients has already begun.

It is surprising how *little fear* the average Chinese patient has *of the operation room* and of operations. But this is doubtless explained by their total ignorance of the dangers of anesthesia and by their excessive confidence in the foreign doctor. The fact is, the Chinese bear surgical operations remarkably well, and as a rule convalescence rapidly. We sometimes see it stated that Chinese bear pain well, but in my experience there is very little difference between Chinese and Westerners. The great majority are extremely afraid of even the smallest prick, and they will very gratefully receive the anesthetic, cocaine, or chloroform.

I used to think the Chinese would be *afraid or suspicious of the dark room*, where we take them for eye examination, but in practice, strange to say, have found no difficulty.

There is no doubt of the *danger of trouble* arising if a *death* should occur in the hospital during the first year or two after opening, especially if such death should follow a surgical operation. We always endeavor to avoid such a danger, as far as possible, by receiving as in-patients selected cases only. But should death threaten from any cause, probably the best course to pursue is to send the patient home to his friends; or in case he has no friends or relatives, let him be taken charge of by the street official. In an old established work, a death in the ward may cause no anxiety.

Once settled in the ward, the new patient does not require more than about two days to get to feel quite at home. By conversation with his fellow-patients, and with the attendants, who if possible are Christian men, and by daily experience of the personal kindness of the foreign doctor, his concern for his

own safety speedily disappears; and as the days pass by, the awesome fear with which he had been taught to regard the fierce foreign devil, melts away, and soon gives place to warm feelings of affection and esteem. Just here becomes manifest the peculiar place and power of the hospital in the great work of preaching the gospel.

SPIRITUAL WORK OF THE HOSPITAL.

What is the purpose of the medical missionary in coming to China? Most emphatically,—to preach the gospel. What is the purpose of the hospital? The answer is the same,—to preach the gospel. The preacher's workshop is the chapel; the teacher's the school; the hospital is the workshop of the doctor. The essential character of the product of all three is the same, though the methods are different.

I am quite ready to admit that the medical missionary must spend much more of his time, many more hours in the day, in the work of healing the sick than in preaching and teaching by actual word of mouth. BUT IS NOT THE WORK OF HEALING IN REALITY THE PREACHING OF THE GOSPEL? If the missionary in China were limited to the one form of preaching, by word of mouth only, the progress of Christ's kingdom would be indeed slow. But we must preach by deed as well as by word, and is not the work of healing the very best exemplification in conduct of that most wonderful thing in the world—LOVE? At any rate, it is a concrete form of preaching, which even the most ignorant, most suspicious Chinese can understand.

First, Dispensary Preaching.

Each dispensary day the word is faithfully preached to the patients assembled in the waiting room. The preacher is the ministerial colleague, or a Chinese evangelist, or best of all, the doctor himself. To no one will the patients give a more attentive hearing than to the doctor. In the dispensary, tracts and Scripture portions are distributed, at least something to each new patient. Tracts may also be posted upon the walls, and these, many patients read while waiting their turn to be called to the consultation room. A large number of these out-patients come but once, and many more for a second or third time only. Hence the time is too short to learn much; yet the good seed is sown and every little helps in bringing the precious truths before the people. The dispensary is often lightly esteemed for the value of its work, whether scientific or evangelistic. Yet surely dispensary preaching is quite as effectual as street-chapel preaching, for the length of time during which it is

carried on. And one always has the advantage that the dispensary congregation does not continually change, nor does it run away in the middle of the sermon.

Second, Ward Preaching.

It is easy to understand that the ward is the place where we get the best results, both medical and spiritual. In most hospitals in China, it is the practice to hold a daily morning worship, either in the hospital chapel or in a large ward. At least one extra service is held on Sunday, and often a Bible class on a week evening. Tracts and Scripture portions are distributed freely among the patients. Christian books and periodicals are on file and are easy of access to all who can read.

Now it is very difficult to preach to people who hate us, or who are suspicious of our motives; who despise us as low, ignorant outsiders, and pity us because we are so unfortunate as not to have been born in China. But the effect of even a short stay in the hospital ward, with the kind care and attention, and physical benefits received, is in nine cases out of ten, to substitute for suspicion, confidence; for lofty disdain, respect and esteem, and even love. Could there well be a better preparation of the Chinese mind and heart for the reception of the message we bring? And because the doctor is of necessity the special object of the patient's gratitude and regard, so any word of teaching or advice from him will be believed and heeded, as it will not be from any other foreigner. Hence the paramount duty of the medical missionary to be his own hospital evangelist. This by no means plecludes him from obtaining the assistance of his ministerial colleague. But the fact remains that for the most successful spiritual work, the doctor must take the principal share of teaching and preaching in both ward and dispensary. There is another essential to the best results, namely, a *hospital native evangelist.* Such is its importance that the place is worthy of the *very best* Christian character that the church can produce. He should be a man of good natural gifts, preferably not of the literary class, and, above allelse, a man of sterling integrity and one who has imbibed deeply of the spirit of the meek and lowly Jesus. The work of this man will be daily conversation, Scripture reading, and prayer with patients in the wards; he will teach the catechism, hymns, and Scripture portions to classes of several or of one. A very important division of his work is that of following and visiting at regular intervals in their homes all those patients who have shown an interest in the gospel. There is little use in the foreigners attempting such visitation. The difficulties are all but insuperable.

But a native can do it, and such work is absolutely necessary if we would gather up and conserve the benefits and blessings to patients of instruction and impressions received while in the hospital ward.

A very excellent custom is that of displaying in a conspicuous place in hospital entry or dispensary waiting room a large board, having on it the date of the following Sunday, with hour of service in the church, and a clear invitation to all the patients to attend. The invitation should be cordially emphasized by the dispensary preacher at the close of his discourse.

SELF-SUPPORT.

Self-support is *not possible at the beginning* of any work. At such time a fee of twenty to fifty cash should be sufficient for all comers. But in the course of a year or two, as the name and fame of the hospital become established, the physician may begin to ask for fees and aim to increase his income slowly but steadily, till in the course of a few years' time his institution shall have become partly or wholly self-supporting.

Out-patients should be required to pay a fee of at least twenty cash for first visit only; subsequent visits should be free as an inducement to take continued treatment. Exceptions to this twenty cash rule may be made in the case of beggars and the very few others who ask it. The vast majority of patients should not be asked for anything further, even though they come for a month or more, for the simple reason that they are too poor to pay. The minority who should pay, are officials and the rich or well-to-do merchants, and those whose diseases are due to their own evil conduct. Many patients prefer to avoid the crowd by coming on non-dispensary days and paying a small fee of a few hundred cash for treatment.

Half of the *in-patients* in the general wards will pay the cost of their food, say 1,500 to 2,500 cash a month. Another percentage will pay a part while not more than 25% to 35% are unable to pay anything. I believe it is the general experience that the patient who pays even 100 cash a month, is much more grateful for what is done for him than is the man who gets everything free. In a hospital where everything is free, patients are apt to get the impression that we are abundantly supplied with funds, probably by government, and they therefore do not ask for favors, but are apt rather to demand their rights in the shape of free board and lodging and free treatment. They may become very independent in their demeanor, and under the circumstances see no particular cause for gratitude. There is usually very little difficulty

in getting the Chinese to pay at least the cost of their food. They are always impressed by the reasonableness of the demand. Of course one meets with dead-beats, and not infrequently gets taken in. But by suitable precautions the number may be kept within bounds.

Most mission hospitals in China have, besides the general wards, a number of private or single-bed wards. Chinese appreciate these, and will pay for them, especially if they are a little better fitted up than the general wards.

Then in the case of *operations*,—he is a very poor man indeed, who cannot pay a fee of 100 to 1,000 cash for an operation requiring time, skill, and the use of expensive drugs and instruments. At the same time wealthy officials should, as a matter of principle, be asked for good round fees for operations, and they should be made to pay in advance after the Chinese fashion. I am firmly of opinion that such a course of procedure will increase the respect of the patients for Western medicine and surgery and for the foreigners themselves. Such a course tends to an enlightened understanding of the position of the foreign doctor; he is not so likely to be regarded as under foreign imperial pay, for some mysterious, and therefore sinister purpose. A large proportion of the *visits* we are called to make to patients in their homes, are to yamêns or houses of the wealthy. And the rule holds good here that free or even cheap work gains for us little gratitude or respect.

Still another valuable and well-known source of hospital income, namely, that of *subscriptions* from both foreigners and Chinese, needs only to be mentioned.

Allow me to answer a few possible *objections* to the self-support plan. *First. That an impression of a mercenary spirit may be conveyed.* This objection breaks down at once when it is remembered that the great majority of out-patients pay the ridiculous sum of twenty cash only, often for a month or more of treatment. While most in-patients pay for food only, or get it free.

Second. That medical work should be free even as the gospel is free. But is the gospel free? Salvation is free, but it costs to proclaim it. Somebody must pay to bring both ministers and doctors across the sea and keep on paying in order to support us and our churches and hospitals after we get here. Why should not those who derive so much direct physical benefit, and are able to help, be allowed to help in the good work? We all agree that the Christian church in China will not attain to the highest spiritual development until it is self-supporting and self-propagating. Neither will patients who are able to pay, receive the greatest good from the ministrations of the medical missionary until they are led

to pay, at least to the extent of the complete support of the hospital.

Third. That self-support is a hindrance to evangelistic work in the hospital. This is, I believe, contrary to experience. The great benefit derived from our medical work is the removal of prejudice and the softening of the hearts of the people by what we do for them. This is the stage of preparation for the entrance of the gospel message.

Now we have found that the patient who pays a good-sized fee, is not by any means the least grateful; indeed he is often much more grateful than the one who pays nothing. And moreover, he is not tempted to fawn upon us, or to be hypocritical in his gratitude. He can look us fairly in the face and thank us. Therefore we claim that the spiritual work of the hospital is helped and not hindered by the self-support plan.

Furthermore we believe self-support to be *practicable*, because the Chinese are accustomed to pay their own doctors, and often their fees are exhorbitant, even from the foreign point of view. Such experiences as the following have had their effect, I must confess, in influencing me towards self-support.

A shoemaker brought me his little girl, with a small abscess. After some weeks of treatment she was pronounced healed, and the father came to express his thanks. Said he: "I shall always come to you after this. The last time my child had a sore like that, I had Mr. Blank (naming a Chinese doctor), and it cost me over four thousand cash and three pairs of satin shoes, and besides he took two or three times as long as you did to cure her." My treatment had cost him just twenty cash!

A patient was brought to me with an affection requiring a surgical operation, involving three weeks' stay in hospital. He took a private ward, paying at the rate of 100 cash a day. I was quite delighted to get the fee of two taels which I asked for my services, untll some weeks later, after he was all cured and gone, I learned that the Chinese quack who had recommended him to me for treatment had already secured some thirty taels from him, and for this he had done absolutely no good to the patient!

There are a great many other important questions that might come up in consideration of medical missionary work. I shall mention a few.

There is *ecclesiastical standing.* The medical missionary ought, if he wishes it, to have equal standing before the native church with his ministerial brother. Such standing may be given him before he leaves the home land; or if he comes to China without it, and feels the need of it here, there should be some

provision whereby such standing may be conferred. The medical missionary and the ministerial missionary are, I believe, equally ordained of God; why should they not be equally ordained by the church?

ITINERANT MEDICAL WORK.

I have not discussed itinerant work partly because I believe it occupies a comparatively unimportant place in the work of the medical missionary. Itinerant work is, for example, much less necessary to the hospital than to the chapel, because the hospital will draw patients from a wide extent of territory long before the chapel begins to draw hearers from such territory. Then again it is impossible for one man to both manage a hospital and itinerate, unless indeed he has thoroughly well-trained and trustworthy assistants in whose care he may leave the hospital. The matter is simplified when two men are appointed to the one institution; then doubtless they may itinerate to advantage alternately.

TRAINING OF NATIVE ASSISTANTS.

Every hospital must have assistants, and other things being equal, the better trained they are, the more and the better work will the hospital do. For the present, the only way to get native assistants is to train them oneself. This imposes a very great burden upon the already hard-worked medical missionary, but by rigid system and thorough organization, it can be done, and one man may, in four to six years, succeed in giving a very fair training to a small class of students. Such conditions as prevail in Shanghai in the work of which Dr. Boone has charge, are very different and very superior. Christian young men who have already had the advantage of a good preliminary education, including a practical knowledge of the English language, are taught medicine by a staff of four. All teaching is in English. We have reason to know that the men turned out by this institution are a credit to their teachers and to the mission to which they belong.

MEDICAL WORK BY LAYMEN.

Medical work is not permitted in the home lands by any but qualified men and women, and rightly so. There are plenty of qualified practitioners for all the work there is to do. But in China circumstances are very different, and I believe that the results justify the practice. But the laymen who undertakes such work cannot exercise too great caution by treating simple cases only and avoiding serious ones in both medicine and surgery. One case that goes wrong will do much harm to him and his work; while a great

many cases turned away entirely without treatment, will not have any appreciable adverse effect. A very few cases helped or cured may be the means of breaking down much prejudice and of speedily working a most favorable change in the attitude of the people. But one point in this connection I would urge, namely, that the opening of medical work by a qualified man of whatever mission takes away all justification for medical work by laymen in the same station—because the benefits of medical work in removing prejudice and gaining the goodwill of the people, are naturally shared equally by all missionaries in the station.

OVERWORK.

There is a danger to which the medical missionary is exposed, of which I cannot forbear speaking, because I believe it to be very common and very real. I refer to overwork. There is such a fascination in the work for the work's sake, and it is so easy to fill the wards to overflowing and then to allow the out-patients to gradually increase in number, until one's strength is taxed to the very utmost six, yes, seven days a week in his efforts to keep up with it all! One does keep up with it of course for a time. But there is very great danger of one of two things happening, either some important department of the work will be neglected, or the missionary's health fails, and then all departments must be neglected, *i.e.*, the whole work stops.

Now what department of our work can we afford to neglect? Certainly not the medical! We believe our work is worthy of the very highest ability and the most thorough practical training in medicine and surgery, so we ought to give to it the very best of which we are capable.

Nor can we in the very nature of the case, neglect the evangelistic side of our work.

A very insidious danger is that of *neglecting one's own mental culture.* Journals, medical and general, are scarcely opened, but laid away untouched. New books are rarely purchased and old ones hurriedly read. To spend time on anything other than one's medical books and perhaps a Bible commentary, is out of the question. Life becomes one ceaseless rush and grind, from Monday morning to Monday morning again.

I believe I have indicated a possible danger. Let us rather treat a limited number of patients well; let us rather carry on with thoroughness all departments of the work in a small hospital than undertake too much and neglect some part; let us emphasize quality rather than quantity.

STATISTICS.

In 1895 there were in all China only seventy-one hospitals and 111 dispensaries. We have later figures for the number of medical missionaries. On analysis of the list of missionaries of September, 1899, I find that there were 1,177 men and 1,723 women, a total of 2,900 missionaries, men and women, married and single. Of the 1,177 men I find there were only 164 medical men, or barely 14%. Of the 1,723 women, only 60 medical women, or not quite 4%. This is a very poor showing. Surely it would be a very moderate proportion if we had at the least 25% of the men as medical missionaries, and say at the very least calculation 10% of the total number of the women.

INSTANCE OF HEALING IN MISSION HOSPITAL.

Allow me to relate in conclusion an incident illustrating the methods and results of the missionary hospital in China. This incident is not an isolated one, but can easily be duplicated, often many times over in every or almost every hospital in the land. Amongst the dispensary patients one day was an old man of sixty, whose complaint was total blindness in both eyes. The disease was cataract. He was received into the hospital and operated upon. After a few days, when the bandages were removed, he began to gaze at his hands and then at the windows. Then he looked at his bed and at the other patients' beds in the ward. One day as I came into the ward and approached his bed, the old man exclaimed, "Stand back, Doctor, I can see you there; back a little farther, there! I can see you plainly there!" Mr. Moody once said that the greatest joy one could have in this world, was to have some one take you by the hand and say, "By your means I was led from darkness to light." Of course he referred to spiritual darkness and spiritual light. I believe the next greatest joy is to realize that one has been the means of restoring sight to the physically blind. In the month he had spent in the hospital, the old man had the usual daily teaching in gospel truth, with remarkably good results. On dismissal from hospital he immediately put his name down as an enquirer; he attended church services regularly, and frequently brought a friend with him. Up and down the street he went, visiting the tea-shops and the neighbors' houses, everywhere showing and telling to all who cared to listen, what the foreigner had done for him.

Thus is the medical missionary in his hospital and by means of his hospital endeavoring to do his share in the grand work of "preaching the gospel to the whole creation."

*The Story of a Recantation.**

"And when he thought thereon, he wept."

MY DEAR MR. BAYNES:—

IN my Report for 1900 I made but a passing reference to the subject of Recantation, not by any means because I underrate its gravity, still less because I wish to keep back any of the facts. On the contrary, the subject seems to me of such grave import that I have reserved it for a special letter. I am specially anxious that our friends should know all that is to be known, for I am sure the story will provoke their sympathy and move them to more earnest prayer for our native brethren, as well as for us.

You already know that before the troubles broke out I had left for Japan with my wife, whose health had so broken down that nothing short of a complete mental change would produce recovery. While in Japan we heard of the persecution that had come like a tornado upon our church. And as we thought of that church bereft of those on whom they had been wont to depend perhaps all too much, we began to ask ourselves the question which doubtless arose in the hearts of many of our sympathisers at home, "How will the native Christians stand?"

We could not but fear for many, but our hearts were equally assured concerning many, that Christ was dearer to them than life; and we said to one another, whatever others may do, we can be sure that the two pastors—Wang Pao-t'ai and Wang Ming—will stand true. They were men whose manifest spirituality had given us greatest joy. You may imagine then with what incredulity we received word that Wang Ming and Wang Pao-t'ai had in the name of the whole Ching-chou Fu church publicly recanted! And yet subsequent letters repeated the story with the further information that all the four pastors had taken this step, until it seemed as if there was no further room for doubt. Gradually our incredulity gave way to sorrow and perplexity. "How can this be?" was the question. As soon as I was able I returned alone to Chefoo, leaving my wife in Yokohama for a few weeks longer.

When I reached Chefoo I found that the story was confirmed so far as the shell was concerned, but the kernel of it was still to be

* Copy of a letter by Rev. J. P. Bruce to the Secretary of the Baptist Missionary Society.

discovered. The mystery—for mystery it could not but be—still needed explanation. A letter had been written from Chefoo to the pastors about the matter, referring to the report that they had led the whole church in a public recantation. To this a reply had been received, saying that no one in the area concerned, had recanted except *four*, and the four were the undersigned, *i.e.*, the pastors themselves; "the sin was ours, and ours alone," said they.

In order to be clearer, it may perhaps be better to explain one or two points in connection with the constitution of our Chinese church in Ching-chou Fu. The total membership is about 1,600; this number being mostly composed of small groups scattered over ninety stations in various villages and towns within a radius of about fifteen or twenty miles of Ching-chou Fu. These stations are grouped into six pastoral districts under the spiritual oversight of four native pastors and two elders, with a missionary (myself) exercising general supervision of the whole.

I felt that I could not believe anything, still less utter a word of reproof, on the strength of any reports that reached us, or even letters from the pastors themselves. I wrote a private letter to them telling them how almost impossible it was to believe even what they themselves had written; that I, who had known them these ten years, could not question their love to their Lord, nor their willingness to die for Him, and begged them not for one moment to doubt my love for them whatever might have occurred. I told them I felt sure there must be some cause for their action which I did not yet know, and finally asked them to come to Chefoo as soon as possible, that we might see one another and talk it all over face to face.

They came immediately. Wang Pao-t'ai's mother was aged and very ill; another of the pastors—Wu Chien-ch'eng—had but recently lost his mother, but on receipt of my letter they felt they could not refuse to come to see me, and so I was able to hear the story from their own lips.

It was as follows:—

Shortly after the missionaries left, the edict—now known to be a false one—to exterminate all "foreigners" and Christians was received by the officials in Ching-chou Fu, and a proclamation to the same effect was posted up in the city. Pastor Wang Ming on receiving news of this from a school teacher who had been into the city, left his village home to ascertain for himself the exact state of affairs. At a neighbouring village he received the intelligence that another proclamation had been issued that if Christians

recanted and found sureties they should be unmolested. He also received letters saying that warrants were on the point of being issued for the arrest of those who refused to recant. Thereupon Wang Ming went into the city with the object of making what arrangements he could for the help of those who might be arrested, to see that they were provided with food and counselled as to their action. Subsequently he learned that it was the intention of the official to arrest one man from each station and force him to recant on behalf of all the Christians in his church, When he reached the city, it was strongly urged upon him that the pastors should petition the officials to allow the Christians to come in of their own accord and voluntarily *recant*, instead of under arrest. This would prevent the families being involved in suffering. This, Wang Ming could not agree to. From another quarter he received a message. It was from one of the heathen gentry, who for many years had been friendly to us and who now wrote offering his services and suggesting that the pastors on behalf of the whole church should burn incense to one of the idols; the officials in consideration thereof to stay all proceedings against the Christians. This also Wang Ming hastened to decline, politely but emphatically. The next day an official in the Magistrate's Yamên volunteered his good offices, and after various proposals said if the pastors would sign a document undertaking "no longer to practise the foreign religion," no action would be taken against the Christians. By this time Pastor Wu with General Deacon Wang Hsi-yo and some Christian teachers were in the city, and they consulted together as to what was to be done. Pastor Wang Pao-t'ai (who was first reported to us as being one of the active participators) was at home ill, but sent a letter saying he would agree to whatever the others decided to do. Pastor Nieh had been driven out of his home in the neighbouring county of Lin-chih by the persecution of the magistrate there and was got away into hiding among the hills. The responsibility of decision, therefore, rested with the two pastors—Wang Ming and Wu Chien-ch'eng—with the General Deacon and Christian teachers who were in the city.

Here then were the facts of the situation, the proclamation ordering the extermination of "foreigners" and all connected with them; the second proclamation that Christians were to be forced to recant; warrants already written to arrest one from every station, opening the door to indiscriminate looting and murder. Many heathen eager for the opportunity of plundering with impunity were hurrying in from the country to buy the warrants from the police; the home of one Christian was already looted and two women

(servants) killed; another Christian had been wounded so severely that he was not expected to live. Worst of all was the possibility, only too sadly real, that some of the Christians here as elsewhere, unable to withstand the fierce ordeal, would recant.

Two things ought to be said here in justice to our brethren. First, the whole point of the demand to recant was that they were giving up a *foreign* religion. This is shown by the fact that in the proclamations announcing the recantation, the expression used was that they had returned to their position as Chinese subjects. Now our brethren do not recognise the faith they profess as "foreign," but as from God, for all peoples This was one element in the subtlety of their temptation. The other thing that ought to be remembered is that there was a way of escape open to the pastors personally. Only one member (the leader) was to be called in from each station, and in no case would this member be the pastor. They are pastors of districts, not leaders of stations, and in any case they had sufficient warning to escape into a district where they would have been safe. But they felt that they could not free themselves from the responsibility, that at all costs they must stand by their people—stand between them and the danger that threatened them.

Here then was the alternative: on the one hand, to take on themselves the disgrace of outward and nominal recantation; on the other, to look upon the sufferings and death, or recantation of many of their people. Was it not better, they asked, that four men should go through the *form* of recanting and prevent this sin, this suffering, and loss of life? For the pastors were made to understand that it was simply a form, a legal fiction, not affecting in the least the religion of their hearts or of their homes, and even thus it was only to be a temporary expedient that the magistrate might have a pretext for giving his protection to the Christians. They were not to engage in any idolatrous rite; they were not to appear before the officials and make any public apostasy, but simply to sign the document with the one sentence, "No longer to practise the foreign religion." "So far from recanting," it was urged upon them, "you are preventing recanting."

Their decision may be best given in the words of Pastor Wu Chien-ch'eng: "When I thought of these people," he said, his emotion being so great the tears were running down his face, "in most cases with children and aged parents dependent upon them, and thought of all that was involved for them if I refused to sign the paper, well, I couldn't help it. I decided to take on myself the shame and the sin."

Here then was the story. I have told it as nearly as possible as they told it to me and have tried to reproduce the situation as they saw it at the time.

Who could listen to such a narrative—so sad and painful, and yet not without much that was noble—without sympathy and tears. One could not look into their faces without pain. Instead of the usual bright, affectionate, and frank expression, they seemed to be almost cowed and yet with a half wistful, half challenging look as if to say, "Were we not right to do wrong for such a cause?" But with the pain there was one thought that gave comfort. Though our brethren had failed in the hour of trial, they had taken this step not to save themselves but for the sake of others. And better than all else, they had not ceased to love their Master, even though they had outwardly denied Him. If only they could realize how much they had wounded Him, there would not be wanting such penitence as should turn this failure into rich blessing.

For it was not possible to be blind to the fact that whatever the officials might say about legal fiction, and however our brethren might try to explain the matter to themselves, they had publicly and in the name of the church made a formal renunciation of their religion. And this, whatever the circumstances and whatever the noble motive, was dishonour to their Lord. To shut one's eyes to this, and not to mention it, was to be unreal and inevitably to do injury to the very men we longed to help. I felt therefore that I dare not do other than frankly and faithfully, though as tenderly and lovingly as I could, point out to them their sin and where it seemed to me they had erred.

Here let we say a word or two as to the point of view from which I acted. As pastors, elected and supported by the church, they are responsible to the church. The question of what the church would do, was one for the further consideration of the church itself. But the affectionate intercourse of years made me anxious to counsel them from the point of view of their own heart relationship to their Lord, as I would wish some brother in Christ to counsel me in like circumstances. Our brethren had a load on their hearts, a sense of disgrace, an agony of doubt as to their action. What did they need that the load might be lifted and peace and joy fill the heart once more? So far as I have learned from the word of God and the experience of my own heart, there was only one way: let them realize their sin as sin, not exaggerating it, yet not minimising it. Let them with real sorrow confess it to God, and the consciousness of His forgiveness and love would fill them with peace and joy, such as whatever they might suffer at the hands of others could not lessen. If they were conscious of being right with God,

it would matter little to them what others thought, said, or did. This was my one desire. As for their responsibility to the church I knew, that once they were brought into a right relationship with God in the matter, they would find it easy enough to do anything their consciences dictated in that direction. But the first and foremost necessity was that in the secret of their own hearts they should realize what they had done, not as bringing disgrace on the church, not as something that their teachers the missionaries condemned, but as sin against their Lord. "Against thee, thee only, have I sinned."

But this would come about not by any arguments of mine, but by the gracious influence of the Divine Spirit and the teaching of God's word. So I determined that all our talk should be with the Scriptures before us and at our Master's feet. Day by day we met for prayer and Bible study. The passages choosen were not such as the story of Peter's denial. I rather desired to draw their minds away from that aspect of it for a time, and, avoiding ready-made expressions, such as recanting, denial of Christ, get below the surface to the heart of what was involved in their action—call it by whatever name you like—and to realize something of the purposes of God in what seemed to them so dark and inscrutable. So we studied such passages as the eleventh chapter of Hebrews, Romans the eighth chapter, and those parts of Revelation which present in a panorama of visions the sufferings and victory of God's church.

It was not long before they began to realize that God had His purpose, a purpose of infinite love in the suffering of His people, hard as it was to understand and harrowing to look upon; and that there were times when if God spared them physical suffering, it would be to rob them of spiritual blessing. We talked of the persecutions of past ages and what they had done for the church, of how the story of those martyred boys in Shansi would go down from generation to generation, would become a household word in Christian homes and enter into the bone and marrow of Christian character as the story of Ridley and Latimer had done in England.

As they came to realize this element in God's purposes, they began to see what their conduct involved. When we were reading the eighth chapter of Paul's epistle to the Romans, Wang Ming said he now saw that when they tried to save the people by recantation, they had lost sight of the fact that persecution, and even death, could not separate them from Christ's love.

Of course there were other aspects of their conduct which we talked of freely, but this seemed to take hold of them most forcibly.

They saw clearly that their recantation implied want of faith in Christ's love of His people as well as in His power to save them, as though there were no other way in which He could protect His flock than for these His servants to publicly dishonour Him, or that if He did not deliver His people it meant that He had forsaken them, and that His love had failed them. There was now no avoidance of the word "recant" or "deny." Again and again in prayer, with voices broken with emotion, they made confession of their sin to their Heavenly Father.

Later, when speaking of what they could do to counteract the ill-effects of their conduct they said that one thing they could and would do: they would in every station confess the sin of what they had done as against their brethren as well as against their Lord.

It was a matter of deep thankfulness to see the manifest working of God's Holy Spirit in them, both in their penitent grief and in their growing joy of forgiveness. But there was one thing on my mind which I hesitated for some days to speak of. I felt that, whatever the church might ultimately decide to do, it would be for the pastors' own peace of mind to resign their position and so put themselves right with their brethren. I had hoped that they themselves would think of this, but the time had nearly come for them to return, and they had said nothing. I felt sure from their whole demeanour that it was not because they shrank from such a step,—that it must be because inexperienced in some things which are familiar to us in the West, it had not occurred to them. I could not bear the thought of anything remaining between us that was not frankly stated. I therefore told them what I felt, a morning or two before they left, explaining that I spoke not as having authority, but simply as a friend and as I would wish a friend to speak to me; nor was it, I told them, from the point of view of the church, but from their own point of view, and because I desired there should be nothing to hinder their perfect peace. To my surprise, instead of a shadow of pain overclouding their faces, those of Wang Pao-t'ai and Wu Chien-ch'eng immediately lighted up, with evident eagerness to speak. And then they told me that for days they had felt in the same way as I, but had hesitated to speak, not feeling sure what was the right thing to do. Wang Ming then took a letter from his pocket and handed it to me saying that like the others he had several days before felt that though I had not said any word of condemnation, he felt self-condemned, and that the fault was one that in the highest interests of the church in other parts of China, as well as in Ch'ing-chou Fu, ought not to be passed over. Fearing

that to say this personally would give me pain, he had written it in a letter. The decided manner in which he spoke made me ask the question, Did they mean that from that time they would cease to act as pastors, no matter what the church might decide? They replied, No; in the present state of things they must continue to act until the troubles had passed. To leave the church without leaders at such a crisis, and when the church was in such need, would be evidence rather of hardness than of genuine penitence. But they wished me to understand that they gave in their resignations now, and asked that when the proper time came these resignations should be brought before the church. The subject was indeed painful, but we were all happy in the thought that we had been led by the Spirit to the same conclusion. Whether the church will accept their resignation it is not for me to say; it may, however, be helpful to remember that our Lord restored Peter to office within forty days. In any case we may thank God fervently for the grace that enabled our brethren to face sacrifice in the reality of their repentance.

When the morning came for their departure their faces were very different from those we had looked upon when they came. Going back to humble themselves before their flocks, by confession and by resignation, there was yet an air of triumph about them that made our own hearts glad. And we magnified the grace of God in them.

This ends my story. It only remains to ask the earnest prayer of the churches for our brethren that while, like Peter, they have failed in the dark hour of Calvary, they may, through a baptism of the Holy Spirit, be like Peter in the day of China's Pentecost, for which we all hope and pray.

And may I ask for the prayer of the churches for us as missionaries in dealing with this whole subject of recantation. Perhaps in all the century of modern missions there has been no problem with which missionaries have been confronted so difficult and delicate as this. We need as much the love and tenderness of God as the wisdom of God. Pray for us that we may "restore them in the spirit of meekness,... lest we also be tempted;" that we may be kept from hard external action that might perhaps destroy the possibility of inward restoration; that we may be preserved from easy going weakness that would lead our brethren to think lightly of the dishonour done to our Master's name.

Pray for our brethren who have fallen in temptation such as few of us have known, that the "Great Shepherd of the Sheep" may Himself restore their souls and lead them in paths of righteousness.

Educational Department.

Rev. J. A. Silsby, *Editor.*

Conducted in the interests of the "Educational Association of China."

In taking up the work laid down by our esteemed friend who has so ably filled the position of Editorial Secretary we make an earnest plea for help. It is our desire that the Educational Department be one of the most interesting and profitable features of the Recorder. We therefore earnestly request the co-operation of all interested in eductional work, and shall hope to receive many helpful suggestions from the large and able force of Christian educators represented in our Association. Short, pointed articles we prefer to elaborate essays. We desire especially to hear from those who can give us the result of their experience and mature observation. Mere theories do not count for much unless they are backed up by some degree of success in their practical application. Let us know about your work, its successes and its failures, and if you want to receive information which you think can be supplied by your fellow-missionaries, we shall be glad to make this department the channel through which you can obtain the information desired. Don't be afraid to ask questions. We may not be able to answer them; but perhaps we can refer them to those who can. We desire to make this department a medium for the exchange of ideas and helpful information,—where those engaged in educational work can receive help from others and give to others the results of their experience in any line of educational effort.

Terminology.

A committee of physicians recently spent several weeks at Shanghai preparing a list of medical terms for the guidance of our future book-makers and for the use of those who practice the healing art. Their presence in Shanghai is one of the good things which has come out of the Boxer troubles. We hope to have their work in book form before many weeks have elapsed. When such men as Drs. Stuart, Neal, Whitney, and Cousland give themselves to the business of medical terminology and work at it day after day for two months or so without stopping to take breath, we may look for definite results. We understand that during the last days of the committee's work they had the assistance of Dr. Machle; and of

course the published works of eminent medical sinologues were given their due weight of consideration. The publication of "Western Biographical and Geographical Terms" by the Educational Association's Committee is soon to be followed by another book giving the result of some of the labors of the Committee on Technical and Scientific Terms (see article on *Chemical Nomenclature.*) It will thus be seen that the work of bringing order out of confusion goes bravely on and the vexed question of terminology is approaching something like a reasonable and satisfactory solution. This work has required a vast amount of research and a very large expenditure of time, patience, and self-restraint; the financial expense has also been no small item; but the result is well worth all it has cost. We owe a debt of gratitude to the able men who have given their time and their energies to this work.

We may add in this connection that the Committee of which Dr. Mateer is chairman, has been acting in conjunction with the Medical Association's Committee, and there will be agreement where the work of these committees overlap.

We are glad to hear that Rev. W. M. Hayes, D.D., of Tengchow College, is preparing a new work on Chemistry, in which the new terminology will be exhibited, and we trust that this will be the precursor of many other valuable works which will in due time be given to the public.

Chemical Nomenclature.

Rev. C. W. Mateer, D.D., LL.D., chairman of the Educational Association's Committee on Technical and Scientific Terms, has kindly furnished the following account of the Committee's work:—

"The Educational Association's Committee on Scientific Terminology have finally completed a new list of chemical terms which are in the press and will be ready for circulation very soon. It embraces an entirely new system of Chemical Nomenclature, which it is confidently hoped will greatly simplify the study of chemistry in Chinese. Its preparation has cost a deal of time and labor. The list will be printed together with the new list of elements already published in the RECORDER (February, 1898, pp. 87-94), and will be accompanied by an explanation of the system and the reasons for the somewhat radical changes made. The present list will only cover inorganic chemistry. The system is being extended to organic chemistry, and a list of terms in this branch of the subject will be published in due time.

"A comparative list of new and old terms is also in preparation intended for the use of Chinese druggists, teachers, and others. This

list will, it is hoped, serve an important purpose in introducing the new system and in facilitating its use by those who have hitherto used one or other of the various old systems. Especially will it enable druggists to fill orders and prescriptions in the new system with confidence and accuracy. The chaotic state in which chemical terminology has hitherto been, has constituted one of the chief hindrances in the preparation of a general list of scientific terms. Now that this Rubicon has been crossed it is hoped that the general list will make more rapid progress. Many are no doubt impatient that this list has not been completed and published long before this. Only those, however, who have tried, understand the difficulties that beset the task of collecting and editing such a list of terms. Those who are willing to help, are but few, and those who promise help, very often fail in the performance. They find the difficulties greater than they had anticipated, so that finally the burden of the work devolves on one or two. A large amount of material is in hand, however, and it is the purpose of the committee to go forward and prepare and publish a list, even though it be imperfect in some branches. It will need revision in a few years in any case."

Educational Association of China.

EXECUTIVE COMMITTEE MEETING.

The Committee met March 15th, at 8 p.m., at McTyeire Home. Present: Rev. A. P. Parker, D.D., chairman, Rev. J. C. Ferguson, and Rev. J. A. Silsby. The meeting was opened with prayer. The minutes of last meeting were read and approved.

The General Editor reported the printing of new editions of the following works:—

Owen's Geology	200	copies.
Hand-book of Hydrostatics	200	„
„ „ „ Mechanics	200	„
Sheffield's History	400	„
Parker's Trigonometry	1,000	„
Judson's Conic Sections	1,000	„
Parker's Physics	1,000	„
Corbett's Church History	1,000	„

The sales at the Mission Press for the half year ending June 30, 1900, amounted to $1,275.19, and for the half year ending December 31, 1900, $418.42. The adverse balance at the Mission Press has been reduced from $920.07 in May, 1900, to $139.80 January 1, 1901. The adverse balance at the bank has been reduced from $856.74 to about $700.00.

Rev. E. T. Williams, M A., having received an appointment as interpreter to the U. S. Legation at Peking, notified the Committee of his resignation as Editorial Secretary, and Rev. J. A. Silsby was requested to take charge of the Editorial Department of the RECORDER in his place.

It was *Resolved*, That the Secretary be requested to communicate with Mr. Williams, expressing their high appreciation of his services and thanking him in behalf of the Committee for the able and efficient manner in which he has filled the position of Editor.

The Committee then adjourned.

J. A. SILSBY,
Secretary.

Notes.

Perhaps no department of mission work has suffered more from the so-called Boxer uprising than the educational work. Nearly all the schools north of the Yang-tse were closed for a season, and the schools all over the empire were more or less affected. A great many have not been re-opened, and we doubt if there are half as many children in the mission schools of China as there were this time last year. In Shanghai and in many other educational centres, work is going on much as usual, but in the north and north-west educational work has been either entirely suspended or is being carried on with greatly reduced numbers in attendance. The effect of this is especially manifest in the sale of school books. In the six months ending December 31, 1899, the sales of the Educational Association at the Mission Press amounted to $2,026.00. The sales during the six months ending December 31, 1900, were only $418.42, about one-fifth as much as last year. But the tide is turning, and we may hope for an advance all long the line in the near future.

It seems strange to many of us that so little has been done in the way of preparing suitable school books in simple Mandarin for use in primary schools. Some of the minor dialects seem to be better supplied with this class of books than the more widely used Mandarin If some one would prepare an elementary geography, for instance, for the use of day schools—something very simple and brief, with a few illustrations and colored maps, not too expensive, but plain and clear-cut—we feel sure that there would be a great demand for it. An edition of several thousand would find a ready sale, and it could be translated into other dialects with little change, while the same maps and illustrations would do for all.

There is need also of a set of readers in Mandarin, beginning with easy sentences made up of simple and frequently used characters and leading up to sentences more mature and characters more complex and of less frequent use. These books should be illustrated and should contain interesting and helpful stories They should be adapted to the age and circumstances of such children as attend our day-schools, and might be made very serviceable in opening up the minds of the little boys and girls who are committed to our care.

Our schools are fairly well supplied with text books for the more advanced scholars. Who will prepare some good books for the little ones? We feel sure that the Educational Association would be pleased to encourage work in this line. When the books are prepared there will be little trouble in getting them printed, and still less in finding a ready sale for them.

Correspondence.

CHINA MISSIONARY ALLIANCE.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: May I take advantage of your columns to make a communication to missionary friends throughout China. During the present month circulars relating to the proposed Missionary Alliance have been sent from Shanghai to all centres where it is known that missionaries are stationed. Some one member of these centres has been asked to distribute these and to ascertain the feeling of all friends in regard to the proposals made therein. Owing, however, to the fact that many missionaries have not yet returned to their old stations accurate information as to their whereabouts has been difficult to obtain, and it may be that some are not in possession of these circular papers and have not been approached concerning them. If this letter should meet the eye of some in such case, they will please understand that circumstances and not neglect are the cause of the omission, and if they will put themselves into communication with me, I will gladly forward information.

District secretaries will assist the Executive Committee considerably by a prompt return of the voting papers.

I am, dear Mr. Editor,
Yours truly,
W. NELSON BITTON,
Provisional Secretary.
London Mission, Shanghai.

The Rev. Geo. B. Symth, of Foochow, writes us as follows from San Francisco, California:—

"You are not looking for a letter from me, and will be surprised to get one. I am writing to ask a favour. I spent so many years in China, and know so many missionaries there, that I would like them to know what I am doing. The Board of Managers of the Methodist Missionary Society at its meeting on December 18th of last year, elected me one of its assistant secretaries, with headquarters here. My duties are to look after its interests on this coast,

speaking in churches, at conventions, conferences, and gatherings of every other kind open to me in missionary work. I hope to get back to Foochow some day. I cannot go now, much to my sorrow. The best part of my life was spent there.

"Missions are attracting unusual attention just now in this country, owing to the troubles in China. Much of it indeed is hostile. Many of the papers are bitter in their attacks. The amount of ignorance and prejudice exhibited by the ordinary editor when he writes on missions in China is amazing. Whatever else he may not know he is cocksure that he knows all about missions and missionaries, and condemns them all as a bad lot. Up to a short time ago we were classed by these gentry as a set of good-for-nothing loafers, but we have suddenly become terrible agents of destruction, mighty enough to throw the whole Chinese empire into anarchy. The whole uprising in China is attributed to us. We are no longer loafers, we are almighty devils. It is all very strange. Any weapon will do to strike the missionaries. One lies as good as another, and so it goes.

"However, anti-missionary though so many of these men are, they will publish pro-missionary matter if it is interesting and to the point. I would suggest therefore that you urge the men who know how to write to send letters to some of the papers on their work and on the missionary outlook. The editors will not publish homilies, but they will publish good matter told interestingly. Probably you have urged this already. If you have not, do it, if the suggestion seems good to you. There are multitudes of people who know not what to think; they are holding back judgment and waiting for light. There are men on the mission field, letters from whom would be welcomed gladly by such persons."

Our Book Table.

Tune Book in Chinese Notation, by Mrs. Timothy Richard. Second Edition. S. D. K., Shanghai.

This is a valuable contribution to music for the Chinese, the more so as it lets them see at least that some of the missionaries understand their system of notation. Probably there is too great a tendency on the part of the missionary body to completely ignore native Chinese music, and for those who may be able to understand it, this little book will afford a pleasing introduction into Chinese style. It contains some ninety foreign and Chinese airs, chants, rounds, etc., and will make a pleasant and very appreciative present to native helpers and others.

華贈教會堂. By Rev. D. MacGillivray. Presbyterian Mission Press. Price $1.00 per 100.

This is a tract, in Mandarin, of five leaves, designed to show the benefits of a Chinese self-supporting church. Scripture and example are both adduced to prove not only the feasibility, but the desirableness of the Chinese depending upon themselves, instead of the foreigner and money from the Mission treasury for the support of the work among them. The style is simple, and such that any church member who can read at all, ought to be able to understand. The tract should be widely circulated. As to the title, we cannot say as much. At least two Chinese teach-

ers to whom we showed it, failed to understand what was meant, and probably few would gather its meaning until after they had read the book. Doubtless all who have tried to translate the words "self-support" into Chinese, have experienced the same difficulty. It seems to be an idea that must be *involuted* into the Chinese language.

We have received a copy of an Anthem, "Arise, Shine; for Thy Light is Come," arranged for Chinese voices, the original being by Sir G. J. Elvy, Musical Doctor. It is simple, not too difficult, and not embracing too great a compass of voice, so that students in colleges would find it a profitable as well as pleasing practice to learn to sing it. The students of T'ungchow College (American Board), before the College was destroyed, showed what Chinese voices were capable of, and their renderings of anthems, etc., was a surprise to many who heard them. It is well to set a high standard.

備立天國記. The Preparation for the Kingdom. By Rev. F. L. Hawks-Pott, D.D. Presbyterian Mission Press. Price 20 cents a copy.

This "Outline of Old Testament History, from the time of Abraham to the birth of Christ," was "prepared especially for the Preparatory Department of St. John's College" by its worthy President. It is a book of 136 pages in 30 chapters, divided clearly into paragraphs, each discussing some fact in Sacred History, with questions at the end of every chapter. The Patriarchs, Prophets, and Kings of the old dispensation are passed briefly in review. If the *great brevity* of the narratives is noted, it must be remembered: first, that this is an *outline;* and second, that it is prepared for the use of *junior pupils.* The Old Testament, to our little church in China, does seem so large that it is desirable first to obtain a bird's-eye view of the whole before a thorough study of the different sections can be made. These three hundred paragraphs are so many hooks upon which may be hung the story of the Bible.

We can only say that we put this compend in the hands of our preachers and Bible-women and will make it a text-book in the day-school. If our brethren and sisters in the missionary ranks will take the pains to examine the senior Christians, who are so well informed in New Testament truth, as to their knowledge of the books from Joshua to Job, they will very likely introduce "The Preparation for the Kingdom" into their Sabbath or week-day services. The colored map of Judæa at the beginning is a fine one.

In the second edition, which will be shortly called for, we make three suggestions: 1. Put a reference to the chapter in the Bible after each paragraph, instead of at the beginning of the lesson. 2. Let the subject of the paragraph be put in the same line with the text and separated by an "O" and let the chapters follow closely so as to save space. 3. Let the book be stereotyped and sold at cost from the plates so as to furnish the Chinese with a cheap book which will have a wide circulation.

H. C. DuBose.

REVIEWS.

Chinese Mother Goose Rhymes, translated and illustrated by Prof. Isaac Taylor Headland, Peking University. Fully illustrated. Small quarto, boards, 160 pages. $1.25.

This singularly attractive book has made its mark as a distinct addition to the gift-books of the year and as a unique contribution to the literature of the child-life of China. All the numerous reviews praise it, and the Chinese Minister to the U. S. says that Madame Wu

was "very much pleased with it"—as the rest of us have been also. It is a marvel of cheapness.

China's Only Hope, an Appeal for Progress. By her greatest Viceroy, Chang Chih-tung, Viceroy of the Liang-hu. With Endorsement by the present Emperor, Kuang Hsü. Translated by S. I. Woodbridge. Introduction by Griffith John, D.D. Illustrated, 12mo., cloth. 75 cents.

The chapters of this book originally appeared in these columns, and are well worthy of being reproduced in a more permanent form. They exhibit clearly the most hopeful and the most unhopeful aspects of China. The recommendations of the author are all thoughtful, and some of them preposterously scholastic, but are of special interest at the present time. The claim of the publishers that this book "brought on the war," especially in view of the now thoroughly decided fact that there is not now and never has been any "war," can hardly be allowed, but it must have contributed to the general ferment. The public is under obligations to Mr. Woodbridge for the work which he has done in making known the work of "China's Greatest Viceroy."

The Siege in Peking: China Against the World. By an Inside Witness, W. A. P. Martin, D.D., author of "A Cycle of Cathay", etc. Illustrated. Mission Press. $2.00.

This is a hastily compiled story of the siege and its concomitants, by one who knows a great deal about China, and gives the reader the benefit of it in these pages. The opinions as to reconstruction are of interest now as much as when first written, but there is little prospect that some of them will be followed. As Dr. Martin was without written memoranda he has fallen into numerous errors, some of them of importance, others of no consequence. He has chapters on the Emperor, the Empress-Dowager, and the Boxers, as well as on the siege and its incidents.

Editorial Comment.

WE are giving the readers of the RECORDER 56 pages this month, being anxious to insert the account of the massacre in Tai-yuen-fu, in full, as taken from the *Daily News*, as well as other items of Missionary News which came in too late to enable us to rearrange our columns.

* * *

DR. SMITH'S "Chinese Characteristics" are both interesting and helpful and enable us to get a faint glimpse of some of the workings of the Chinese mind. A similar profitable study might be the "characteristics" of foreigners, as viewed from a Chinese standpoint.

Some of the ludicrous and distorted ideas which the Chinese have of us were recently well illustrated in a kindergarten class of Chinese children They were being ushered into a room in which hung a physiological chart showing the "circulatory" system—ratherred and gory looking to be sure. One of the little ones seeing it hid her face and began to cry. "Never mind, never mind," said an older one, "it is only a foreigner"! Any one who has lived a few years in China and become intimate with the Chinese cannot fail to realize how grotesque some of their notions of us are. And it is

necessary to take account of these facts in order to rightly appreciate the difficulties to be contended with in endeavoring to make known the truth to them. And not alone our physical frame but our mental and spiritual make up. At the very time that we are talking to a man who seems interested in us and our words, we should find, if we could but come at the real "inwardness" of the man, that he was regarding us a being capable of all sorts of diabolical arts, an adept in divination, and that we were probably trying to sugar-coat some evil design with a few grains of plausible truth.

Truly we need to study ourselves as seen by Chinese as well as to know the Chinese themselves.

* * *

WITH the arrival of returning missionaries we are better able now to understand the manner in which news of disaster in China was received in the home lands, and how the situation is regarded by those at a distance. It is saddening to think how the first feelings of indignation and sorrow went through rapid stages of bewilderment to chill indifference and apathy. We fear that the responsibility to a large extent is due to the manner in which a large section of the newspaper press pandered to red sensationalism. Prominence was given to the most gruesome and sickening details, many of which were afterwards found to be fictions. The announcement of the British Minister shooting his wife and then himself was followed the next day by an "all safe" telegram, without any apology for outrage of feeling. The cynical reader shrugged his shoulders and said: "Well, that is two days' papers sold."

* * *

IGNORANCE of the geography of China, and of social and political conditions, with the atrocious misspelling of Chinese names, brought about great bewilderment on the part of the general reader. The missionaries on furlough were alert to embrace every opportunity of correcting mistakes and misconceptions. Timely service was rendered by the well-known publisher, T. Fisher Unwin, of London, who issued a *vade-mecum* of notes and hints, entitled "How to read the War News from China." More than one missionary found the opportunity of interesting prominent business and newspaper men in the definite reply evoked by a general and casual query, opening up a lengthy conversation helpful in adjusting of standpoint.

* * *

WHLIST there was an inexcusable apathy on the part of a large section of the church at home, it is inspiring to hear of keen, definite, prayerful interest that characterised the attitude of many Christians. In many a prayer meeting—not infrequently interdenominational—there was evidence of a warm heart-throbbing anxiety in all that affected the kingdom of God in China.

In spite of all that happened, the faith of the home church was never clouded. God knew all, saw all, allowed all, and would bring good out of it all. To one who had frequent occasion to go into photographic dark rooms the problems surrounding the

Church's suffering in China served as a reminder of how God "develops in the dark." In these days of general amateur photography many of our readers are familiar with the process of development. They know that the admission of white light means failure, that the omission of the "fixing" means loss of permanency. They also know that the operations are not wholly carried on in the dark, and the chaste subdued ruby light may remind us in more ways than one of the significance and preciousness of the shed blood. Whilst there may thus be much to remind us of developments in the dark, one rejoices in the clear testimonies that have come from sufferers in these cloudy days. The promise has been very real: "Fear not, for I am with thee; be not dismayed, for I am thy God."

Missionary News.

Rev. C. A Killie writes from Peking, March 21st: "Six of us leave to-morrow for Pao-ting-fu to hold a memorial service for our friends martyred there last summer. A number of the American Board people are going with us."

The Rev. R. T. Turley writes from Newchwang as follows: "We have several colporteurs at work in ten different cities in Manchuria, which are occupied in force by the Russians, who make no distinction between Christian and heathen; but wherever they are there is no persecution. Whereas in places which are not occupied, bitter and continuous trouble is experienced by the Christians. I was recently in Moukden, and tried to secure suitable premises for a depôt, but failed, and only secured a "make-shift" place."

Empress-Dowager N. T.

Rev. P. D. Bergen writes: "One of our preachers whom I sent up to Peking as a writer for one of the German officers, found a foreigner with a yellow plush box under his arm. It turned out to be the box that contained the Empress-Dowager Testament. The evangelist bought the box from the soldier and sent it down to me as a present. It still bears the print of the embossed covers of the Testament very plainly, and is in very good condition. I consider it a legitimate and most interesting souvenir. The book itself no one knew anything about."

Immediately following the week of prayer in the Union Church (foreign) at Tientsin, a special meeting was held expressly for the soldiers, of whom there are several English-speaking companies in the settlement. The interest was so decided that the meetings were continued every evening (Saturday excepted) for three weeks, under the lead of Rev. R. R. Gailey, the efficient superintendent of the Army and Navy Y. M. C. A. work for that port, backed by the active cooperation of nearly all the missionary workers. Each evening after the public meetings were dismissed, the soldiers were invited to Mr. Gailey's house, where conversation could be held. At the close of the meetings more

than forty were found to have been led to live a Christian life, or to renew their covenant after a period of practical irreligiousness. Some of those thus started on a new course were promptly recaptured by the devil through the agency of the innumerable saloons with which this port abounds, and over many of the men a fierce and protracted struggle has taken place, as it is not the intention of the Christians to let the evil one have everything his own way. Visitors from Peking have had a part in this work, and it is hoped that a like blessing, or a greater, may be experienced there also. Dr. John M. Phipps has the Y. M. C. A. in charge there, in cooperation with Chaplain Marvin of the 9th U. S. Infantry and others, and there are many opportunities for religious and other meetings. The missionary ladies and gentlemen have cordially lent themselves to this work, and a spiritual harvest is confidently expected. Nothing of this sort has taken place in North China for many years, and probably never upon so large a scale.

Dr. Griffith John writes from Hankow as follows: "You will be pleased to learn that during a visit just paid by me to some of our out-stations I have been greatly cheered by the manifest progress of the work in spite of the troubles of last year. On this visit there were baptized in the districts of Hiau-kan and Yün-mung 116 persons in all; in the former ninety-one and in the latter twenty-five. I might have baptized as many more, and would have done so were our principles with regard to the admission of converts into the church less strict. It was my privilege to preach to unusually large congregations of Christians at all the stations. The chapels were crammed to overflowing, and many of the hearers had to stand in the open spaces in front and around the chapels. At one of the stations the congregation had to be taken out of the chapel and the service carried on in the open air. There, under the canopy of heaven, with a beautiful sun shining all around us, the Scriptures were read, hymns sung, prayers offered up, and the gospel preached. At the close of this most interesting service twenty-three persons were baptized. Many of the heathen of the neighbourhood came to witness the service, and not a few among them seem deeply interested. I have returned from this visit to Hiau-kan, Yun-mung, and Ying-cheng, greatly encouraged by what I have seen and heard. I found the officials and people all that I could wish them to be. At every place the reception given to me was most friendly; in some places it was enthusiastic. It was my first visit to those districts since the troubles of last year, and it was a great joy to see the old familiar faces still there, and all looking so bright and happy in spite of the troubles through which they had passed. They told me that there had been no defections last year, and that the Sunday services had been carried on with the regularity of former years.

"Mr. Sparham has been paying a pastoral visit to the districts of Hwang-p'i and Hwang-kang, accompanied by Dr. Gillison. He also has returned with a most encouraging report of the progress of the work in that region. Thirty-four persons were baptized on this visit and many more were put off to another time.

"Very good news has just reached us from Hengchow. Mr. Pêng Lan-seng had arrived there, and had received a hearty welcome from the officials and people. The magistrate had provided a large house for him, in which he might live with his family and carry on his evangelistic

work. Christian services were held as in days gone by, and about fifty converts were meeting regularly for worship. At the time of writing he was arranging to start building at once, so we are hoping to see our chapel and dwelling houses restored at Heng-chou before many months have elapsed. We hope to visit Hunan some time in April, and have the pleasure of calling at Chang-sha, Siang-tan, and Heng-chou.

"Thus in both Hupeh and Hunan our prospects have never been brighter than they are now. The storm is over and the sun is out once more. The missionaries are returning to their respective stations in these and all the other provinces. The question as to whether the missionaries should return into the interior is being solved by the missionaries themselves. And this is just as it should be. There are not many among them to whom going back will not be found to be a real going home."

The Martyrdom at T'ai-yuen-fu on the 9th of July, 1900.

BY AN EYE-WITNESS.

The following is the first account that has reached the coast of the murders at T'ai-yuen-fu in the Yamên of Governor Yü Hsien by an actual eye-witness, a Christian who escaped with his life, and whose absolute trustworthiness is vouched for by Dr. Creasey Smith, who sends the account from Peking. It is known that the missionaries, men and women, Catholic and Protestant, met their death with a heroism that moved the admiration even of their executioners. The account is as follows:—

"I, Yung Cheng, am a member of the Baptist Church, and was baptised by Pastor Farthing 18 months ago (I witnessed it, J. A. C. S). For some months previous to the massacre I had been living on the Baptist Mission Society's premises at T'ai-yuen-fu, having a sickness which was being treated, and spending my time in study of the Scriptures. When Dr. Edwards' Hospital was burnt down I returned to my home (June 28th). I returned to the city, however, from Lou-pu, and was on the 8th July at the village of Tie-ts'un, about ten *li* S. E. of T'ai-yuen, about three in the afternoon, when I saw Pastor Pigott of Shou-yang, with his wife and son, a gentleman (Mr. John Robinson) and a lady (Miss Duval), and two girls (Atwater girls), going along in two carts. They stopped at a food shop, and the soldiers who were accompanying them (I only saw seven or eight) bought them some food. The two gentlemen were handcuffed. I saw Mrs. Pigott feeding her husband with small cakes and "mien" (boiled dough strings). Mr. Robinson fed himself, eating cakes only. Mr. Pigott, recognising me, asked where the pastors were in T'ai-yuen-fu, and I told him all had been taken to Chu-t'ou hong, near the Governor's yamên. Whilst they were resting a short time, Pastor Pigott and Mr. Robinson preached to the people who gathered round. The people were much astonished and said: "You are to be killed for preaching, and yet go on doing so." That night the whole party of seven were put in the district prison.

"The next day I was on the street near the Governor's yamên; I saw a big crowd and went to see what it was they were following. I found it was the foreign pastors and their wives and children and the Roman Catholic priests and nuns and some Christians. I heard people say they were going to be killed, and I tried to get out of the crowd, but could not, so stayed and witnessed with my own eyes the

killing of all the foreigners. The first to be led forth was Pastor Farthing. His wife clung to him, but he gently put her aside, and going in front of the soldiers, himself knelt down without saying a word, and his head was struck off by one blow of the executioner's knife.

"He was quickly followed by Pastors Hoddle and Beynon, Drs. Lovitt and Wilson, all of whom were beheaded with one blow by the executioner. Then the Governor, Yü Hsien, grew impatient and told his bodyguard, all of whom carried big beheading knives with long handles, to help to kill the others. Pastors Stokes, Simpson, and Whitehouse were next killed, the last one by one blow only, the other two by several. When the men were finished, the ladies were taken. Mrs. Farthing had hold of the hands of her children who clung to her, but the soldiers parted them, and with one blow beheaded their mother. The executioner beheaded all the children and did it skilfully, needing only one blow; but the soldiers were clumsy, and some of the ladies suffered several cuts before death. Mrs. Lovitt was wearing her spectacles and held the hand of her little boy even when she was killed. She spoke to the people saying, as near as I remember: "We all came to China to bring you the good news of salvation by Jesus Christ; we have done you no harm, only good; why do you treat us so?" A soldier took off her spectacles before beheading her, which needed two blows. When the Protestants were killed, the Roman Catholics were led forward. The Bishop, an old man, with a long white beard, asked the Governor Yü Hsien why he was doing this wicked deed. I did not hear the Governor give him any answer, but he drew his sword and cut the Bishop across the face one heavy stroke; blood poured down his white beard, and he was beheaded. The priests and nuns quickly followed him in death. Then Pastor Pigott and his party were led from the district gaol which is close by. He was still handcuffed, and so was Mr. Robinson. He preached to the people till the very last, when he was beheaded with one blow. Mr. Robinson suffered death very calmly. Mrs. Pigott held the hand of her son, even when she was beheaded, and he was killed immediately after her. The lady and two girls were killed also, quickly. In all on that day forty-five foreign people were beheaded—thirty-three Protestants and twelve Roman Catholics. A number of native Christians were also killed; I did not see them all, but I was told there were thirteen. The bodies of all were left where they fell till next morning, as it was evening before the work was finished. During the night they were stripped of clothing and other things, such as rings and watches. Next day they were removed to a place inside the great South Gate, except some of the heads, which were placed in cages on the gates of the city wall. On the 11th July the remains were temporarily buried outside the great South Gate, to the West side. On the 10th July there were also killed many Catholic Christians, I heard sixty, and during the next few days a few more Protestants were also killed.

"All were surprised at the firmness and quietness of the foreigners; none cried or made any noise, except two or three of the children."

(Taken down from Yung Cheng's words by J. A. Creasey Smith).

Missionary Journal.

BIRTH.

At Hongkong, on the 24th of February, 1901, the wife of Rev. C. R. Hager, M D., D.D., American Board Mission, of a daughter.

MARRIAGES.

At Chinkiang, February 27th, Mr. F. Tull to Miss Edith Tree; Mr. J. S. Orr to Miss M. T. Farmer, all of C. I. M.

At Shanghai, March 1st, Captain Hugh Mackinnon to Mary A. Ayer, M.D., of the A. P. M., Soochow.

At Wenchow, March 6th, Mr. E. C. Searle to Miss M. E. Johnston, both of C. I. M.

At Shanghai, March 15th, Mr. R. Röhm to Miss L. Sichelschmidt; March 19th, Mr. F. H. Rhodes to Miss E. Boston, all of C. I. M.

At T'ai-cheo, March 21st, Mr. J. R. Adam to Elizabeth Anderson, both of C I M.

At Shanghai, March 19th, Mr. Graham McKie to Miss M. E. Chapman, both of C I. M.

ARRIVALS.

At Shanghai:

March 6th, Rev. and Mrs. R M. Mateer, Dr. and Mrs. W. F. Seymour and two children, A. P. M., Shantung; Emma M. Lyon, M D, M. E. M., Fuochow; Lucy Gaynor, M.D., A. F. M., Nanking, from U. S. A.

March 17th, Rev. W. W. Williams, for M. E. M., Hing-hwa.

March 21st, Mr. and Mrs. Gilbert McIntosh, Presbyterian Mission Press, from Scotland.

March 25th. Rev. W. E. Soothill, U. M. F. C., Wenchow, from England.

April 1st, Rev. Dr. W. A. P. Martin, Peking; Rev. I. J. Atwood, M.D, A. B. C. F. M., Tientsin; Mrs. C. F. Johnson, and three children, A. P. M., I-chow-fu, from U. S. A.

DEPARTURES.

From Shanghai:

March 2nd, Mrs Botham and four children, and Miss Collins, C. I. M., for England.

March 7th, Rev. J. H. Pyke, M. E. M., for U. S A.

March 16th, Rev. Dr. Young J. Allen, M. E. S M, for U. S. A.; Mrs Bolwig and two children, Miss Nielson, D. L. M., for Europe; Mrs. Folke and three children, and Miss Permiin, C. I. M., for England; Miss E. L. Abbott, M. E M., for Europe.

March 22nd, Bishop and Mrs. A. W. Wilson, M. E. S. M., for U. S. A.

March 25th, Miss Angwin, and Miss Amy Cooper, C. I. M., for England; Mr. and Mrs. M. B. Birrell and three children, C. and M. A., for U. S. A.; Mr. and Mrs. W. Hope Gill, C. M S.; Mr J. Trevor Smith, B. and F. B. S., for England; Mrs. F. J. Dymond and four children, B. C. M, for Australia.

March 30th, Mr. and Mrs. L. Jones and child, C. I. M., for England.

March Issues from Presbyterian Mission Press.

哥林多前書釋義	Commentary on I. Corinthians. Rev. Jas. Jackson.
頌主詩歌	Blodget-Goodrich Hymn Book.
新約全書	New Testament. Wên-li. Am. B. Soc'y.
夏季聖日功課	S. S. Lessons. April-June.

English Lessons. Sixth Edition. C D. Tenney.

Report C. M. S Hospital, Ningpo.

Thrilling Experiences of the Green Family. Mr. A. N. Cameron.

St. John's College *Echo*.

Central China Christian.

Central China Record.

China Medical Missionary Journal. April.

Minutes of the 27th Annual Conference. M. E. Mission.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXXII. No. 5. MAY, 1901. {$3.50 per annum, postpaid. (Gold $1. 75.)

Missionary Organization.

BY REV. R. C. FORSYTH.

IT is quite evident to the most casual observer that missions in China have passed the stage when they can be either despised or ignored.

That they have been a prominent factor during the recent troubles is patent to all.

Possibly it has come as a surprise to many that missions and missionaries are practically ubiquitous in the eighteen provinces of the Chinese empire.

Men and women in ever increasing numbers, of many nationalities, and all shades of belief are pressing in and occupying centres for missionary work in all parts of this land. Schools, colleges, hospitals, dispensaries have been erected in almost every place where permanent work has been undertaken.

The Chinese in multitudes have been persuaded to abandon idolatry and accept Christianity. These converts have in thousands stood the test of fire and sword and even cruel martyrdom as a witness to the simplicity and fervour of their faith.

Foreign missionaries have also in hundreds been called to wear the martyr's crown.

Whatever may be the result of the present upheaval one thing appears certain, viz., that missionaries of both sexes and all denominations will still be found as before ready to carry on their work and extend it where possible.

The wave of persecution and disaster which has for the moment driven before it almost all the missionaries from the land, has begun to recede, and there is hopeful prospect of speedy re-entering upon the work which has been thus interrupted.

Are there no lessons to be learned from the recent troubles which will be of service to us in the new era and new century which we are now entering upon?

Have we nothing of permanent value to be gained by the experiences we have passed through and the thoughts such experiences have suggested? At least in one direction thoughts and hopes long cherished in some minds may have better opportunity for fulfillment.

A writer in a leading article which appeared in the *N.-C. Herald* of October 31st, writes as follows:—

"The past is beyond recall; much of the future is ours. If there is one body of residents in China more than another qualified to speak on the course of events it is the missionary.

"The average missionary has in his hands sources of information denied to the most energetic Consul. He has the friendship and often confidence of progressive officials. He grasps the Chinese standpoint and knows much of the working of the Chinese mind.

"Amongst foreign residents in China his position is unique.

"How may this be made use of for the protection of the missionary interest in China, which in the long run is bound to coincide with foreign interests generally.

"At the present, missionary interests in China are inarticulate.

"It is suggested that the missionary body at once set about the organization of a strong representative executive on the lines of the China Association.

"Such an executive, with its comprehensive sources of information and capacity of judgment, must command respect and its expressions of opinion be of immense value to all foreigners in China.

"It would naturally watch events in the interests of its own labours and advise Consuls, Ministers, and where necessary, the home governments.

"It cannot but be acknowledged that the prevention of crime is better than its punishment, though that has its place. If it is highly necessary to see that the official perpetrators of outrages receive the reward which is their due, how much more necessary is it, where possible, to take steps to prevent the official perpetration of outrages. Is it not more than probable that had a representative body such as is here suggested instead of individuals, drawn the attention of the world to what was preparing in Shantung and Chihli six months ago, our heaven-sent diplomats might have acted very differently?

"Shall the future be what the past has been; and is the agony and suffering of missionaries and converts to be without effect in the safe-guarding of the future?

"These questions are commended to the thinking public in general and to missionaries in particular. Wisdom is justified of her children."

These lines appeared some three months ago. I know not who this author may be, nor do I venture to suggest how the ideas he expresses may be immediately put into practice. My own task now is simply to place before you some ideas on the question as it affects us as a body of missionaries working in this province in the hope

that if we come to some decision it may assist in the fulfillment of the comprehensive scheme suggested by the author of the extract I have read.

To place the matter more intelligently before you I would wish to refer to the subject under these headings:—

The need for organization—judging from the past.

The advantages to be gained by organization—thinking of the future.

An attempt to solve the problem of how this organization may be effected.

THE NEED FOR ORGANIZATION.

Those of us who were able to benefit by the splendid services of Consul Fowler so ably seconded by our brethren—Messrs. Hamilton and Cornwell—in the escape from the interior last June, cannot be sufficiently grateful to God and thankful to them for their generous efforts.

It cannot, however, be hoped that such services will be at all times available when most needed. It is surely a wise proceeding to leave nothing to chance which can be properly prepared for by reasonable precaution.

Look at the case of the missionaries in Shansi, as a contrast to our own fortunate circumstances in this province. How pitiable the condition of missionary parties, including married and single women and some children, wandering about without any one to direct or guide them. In one case almost walking into the tiger's den at T'ai-yuen-fu, but fortunately stopped in time by the friendly advice of a Chinese Christian. This may be taken as a specimen of the ghastly tragedies which may follow the want of any organized body from whom direction and assistance may be properly expected.

Think again of the recurrence—alas too frequent—of flood and famine in this province. In the famine of 1877 the cause of the suffering multitudes was taken up by Mr. Richard and Mr. Jones. In the famine of 1889 the burden of responsibility rested largely upon Dr. Nevius.

In the disastrous floods of 1898 Mr. Nickalls had the honour and responsibilty of calling attention to the need which that awful calamity entailed.

Think of the overwhelming responsibility resting upon these brethren in taking the initial steps in the matter of getting public interest aroused and securing adequate funds to meet the claims presented.

In the recent case of the condition of the Christians in Shansi and Shensi, had it not been for the action of Mr. Richard possibly

the committees now at work in Tientsin, Shanghai, and this place might not have been formed.

When we think of these things we must seriously ponder the question as to whether it is wise to leave these matters to the pitiful uncertainty and appalling responsibility of individual initiative. As a body of reasonable beings we cannot be satisfied with this method of procedure. It may lead, as in the case of Shansi, to heart-rending disaster.

Boxerism, which is merely another phase of paganism, is not dead or even sleeping. No punishment which seems at all adequate has been meted out to these, in many cases ignorant and misguided men, which would lead us to suppose that other outbreaks may not occur, or lead them to infer that their actions cannot be tolerated in this twentieth century of the Christian era.

As we all know, Sir Robt. Hart has ventured to don the prophet's mantle, utter a Jeremiad as to the probable spread of Boxerism, hazarding the statement that in the next fifty years the Chinese may all be converted into Boxers.

While we believe far otherwise and lean to the evident conviction that conversion to Christianity is far more to be expected and in considerably less time, yet we cannot afford to forget the fact that the struggle between light and darkness must inevitably grow more acute and that it behoves us therefore to draw closer together the bonds of union and show a solid front to all attacks of a carnal or spiritual sort.

There is also looming before us all in every part of the field the inevitable struggle against the errors and practices of Roman Catholicism; how can this conflict be brought to a successful issue unless the forces of Protestantism are combined for resistance?

Having thus touched upon the conditions of the past and the need for organization which these facts present, let us now turn to the more agreeable task of endeavouring to sketch some of the advantages of organization as relating to the future or the

POSITIVE GAINS TO BE EXPECTED

from combined action.

Some of these, as affecting the mercantile, consular, and governmental bodies, are hinted at in the extract from the article I have quoted from the *N.-C. Herald.*

In so far as any action we may take affects the main body of Christian missionaries, to that extent will we be able to assist in moving in the direction indicated by helping in one section of the field, at least, to organize a representative body capable of taking public action as occasion may arise.

In other directions combined action might be productive of great good; for instance, in the matter of the removing of hindrances to the spread of the gospel. Every one who has practical acquaintance with work amongst the Chinese knows that there is nothing a Chinaman dreads so much as taking any action which he thinks is contrary to the wishes of the powers that be, whether they be village elder, *ti-fang*, county magistrate, or higher official. Should any such official prove persistently hostile to the introduction and spread of Christianity in his jurisdiction. despise warnings and give no heed to reproofs, then the removal of such an one by the legitimate means of representation to properly constituted authority would be in many cases more likely to be effectual if the representations came from a central representative body rather than through individuals. As an instance of removal, that of the notorious Yü Hsien and the substitution of an enlightened and progressive official like Yuan Shih-kai, will illustrate the subject in a way which will be appreciated by all who are familiar with the actions of these two officials within the last six months.

Another gain might be, providing means of arbitration between say, if such a thing is possible, two missions in dispute, or between the Chinese authorities and any one mission or individual, or say in the more delicate matter of standing as a mediator between the Chinese on the one hand and the foreign military authority now dominating this province on the other, seeking in all ways to prevent friction and secure justice.

Such a body could, from the means at its command, give early and reliable information of the condition of the country and of any proposed or possible outbreak of hostilities, either against Chinese or foreign authorities or against residents in the interior.

It might provide direction in the settlement of new stations or new missions in the province. Might organize so as to effect a thorough and systematic division of the field and thus effectually cover the ground.

If the cry of China for Christ or Shantung for Christ in this generation means anything more than a cry, it must be by taking a comprehensive view of the whole field and organizing systematic work in every part. It might advise as to the establishment of educational centres, take combined action in the founding of a university in the capital, or colleges in different parts of the province, and assist in the collection of funds for such objects and the endowment of such enterprises.

Such a body might give adequate expression to the needs of the field to be occupied. One missionary family in each county does not seem a large order if looked at in the light of effective occupa-

tion, but even this would probably more than double the number of workers in the province. If the church of Christ is to rise to the height of its opportunity it seems necessary that more than this should be done as speedily as possible.

How can we authoritatively make our needs known, how more fitly give weight to our proposals than by means of a central body acting for all?

There never was a time, it seems to some of us, when there was more prospect of rapid progress in this province than at present. Everything seem specially favorable. Boxerism is discredited, officials, from the governor of the province to the *hsien* of various counties, seem more than ready to welcome us back and aid us in any way in their power in extending our work.

If we combine as we might, and organize as seems practicable, we could make such an attack on heathendom as has never been possible before and perhaps may not be likely to occur again. It might be possible to bring this province of China to the fold of Christ and so place it in the van of religious influence and progress in a way never known in all its splendid history from the days of Confucius to the present. That God may grant it is, I am sure, our most earnest prayer.

As to the

METHOD OF ORGANIZATION

perhaps a few practical suggestions may commend themselves to your judgment.

It would seem necessary at the outset that for convenience and purposes of jurisdiction, the province must be the unit limiting the extent of any proposed action in the several parts of the missionary field except as it may be modified by further combined movement in the future. Taking then this province as the field for our consideration at present, it might be proposed that each station where foreign missionaries reside, should elect one representative to a General Council of missionaries for the province. The voters should consist of missionaries, their wives, and any single lady workers belonging to any mission. These voters might possibly elect a lady to represent them, and any such elected would doubtless be accorded double honor in the General Council. Voting would be by ballot at a properly constituted meeting of the mission represented. In any station where two missions were at work each might elect a representative, though it would be more honorable, as it would be desirable, that missions so situated should combine to elect one representative to represent all the workers in the one station.

From such a body so selected, say ten might be elected by ballot to form an executive for the whole body. This executive

would elect also by ballot its own chairman, treasurer, and secretary, who should represent the whole body on state occasions or in other ways.

All these offices would be held for one year, but any office-holder might be eligible for re-election.

As regards the representatives from each station, it might be advisable to supplement that body by electing honorary members. Such honorary members would be elected by ballot by a majority vote of the representatives. The representatives might meet in conference say once in five years, or oftener if thought desirable. The executive would meet at least annually to receive reports, pass accounts, and arrange for any business necessary for the carrying on of the work of the ensuing year. Representatives would be expected to send to the secretary of the executive a quarterly report of the condition of the people and district, also reporting on any difficulties in the work and any progress made or developments contemplated. The relations of the officers to the Executive Council might very well be left to that body to define. The raising of necessary funds might be left also to the Council on ways and means.

As regards the wider aspects of this missionary organization, what is found to be good and successful in Shantung would probably be equally useful in other provinces and would doubtless be sooner or later adopted in many if not all of them.

The executive officers of the various provinces might be ex-officio members of a grand council for the empire, whose head-quarters might be say in Shanghai or Peking and whose officials, duly selected, might represent on occasions the entire missionary body.

WHAT IS ASKED FOR NOW

is a free discussion of the whole problem in all its aspects and bearings, and if it commends itself to your judgment to appoint a committee to go over the whole ground carefully and issue a scheme which will commend itself to their judgment and which could then be presented to every missionary body now working in this province for their acceptance.

May we enter into this discussion with the resolve that what we can heartily approve we will most willingly endorse; what we fail to appreciate we may be able to discuss without prejudice; and that above all we may have the guidance and blessing of God's Holy Spirit in arriving at decisions which may have most momentous results. May He guide us to think wisely, devise liberally, act promptly and vigorously, and may the result be the greater glory of His great name and the greater good of His cause.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(*Continued from p. 116, March number.*)

THE other word used to express the manner in which the *Shên* come to be such, is Ch'êng 成, to *complete* or *become*. The phrase *Ch'éng Shên* is constantly used by Chinese religionists, and expresses their highest hope for the future, a hope which can only be realized by those who are eminent in virtue. The following examples will serve as illustrations. The word 爲 is sometimes used instead of Ch'êng—the sense being substantially the same.

1. 善人獲神佑, 而成神. 信必錄.

The good man enjoys divine protection and becomes a Shên.

2. 奇哉死而爲神, 轉世爲人者有之. 咫聞錄.

The wonderful thing is that there are those who, having become Shên, are born into the world again as men.

3. 人孰無死, 惟正直忠孝其死爲神. 信必錄.

Who of men is not mortal; but when the upright, the truthful, the faithful and the filial die, they become Shên.

4. 聘才卽站起身來道, 怪不得了, 三爺是箇大賢人之後, 你們老大人在我們南京地方已成了神. 品花寶鑑.

P'in T'sai at once lifted himself and said: "No wonder! San Yea is the son of a great sage; your father attained to Shên-ship in our city of Nanking."

5. 見說天上有音樂響, 必是他成了神, 或是登了仙去. 紅樓夢.

I hear it said that in the sky there is a sound of music. It must be that he has become a Shên or ascended to the genii.

6. 通天教主被四位教主破了萬仙陣, 內中有成神者, 有歸西方教主者, 有逃去者, 有無辜受戮者. 封神演義.

When the army of the ethical Lord of the whole heaven, consisting of a myriad Genii, was vanquished by the four lords, some became Shên, some went over to the western lord, some escaped, and some were undeservedly slain.

What, now, is meant by "becoming a *Shên?*" Does it mean to become a GOD, or to become a SPIRIT? If it means to become a spirit, it can only refer to the disembodiment of the soul at death and be in fact but a synonym for death. *This, however, it is very far from being.* In that case, where would the wonder lie in the second example? and in the third, such a sense is absolutely excluded. It would turn the whole sentence into nonsense. All men

become disembodied spirits at death, but all do not become *Shên*. To become a *Shên* is uniformly represented by the Chinese as something to be *attained*, and a vast amount of labor has been expended by the Taoists in discussing and explaining the process.

The Chinese, it is true, frequently speak of their deceased relatives and friends as *Shên*, but this is simply by way of compliment. It is a weakness of all men to eulogize the dead, and a Chinaman can think of no higher praise than to call his dead friends *Shên*. The characters *Shên Chu* 神主 written on the ancestral tablet, show that each man regards his own ancestors as *Shên*. It should be noted, however, that they are not *Shên* to others, and that before he himself so regards them, they are canonized or constituted *Shên* by a regular and formal ceremony of deification. This ceremony is very significant. It is always performed by a man with a degree, wearing his button and in full official dress. It is briefly as follows (with slight variations, no doubt, in different places): A tablet is prepared and the inscription which ends with the words *Shên Wang* 神王 written on it. A literary graduate is then invited to *Tien Chu* 點主, that is, add the dot to this 王, making it a Chu 主. If the family be rich or distinguished, a Chüjên, a graduate of the second degree, or a Hanlin—a metropolitan graduate—is selected. Four attendants, one of whom acts as master of ceremonies, conduct him into the room where the coffin stands and show him to a raised place behind a table, saying 請點主官升臺座, "Will the presiding officer ascend the platform and be seated." When he is seated, the master of ceremonies calls out 跪 "kneel," upon which the son or sons of the deceased kneel in front of the presiding officer. The master of ceremonies then summons the deceased to present himself before the official desk, saying 請主詣公案前, "Will your lordship please advance to the front of the official desk." Upon this the tablet is uncovered and placed on the desk before the presiding officer, who takes up the vermilion pen and affixes the dot to the Chu.* The master of ceremonies then calls out 請主歸靈位, "Will his lordship please proceed to his soul's seat," and adds, 點官退, "Let the presiding officer retire." The tablet is then carried to its place and the sons rise, light incense, present offerings before the tablet, and make four prostrations. The meaning of all this official language and these official forms is abundantly evident. The ceremony is, in fact, a sort of deification. The moiety of imperial authority possessed by the quasi officer is reckoned sufficient to confer a low order of divinity, constituting the party

*In some places the long down stroke of the 神 is also left out in the first writing and added by the presiding officer in red ink. This also is in imitation of the custom of drawing a long red stroke down the first line, which contains the titles, etc., in official proclamations, as well as adding the official dot at the close.

a family god, and enabling or appointing him to protect and bless his own posterity by whom *alone* he is worshipped. By others he is not worshipped nor called a *Shên* except by way of courtesy. These ancestral deities are called 家神 "family gods." They can only be accounted *Shên* in a somewhat lower and limited sense. They are to the *Shên* at large what the head of a family is to an officer of the government. Of these family gods the phrase *Ch'êng Shên* is not used. They have not become gods in consequence of any special virtue or merit. They acquire this rank according to the natural order of things,—seeing they have posterity, who are supposed to be under their authority, and whose business it is to worship them. Thus it still remains true that men generally do not become *Shên* in the proper sense of the word. Hence when a Chinaman speaks indifferently of the souls of the dead, he says *Kwei* 鬼, not *Shên*. In classical language Jên Kwei (人鬼), not Jên Shên (人神), means the souls of the dead at large. According to the principles set forth in the religious books of the Chinese, *very few* can become *Shên*. They assert that a thousand meritorious deeds are necessary to become a Hsien (仙) and ten thousand to become a *Shên*. To become a *Shên* is held up as the highest goal of human hope, which can only be attained by a life of perfect virtue or a series of highly meritorious deeds. In fine it cannot be denied that according to the notions of the Chinese very few do actually become *Shên* in the proper sense of the word, and further that those who do become *Shên*, do so as a result of their meritorious deeds.* Now on the assumption that the dead man's soul is *not* already a *spirit*, what is there in meritorious deeds to make his soul a *spirit*—to change the constitutional elements of his nature, so that from being something else, he becomes an invisible intelligent being, that is, a spirit? Evidently there is nothing at all. A more palpable "*non causa pro causa*" is hard to imagine. Those who hold so firmly that *Shên* means "spirit and only spirit" will, I imagine, find it hard to explain the process by which virtue or merit is

* The process expressed by the phrase *Ch'êng Shên* (成神) is sometimes explained by the Chinese on the principle of their pantheistic dualism. Man is a compound of *Kwei* and *Shên* (鬼神之會). During life he is in the *Yang Shï* (陽世) and the *Shên* is the ruling principle. At death he passes into the *Yin Shï* (陰世), and in the case of ordinary men, his *Shên* is scattered and reabsorbed in the impersonal and all-pervading *Shên*, and the *Kwei* becomes the dominant principle. Before the introduction of the theory of transmigration, this was the end. When, however, according to the Buddhist doctrine, he is born again into the world or *yang shï*, he obtains once more a portion of the *Shên*, and so on. But if, during life, his merit is sufficient, his *Shên* is not scattered at death; he rises superior to the *Kwei*, escapes the circle of transmigrations, and becomes a *Shên*. The process of becoming a *Hsien* (仙) is explained in much the same way, the chief difference being that in the latter case there is no merit, and hence no conferring of rank as a reward, whereas in the former case there is merit, which is rewarded by rank and authority. In the one case the process is simply a tranformation, while in the other, it is a transformation accompanied by an authoritative deification.

supposed to destroy visible form and give birth to life and intelligence. On the other hand, there is, according to the heathen idea, everything in virtue to make a *man* a *god*. Even in the language of Christianity a *holy* man is said to be *godly*, *i.e.*, god-like. How much more should the heathen, who believe in many gods of different ranks, hold that virtue is the passport to divinity, the agency by which a *man* is transformed into a *god*. That they have so held might easily be shown from the history and literature of every heathen nation. Cicero gives expression to this universal idea as follows:—

"It has been a general custom that men who have done important services to the public should be exalted to heaven by fame and universal consent. Thus, Hercules, Castor and Pollux, Aesculapius and Liber became gods." *Nature of the Gods.*

"Romulus was thought worthy of being added to the number of the gods, an honor which no mortal man was ever able to attain but by a glorious preëminence of virtue." *Commonwealth.*

"When the law commands us to render divine honors to those of the human race who have been consecrated as deities, such as Hercules and the rest of the demi-gods, it indicates that the souls of all men indeed are immortal, but that those of saints and heroes are divine." *Laws.*

In these three quotations from Cicero we have language corresponding precisely both to *Fêng* and to *Ch'êng*. How completely also is the language of the last quotation analogous to the third Chinese example given above.

Thus it is abundantly clear that to become a *Shên* must of necessity be understood to mean to *become a god*.

In regard to the consistency of the two words *Fêng* and *Ch'êng* it may be remarked that the normal process of becoming a *Shên* includes them both. The official *Fêng* assumes and is based upon the virtue and merit which are efficacious in the process expressed by *Ch'êng*. On the other hand, he whose virtues are sufficient to cause him to *Ch'êng shên* is supposed to be canonized *(Fêng)* sooner or later by Shang-te. Without this latter, the process is incomplete and the party is not properly and fully a *Shên*. He is like a graduate of high degree, whose merit entitles him to office and who is waiting for his appointment. Even should there be some inconsistency in the matter, it need not surprise us when we consider that such theories are not based upon truth, nor constructed according to logical principles, but have grown up with the lapse of time and are often differently explained by different persons. Any inconsistency of this kind cannot affect the argument which these terms furnish, that *Shên* means *god*, and not *spirit*.

III. Correlatives.

That Shên means god and not spirit is proved by the words which are used as its correlatives.

In fixing the meaning of any word, there is probably no criterion more certain and accurate than that afforded by the words with which it is found in correlation. The natural relations of human thought will thus point out without mistake the true meaning. In all languages the most common and the most natural correlative of the word *god* is the word *man*, while the natural correlative of *spirit* is *matter* or *form*. The following examples will serve to illustrate how Chinese usage correlates *Shên* with *man*:—

1. 瞞得過人, 瞞不過神. 俗語.
You may deceive men, but you cannot deceive the gods.

2. 人未曾舉意, 神先知. 戲文.
Before man has conceived the thought, the gods know it.

3. 人有千般變化, 神有一定安排.
Men make a thousand shifts to change the destiny which the gods have fixed. 綱鑑.

4. 得罪於人猶可衡也, 得罪於神不可逭也. 明文.
If you offend men you may compound it, but if you offend the gods you cannot escape.

5. 爲君子則人喜神佑, 爲小人則人怨神怒. 感應篇.
The superior man enjoys the favor of men and the protection of the gods, the mean man incurs the hatred of men and the anger of the gods.

6. 孔子語治而不語亂, 語人而不語神. 論語註.
Confucius discoursed of government, but not of anarchy; of men, but not of the gods.

7. 人道近, 而神道遠. 左傳.
The doctrines relating to men are plain, but the doctrines relating to the gods are abstruse.

8. 人雖不用, 神必不舍之. 四書註.
Though men will not use it, the gods will certainly not reject it.

9. 不求生得人賞, 但願死免神罰. 五台山.
I do not seek the rewards which men bestow in this life; I only desire to escape the punishment which the gods inflict after death.

10. 聖王先成民, 而後致力於神. 左傳.
The sage kings first secured the welfare of the people, and then put forth their strength in serving the gods.

11. 禮以治人,樂以通神. 禮記

By the rules of propriety we govern men; by music, we have communion with the gods.

12. 容人之過,敬神之靈. 感應篇.

Excuse the mistakes of men and reverence the power of the gods.

13. 百計欺人,豈知神不可欺,多方瞞世,豈知天不可瞞. 敬信錄.

You may deceive men in a hundred ways, but you should know that the gods cannot be deceived; you may cheat the world in many ways, but you should know that Heaven cannot be cheated.

14. 聖人作爲卜筮是以神輔人,非以神主人也. 論語註.

The sages established the art of divination, that by it the gods might assist men, not that by it the gods might govern men.

15. 有臣不順,神之所惡也,而況神乎. 左傳.

When an officer is disobedient, the gods detest him; how much more do men.

In all these examples the correlation of thought shows that the meaning of the word *Shên* is god or gods. Let the word god or gods be omitted from the above translations, and let one who had never seen them be asked to supply the omission. Would he be at at any loss for the right word? Would he pitch on spirit or spirits in a single case? Take for instance the first one, "You may deceive men, but you cannot deceive ——." Who needs be in any doubt as to the word which should fill this blank? The laws of human thought point unmistakeably *to one word*, and that word, if the point of view be monotheistic, is *God;* if polytheistic, it is *gods.* All-pervading and intuitive knowledge, which it is impossible to cheat or deceive, is not an attribute of *spirit* as such, but of *divinity.* So also in the other examples; the word spirits will not fill the blank, nor will any other than god or gods. Even should adherence to a theory lead any one to render *Shên* in the above examples by "*the spirits,*" yet the idea *in his mind* is still not *spirit simply* but divinity. The logical sequence of human thought demands the idea of divinity, and it is beyond the power of mere words to change it. The constant use of spirit and spirits in the sense of god and gods has created a conventional usage in the English literature of China which is peculiar to itself. It may sound natural to the initiated who understand that "spirits" is used to designate the *gods* which the Chinese worship, but to all others it sounds like very strange English. Let us suppose an inhabitant of ancient Rome engaged in rendering the foregoing Chinese sentences into his native tongue; would he not in every case render *Shên* by *deus* or *dii* not by *spiritus?* If any one thinks otherwise, let him make the experiment of producing a Latin version of these sentences without the use of *deus* or *dii.*

Now why can these sentences be rendered into English (after a fashion) without the word god, but not into Latin without the word *deus*? Why, simply because in the conventional style of speech which has come to pervade the English literature of China, "spirit" is used in the sense of *god;* but classical Latin will not suffer *spiritus* to take the meaning of *deus* at the bidding of translators.*

It is conceded on all hands that *T'ien* (天), heaven, is used by the Chinese as an approximate equivalent for God. In order to illustrate and corroborate the foregoing argument I will cite a few examples of the use of *T'ien* (天) in correlation with *jên* (人):—

1. 事由天定, 不由人算. 俗語.
Events depend on the appointment of Heaven, not on the purposes of men.

2. 瞞得過人, 瞞不過天. 俗語.
You may deceive men, but you cannot deceive Heaven.

3. 盡人事, 而聽天命. 文章.
Do your duty as a man, and await the appointment of Heaven.

4. 謀事在人, 成事在天. 俗語.
"*Man proposes, but Heaven disposes.*"

5. 不怨天, 不尤人 俗語.
Neither murmur at Heaven nor hate men.

6. 人見目前, 天見久遠. 俗語.
Men see what is near at hand, Heaven sees what is far away.

7. 人有善願, 天必從之.
When men have good desires, Heaven will surely accord with them.

8. 扭得過人, 扭不過天. 俗語.
You may coerce men, but you cannot coerce Heaven.

9. 人善人欺天不欺; 人惡人怕, 天不怕. 俗語.
A good man, men may wrong, but Heaven does not; a bad man, men may fear, but Heaven does not.

10. 人間私語, 天聞若雷, 暗中虧心, 神目如電. 感應篇.
The secret words of men thunder in the ears of Heaven, the evil deeds of darkness flash in the eyes of the gods.

Let it be noted how exactly the term *T'ien* in these sentences fills the place filled by *Shên* in the former ones. In fact *Shên* may

* The same style of speech prevails to a limited extent with some Western writers, who have treated of the beings worshipped by savage tribes, especially those who worship ancestors. This is the result of strong monotheistic instincts which dislike to degrade the word god by using it so freely. The term "Great Spirit" is commonly used of the gods worshipped by the North American Indians, but it is not a translation of any Indian term. It was first used by the early Jesuit missionaries. The word used by most tribes of American Indians is *manitou*. One of the best living authorities on Indian languages writes me that "*manitou* is properly translated *gods*."

be substituted for *T'ien* in any one of them, without either violating the idiom, or changing the sense; thus showing conclusively that the two terms mean the same thing and fill the same place in the Chinese mind, viz., divinity. In several of them the Chinese sometimes use *T'ien*, and sometimes *Shên*, as is notably the case with the second one. Also in the last one, as well as in the last one of the previous list, *Shên* and *T'ien* are used in the parallel parts of the sentence with precisely the same sense. If there were any doubt as to the proper translation of *Shên* in the previous sentences, the parallel use of *T'ien* in these is surely enough to remove it and to confirm beyond dispute this proof that *Shên* means god.

If *Shên* really means spirit generically, it ought to be found used in correlation with words meaning matter, making with it the logical antithesis of *matter* and *spirit*. Those who are familiar with Chinese literature will no doubt be ready to reply that such examples are not hard to find. That *Shên* is frequently used in correlation with *Hsing* 形, *Wu* 物, etc., is of course granted, but that the correlation makes the logical antithesis of matter and spirit, is by no means granted. This raises a point of some importance, and in order to clear it up, it will be necessary to go into some detail and anticipate in part what will be more fully discussed in subsequent chapters, viz., the use of *Shên* for the soul of nature and for the soul of man.

When *Shên* is correlated with *Wu* 物 (thing), and occasionally when correlated with *Hsing* 形 (form), it means the Soul of Nature, that divine and indivisible spirit which is supposed to pervade all things, and the correlation is between *God* and *nature*. When *Shên* is correlated with *Shên* 身 (body), with *Ti* 體 (corporeity), and in most cases when correlated with *Hsing* 形 (form), it means the divine soul in man, and the correlation is between body and soul. Let us consider these usages separately in order.

In order to illustrate the first I will cite a number of examples :—

1. 地物也, 天神也, 物無踰神之理, 顧有地斯有天, 若其配爾然. 正蒙.

Earth is material, Heaven is divine. There is no such principle as that the material should transcend the divine, so that earth existing, Heaven also exists, being as it were its mate.

2. 動而無靜靜而無動物也, 靜而無靜動而無動神也. 通書.

That which moving does not (of itself) come to rest, and resting does not (of itself) move, is matter; that which rests without being at rest, and moves without being in motion, is divinity.

3. 神則不離於形, 而不囿於形矣. 通書.

The divine spirit does not exist apart from form, yet is not limited by form.

4. 物則不通.神妙萬物. 通書

Nature is not sentient, but the divine spirit fills all nature with wonders.

5. 火日外光能直而施,金水內光能闢而受,受者隨材各得,施者所應無窮,神與形天與地之道歟. .正蒙.

Fire is the external light of the sun, and has the property of radiating and diffusing itself. Metal is the internal light of water and has the property of dissolving and absorbing. That which absorbs, acquires whatever touches it; that which diffuses itself, reacts without limit. This is the philosophy of the "oversoul" (Shên) and matter, of heaven and earth.

It must be evident, I think, to any one who looks attentively at these examples that *Shên* is very far from making with *Wu* (物) and *Hsing* (形) the antithesis of matter and spirit when the latter is understood generically. The characteristics and attributes here ascribed to *Shên* are not such as can be predicated of spirit simply as such, but must pertain to the *divine spirit*, or supposed soul of nature; thus the correlation is between corporeal nature and the divine soul which is supposed to pervade it. The classification is similar to that which we make with the words God (understood in a pantheistic sense) and nature. This is especially the case when *Wu* (物) is used. When *Hsing* (形) is used, the idea is figurative, being borrowed from the body and soul of man—external nature is the corporeal form of which the divine spirit is the animating soul—"the oversoul." Dr. Medhurst, in translating the article on *Shên* in the Imperial Thesaurus, 佩文韻府, found an example of *Shên* and *Hsing* correlated on which he lays considerable stress as proving that *Shên* means spirit. It is quoted from the 化書, or Book of Transformations; and is as follows: 太上者虛無之神也,天地者陰陽之神也,人蟲者血肉之神也,其同者神其異者形.

*The divine essense residing in space (when embodied), is the great supreme; the divine essence residing in the dual ether (when embodied), is heaven and earth; the divine essence residing in flesh and blood (when embodied), is men and beasts; that in which these agree, is their divine essence (Shên); that in which they differ, is their form.**

This translation is somewhat different from that of Dr. Medhurst, but it gives what is believed to be the true sense. The whole extract is a categorical statement of pure pantheism. Even if any insist on rendering *Shên* by "spirit" the sense remains the same.

* Dr. Medhurst's translation is as follows: "The spirit of the great supreme, is the spirit of the wide expanse; the spirit of heaven and earth, is the spirit of the superior and inferior forms of matter; the spirit of men and beasts, is the spirit of flesh and blood, that in which they resemble each other, is spirit; but that in which they differ, is form." It should be noted that 同 means more than "resemblance;" it means oneness or agreement.

That in which the three things mentioned agree, is the "spirit" residing in them, that is, it is one and the same spirit embodied in different forms. It will not do to say that that in which these things agree is in their having "*a* spirit," for they equally agree in having *a* form, and thus the opposition is lost. The very point of the opposition is that the "spirit" is the same "spirit," but the form is not the same form. Thus we are taught that all "spirit" in the universe, from the great supreme above to men and beasts below, is *one* "spirit," than which it would be hard to find a more comprehensive statement of thorough-going pantheism. From this view we understand the correlation. It is between the universal soul and its material embodiment.

According to the theory of pantheism "god" includes all spiritual being, so that if the word *Shên* be taken to mean "spirit" it includes in these cases all "spirits;" but such a use is in no proper sense a generic use. Instead of distinguishing and classifying as a generic term does, it combines and asserts a simple unity. Spirit *in this sense* is nothing else than the Pantheist's God. To build on such usage the notion that *Shên* means "spirit," is to misconstrue Chinese metaphysical theories and confound things that are radically distinct. A similar theory of the universe was held by the Greek philosophers, and we find them classifying all existence as "Matter and God." Thus Cudworth says: "The Stoics and many others held the co-existence of an incorporeal deity and of matter." Diogenes Laertius says: "Plato lays down two primary principles of all things—god and matter." Again he says: "The Stoics think that there are two principles in the universe—the active and the passive. That the passive is matter, an existence without any distinctive quality. That the active is the reason existing in matter, that is, God." How completely does Greek usage confirm the above interpretation of the meaning of the word *Shên? Matter* and *spirit* (πνευμα) are never used in Greek either in the form of correlation or of classification, for, like the Chinese, they had no generic word for spirit When they did not say god or demon they said mind, or soul, or reason, or fate, or simply "the incorporeal." The Chinese use reason or fate (理) in the same way, and much more frequently than the Greeks. They also use mind (心) occasionally. The peculiar structure of their Psychology forbids the use of the word soul in this way. They substitute for it the compound term *Kwei Shên* (鬼神), which, when thus used, means the *divine spirit* (in nature) rather than God (as used in English). Its meaning is somewhat similar to that of the Greek δαιμων, the intenser Pantheism of the Chinese making its use much more frequent. The precise force of *Shên* in such connections will be more fully discussed in a subsequent chapter.

The other form of correlation is that with *Hsing* (形), *T'i* (體) and *Shên* (身), forming the antithesis of body and soul. The correlation with *T'i* and *Shên* is comparatively rare, that with *Hsing* is frequent. The following examples will serve to illustrate :—

1. 故修性以保神, 安心以全身. 文選.

Therefore cultivate your nature, so as to preserve your (divine) soul; compose your mind, so as to perfect your body.

2. 是故身處江海之上而神遊魏闕之下非得一原孰能至於此哉. 淮南子.

Hence while his (the ideal man's) body rests on the rivers and seas, his (divine) soul roams afar into the celestial mansions. If its origin were not one (with Heaven) how could it accomplish this?

3. 專精銳志神迷體倦. 文選博奕論.

When a man holds his attention to one point with intense purpose, his (divine) mind becomes stupefied and his body wearied.

4. 形歸窀穸神返室堂. 家禮.

The physical frame returns to the grave, and the (divine) soul to the ancestral hall.

5. 凡人所生者神也, 所託者形也, 神大用則竭, 形大勞則斃. 史記.

Everything that is born of man, is spirit; that which sustains it, is the body; when the spirit is used to excess, it becomes enfeebled; when the body is overwearied, it succumbs.

6. 形銷神滅歟爲一棺之土.

When the physical frame dissolves, the divine soul disappears, and presently there is nothing left but a coffin of earth.

In all these examples the correlation is evidently between body, and soul or spirit, that is, between the corporeal form of man and his divine soul or spirit. I say *divine* soul because *Shên* in this connection means more than the human soul simply as such. It includes as part of its meaning the idea that the soul is divine, an integral part of the oversoul, which is the god of pantheism. The meaning is only approximately expressed by the phrase *divine soul*. This correlation between body and soul is very different from that between matter and spirit. In the one case the words are specific, having particular reference to man, in the other they are generic, denoting classes of existence. The generic sense of the word spirit is that on which the question turns, and nothing but this sense, found in correlation with matter or form, can avail to show that *Shên* means properly spirit. I do not think this correlation can be found in Chinese literature. Every case of correlation with *Hsing* (形) or *Wu* (物) will turn out on examination to be either body and soul, or nature and its divine soul, neither of which fulfils the conditions of the argument.

It may perhaps be said that it is equally impossible to find examples of Ling (靈) and *Hsing* (形) used correlatively for matter and spirit. No doubt it is, and for the very reason that *Ling* is not used generically in the sense of spirit, nor is any other word in the Chinese language. Like other heathen nations the Chinese have failed to make this generalization, and of course there is no word in their language for its expression, as was once the case with the English language.

(*To be continued.*)

Devotion to Heathenism.

BY REV. W. REMFRY HUNT.

WHILE recently itinerating in the Ch'u-cheo district, in An-huei province, it was my privilege to witness an instance of remarkable devotion to heathenism. A Buddhist devotee, travel-stained, footsore and wearied, a would-be hermit priest of more than fifty summers, was travelling alone on a mission to Tai-shan, a high, sacred mountain in the province of Shantung.

One of the strangest things about the odd, rugged pilgrim, was his patriarchal and dignified bearing. He might have passed for an incarnation of the Hindoo Shakyamuni Gautama. The priest was well marked with the insignia of his fraternity, and on his stolid, yellow face could be read the expression of determination, far away hope and almost heroism.

> "The vows
> Of Heaven were on his heart; nor would he stay
> To chance his hope on other creeds, or play
> With shadows—till the end."

In his hand he carried a little wooden table about the size of a man's hand. On it was fastened a small incense holder and burner. Around his neck, and flowing beneath his loosely folded gown, were some beads and seals of other religious significance. On, on, on, he went; one, two, three, four, five, six measured paces; and then a very reverential prostration. This was repeated all along the high road, the monotony of such penance being occasionally varied by his lighting up a small bunch of incense and uttering longer and louder prayers.

Being interested in this deluded pilgrimage, I asked the prematurely aged priest a few questions. He was polite, but reticent.

Gaining his confidence by referring to the fact that his religion, like mine, was not native to China, we struck up an affinity which won him over to conversation. He thereupon informed me that his devotion to the task of travelling at the rate of six paces and a prostration, and the fact of continuing this performance through sunshine and rain, cold and heat, from sunrise to sunset until the sacred mountain was reached in "the province of the eastern hills," would secure for him much merit, as well as a high rank in the priesthood, and finally ensure for him a place in the shining ranks of the immortals.

Speaking with him on the delusions of heathenism and the hopelessness of man without God, he became peculiarly responsive. The idea of a mediator (middleman) between God and man in the fact of reconciliation, seemed to interest him in a special sense, especially as the work and character of Christ were unfolded to him; yet he clung with tenacious pride to the rites, symbols, ceremonies, and traditions of the fathers.

As the light seemed, at intervals, to dawn on his clouded mind, my hopes were raised that he might "turn again and believe;" but he had set his face toward the sacred mountain—where the fathers worshipped—and, to that purpose, with persistency and consecration which would put to shame much of our nominal Christian endeavor, this heathen devotee pressed forward, allured by the fantastic will-o'-the-wisp lights of pagan creation.

Such instances afford side-lights on the other and more real side of the venerable, established and defiant philosophies of these eastlands. Idolatry is but the husk of paganism; and it will crumble away of itself. The real citadel to be won is the soul and its sympathy, which is the vital spark of divinity in every human. This is what needs to be touched by the gracious influences of the Divine Spirit. It is for this wisdom, grace, and power we must labour and pray. Without it our message is an empty sound and our life a signal failure. With it we shall be able to present the "truth in love," and when we have discovered this fountain-spring in the mental and spiritual life of these teeming millions, we may announce the early nativity of China into the arena of the Christian economy.

"All the means of action
The shapeless masses, the materials
Lie everywhere about us. What we need
Is the Celestial fire, to change the flint
Into transparent crystal, bright and clear."

On the Expression of Reverence.

BY MR. C. F. HOGG.

IN prospect of the opening of a new century the editor of a British religious newspaper addressed to prominent religious leaders a request for a brief indication of the need of the new era. From one came the reply, "a revival of the sense of reverence." These words may stand as motto for the present paper since its object is to call attention to what seems a growing characteristic of the religious life of these latter days, namely, the essentially irreverent attitude of mind evidenced in the irreverent expressions and modes of speech in use among Christians. This irreverence is most pronounced in the prevalent use of the personal name of the Saviour in a manner different from the pattern of healthful words by which the Apostle urged Timothy to hold fast. Popular theology has its 'Lives of Jesus,' or of 'Jesus the Carpenter;' popular preaching has much to say of the 'historic Jesus,' of the 'brotherhood of Jesus,' of the 'socialism of Jesus,' of the 'salvation of Jesus' and recurs again and again to the 'words' and the 'works' of 'Jesus.' "What would Jesus do?" is the form of the popular religious query of the day, but "What shall I do, Lord?" were the words that sprang to the lips of the man who found himself in the presence of the Son of God (Acts xxii: 10).

Popular hymnology follows suit—or did it lead the way? The prime favourites are the hymns that excel in sentimental irreverence. God calls for His people's praise indeed, but demands that the heart be engaged:—

> For God is the King of all the earth:
> Sing ye praises with understanding.
>
> (Psalm xlvii: 7.)

And the Apostle responds:—

> "I will sing with the understanding also."
>
> (1 Corinthians xiv: 15.)

Throughout the narrative of the gospels the personal name of the Lord is used without adjunct of any kind, but in no case is He so addressed nor is He ever so spoken of by His disciples, and obviously their use is our safest guide. No one of the gospel writers puts his name to his account of the words and works of the Lord Jesus. The gospels are thus set forth without writers, as Melchisedek was set forth without descent, that the Divine authorship may so be emphasized. Not that Melchisedek was without parentage, but that his parentage is purposely withheld that he might the better serve as type of the Great High Priest, whom Aaron's high priesthood could never adequately set forth. Not that the

gospels were without writers, but that the names of the writers are withheld that the voice of God Himself may be heard the more directly in testimony to His beloved Son. Thus, it may be, the discrimination in the use of the name in the gospels is to be accounted for, but whether or no, obviously not in the narrative but in the language of the disciples in the days of His flesh as recorded in the Gospels, and in the days after His resurrection as recorded in the Acts and Epistles, must we in these days find our exemplar for the use of His name and titles. Indeed we may learn from the lips of the Lord Himself the practice of His immediate followers and the approbation with which it met from Him. "Ye call me, Master, and, Lord: and ye say well; for so I am." (John xiii: 13). He had already told them that all men "should honour the Son even as they honour the Father" (John v: 23), a word which claims from us more than a mere theoretical assent. Familiarity, or lack of reverence in any form, is no more permissible with the name of the Lord Jesus than with the name of God itself. Let Thomas of the doubting mind teach each of us to confess Him, "My Lord and my God" (John xx: 28).

In the Acts, the personal name of the Lord does not occur, in simple narrative, without an adjunct such as "Lord" or "Christ," *i.e.*, Messiah or Anointed One, and where they are reported, the words of the disciples show how their lips expressed the worship of their hearts. The apparent exceptions to this rule in viii: 35, xviii: 25 and a few other passages, are readily explained in the manner indicated below, and, under any view, give no encouragement to the familiarity now so common. In the Epistles, speaking generally, the personal name of the Lord is sparingly used as compared with the number of times the name with a title, or a title alone appears, and again we are bound to notice that when it does stand alone there is never the remotest suggestion of familiarity or irreverence in its use. Where the name appears alone the reason for the exceptional course is to be found in the subject of the doctrinal statements in which it occurs. In simple narrative Paul speaks of the Lord Jesus as in 1 Corinthians xi: 23, as also was his custom in preaching (Acts xx: 35). Other Scriptures testify that Paul was not exceptional among the apostles in this respect (2 Peter i: 16, ex. gr.), but it is needless to multiply proofs of what must be patent when once attention has been called to the subject.

In many passages in the Epistles the use of the name and titles of the Lord Jesus suggest haphazard, though more careful study will probably lead us to conclude that the instances in which design is readily discerned demand that we assume all to be used with careful regard to the subject immediately under consideration. Romans

viii: 11 ; 2 Corinthians i: 19, 21, iv: 5, 6, 10, 11; Ephesians iv: 20, 21, are instances selected almost at random. No exposition of these passages can be satisfactory that leaves out of account the variation in name and title used. Thus in the passage last mentioned the apostle, urging believers to a godly walk, first paints in lurid colours the degradation of the Gentiles. Then he turns to the Christians. They had not to such an end become disciples of Christ, the one anointed by that God, ignorance of whom had brought the Gentiles to their present condition. That is, if those addressed were really believers ; if they had heard the voice of the Son of God that makes the dead to live (John v: 25); if they had been taught in Him by the agency of those gifts of the ascended Lord, of which the apostle had just been speaking (Verses 7-16), "even as truth is (*i.e.*, is set before us) in Jesus," he continues, carrying the hearts of his readers back to the meek and lowly Nazarene, who in the days of His humiliation on earth manifested every virtue and grace urged upon the Christian in the Epistles. Read thus the appropriate use of the words "Christ" and "Jesus" becomes evident, and a commonly misquoted text is permitted once more to speak its own message.

Or, again, in Philippians ii: 10 the name stands alone at the close of a categorical statement of the voluntary humiliation of the Lord, and takes the central place in a prophecy that the one who was despised and rejected of men shall be universally acknowledged Lord under the very name in which He was before contemned. Who that reads the Scriptures themselves with patient care is not increasingly convinced of the perfection that marks every part?

Popular religious phraseology errs not only by defect in failing to pay to the Lord Jesus the respect due ; it errs by excess also and with the same result. Nowhere in the New Testament has the name of the Lord an adjective prefixed, nowhere do we read anything analogous to the "dear," the "precious," the "sweet" so commonly prefixed in these days to that name incomparable. Do we seek to paint the lily? to gild refined gold? to perfect perfection? Not by such means is true worship after the divine model expressed. It is a mark of departed simplicity, or of impaired sincerity that we so protest our love.

What has been said above applies to believers generally. But this irreverence of speech shows itself more markedly and over a wider area of expression in China than in the Occident. Where, under the sun, do men speak of the "Holy religion of Jesus," or of "the Jesus Church?" Where do men dub the church building, be it chapel or preaching house, the "Jesus Hall?" Where do they announce themselves as preachers of the "Jesus doctrine?" Nowhere in the world, save in China, and in no other language than Chinese!

Let it be reasserted that the Scriptures by precept and example, directly and inferentially, rebuke our irreverence at every turn, and this holds good for every language in which men express their thoughts, Chinese among the rest. There are, moreover, cogent reasons peculiar to this land why we should "take heed to our ways that we sin not with our tongues" (Psalm xxxix: 1). We are here to win, not to repel. Here to commend the gospel and the Lord not by categorical statements only but by living illustration as well. Conduct is three-fourths of life; preaching is a function occupying a minor part in the lives of some. We call upon the Chinese to respect the Lord Jesus; we illustrate our meaning by flagrant acts of disrespect toward Him committed by ourselves. True, the disrespect may not be intentional, but that does not curtail its influence in the least. God knowing our hearts may see that we do honour Him there. It is God's prerogative to judge the heart; man must judge from what he can see. He has a perfect right so to judge for no other course is possible to him. Our hearers must measure by our expressions the reality of the homage we profess to render and the nature of the respect demanded of them. The Chinese show their respect for sage and Emperor and ancestor by tabooing their personal names; to use them would be undreamed of disrespect. What must they conclude when they hear reiterated the personal name of the one whom the preacher claims to be the Son of God? When they see it on the book cover, on the title page, and on the shop and chapel sign, and hear it bandied on the tongue of every coolie and huckster in the town?

A possible objection must here be met. There is no other name given under heaven among men whereby we must be saved. How shall men be saved, then, if not by the preaching of that name? By the preaching of it, not by the reiteration of it. The word "Jesus" is not a talisman, a charm, an abracadabra wherewith wonders are to be wrought. The name is the person to whom it belongs and whose character it expresses. "Thou shalt call His name JESUS; for it is He that shall save His people from their sins" (Matthew i: 21). The name thus given to the Lord is the equivalent of the Hebrew Joshua, and means Jehovah the Saviour.* Our mission is to cause this people to know certain facts, to speak to them words whereby they may be saved. To do this effectively we must win their respect for ourselves and for our Lord, giving no occasion of stumbling in anything that our service be not blamed (2 Corinthians vi: 3). We shall be doing something toward carrying out the letter and the spirit of the Gospel if we make it our rule to confess with the mouth JESUS as Lord (Romans x: 9).

* Not, as so frequently stated, 救世主.

Mission Work in the Province of Ngan-hwui.

BY ELLIOTT I. OSGOOD.

THE province of Ngan-hwui is a fair representative of all mission work prosecuted in China. It is centrally located, was second on the list of interior provinces into which missionary work was introduced ; is comparatively easy of access because of its extensive waterways ; yet is quite mountainous, so that traveling between the northern and southern parts is entirely by roads. While its fertile valleys are productive of wealth, the Taiping Rebellion and the opium habit have made the people poor and filled the country with ruins. Eighty-five Protestant missionaries, representing five societies and including four independent workers, have established twenty-six stations and thirty out-stations in the province.

Protestant mission work was begun in the province in 1869 when Messrs. Meadows and Williamson, of the China Inland Mission, established themselves in a house boat at Ngan-king, the capital. Afterwards they succeeded in renting a house, but in less than a year were driven out of the city and the house with their goods was wrecked. The officials righted the matter, and they returned. In 1871 Mr. Duncan took charge of the station and began the first extensive itinerating through the province. Others followed, opening, by means of native helpers, several of the now established stations south of the Yangtse River. For sixteen years the C. I. M. was the only Mission operating in the province. This Mission now has fourteen stations, seventeen out-stations, fifty-one missionaries, and a native membership of 429.

The American Church Mission has two stations in Ngan-hwui, one at Wuhu, and the other at Ngan-king. They have opened school and out-station work at the former and expect soon to build a hospital at the latter. They have three missionaries, three out-stations, and thirty-five native converts.

The Central China Mission of the Methodist Episcopal Church has a central station at Wuhu manned by four missionaries who have charge of hospital, out-station, and women's work. Five out-stations are in touch with this station while two more are under the supervision of workers—one whose station is at Nanking on the east, the other at Kiukiang on the west. There is a native membership of about 150.

The Central China Christian Mission entered the province in 1888, in the Chu-cheo district on the east, evangelizing in the

country and villages round about. Wuhu became a centre for work north of the River in 1890, and Lu-cheo-fu, a city at the geographical centre of the province, became a settled station in 1896. To these are now attached three out-stations. The Mission has ten foreign workers and a native membership of 244.

The Christian and Missionary Alliance sent their first missionaries to Wuhu in 1889. They have built at that place a central home, where new workers remain while studying the language. Their work now lies entirely south of the river in small cities and market towns in which their thirteen missionaries have established five stations, gathering in seventy-five converts.

The four missionaries who are working independently are all at present home on furlough, and hence statistics of their work have not been obtained. From the figures already given there are seen to be twenty-six stations, thirty out-stations, eighty-five missionaries, and a native church of 933 members. The province contains eight Fu, five Chïh-li Cheo, four Cheo, and fifty-one Hsien cities. There are 48,461 square miles. The population is usually quoted at about 20,000,000 people.

Various Policies and Lines of Work pursued.—The M. E. Mission have a central station at which the missionaries all live. Around the central station they have established out-stations, placing a native pastor or evangelist in charge. The C. and M. A. have pursued the opposite policy of placing foreign workers at every station opened, no matter how small the city. The Central China Christian Mission, after a survey of the field by various workers, have established definitely from the beginning a station or out-station as the case might seem to require, while the C. I. M. have frequently first opened an out-station and later made it into a resident station. All have made use of day-schools, establishing here and there a boarding-school. The A. C. Mission has boarding-schools in both of its stations. There are four medical men in the province, although only one hospital has been so far built after foreign plans. Two more hospitals and one dispensary are now in prospect.

Distribution and Division of Field.—The southern portion of the province has been largely in the hands of the C. I. M., especially the more interior regions. The stations of the C. and M. A. also extend some distance interior from the Yangtse River. On the north the C. I. M. stations extend in a chain from Nganking along the west side of the province to the very north. Two stations—Ku-cheng and Lai-an—were opened by means of a native evangelist, who returned to his home from Nganking to tell the story of his new life. The A. C. Mission stations are both on the Yangtse River, as also is the

M. E. Mission station. With the exception of a resident station all the work of the Central China Christian Mission is in the northern portion of the province, forming a triangle with Wuhu, Chu-cheo, and Lu-cheo-fu at each of the angles. The latter two cities, together with the two C. I. M. stations on the east side of the province, lie on the southern boundary of the region yet unevangelized.

Roughly speaking one-fourth of the province lies south of the Yangtse River and three-fourths north. In the southern portion the societies have located sixteen stations and forty-nine missionaries, in the northern ten stations and thirty-six missionaries. There are also a number of out-stations on the north cared for by those living south of the river. The unevangelized portion in the north-eastern part is as large as all south of the river, which has forty-nine missionaries witnessing for Christ. The one city of Wuhu has no less than six stations and eighteen resident missionaries. This unevangelized region has a large number of Cheo and Hien cities, and at least one Fu city (Fung-yong) with 100,000 inhabitants. This article has not been written as a plea for a proper division of the mission field, but one is constrained to enquire if the various mission bodies have entered into the proper relations one with another. Would the Master have done this way? Would He establish out-stations by two different societies in one small city? Would He have a third society open a station in a city already occupied by two other societies when great regions near at hand are untouched? In certain cases perhaps our Divine Captain would, but is it not well to ask ourselves the question before massing workers in such manner?

Some Interesting Centres are worthy of study. The cities of Nganking and Hwui-cheo have been of sufficient importance in the eyes of the Chinese to furnish the name of the province, using the first character of each. The latter, located in the southern part of the province, is still scarred with the marks of the Taiping rebellion, and yet is a beautiful city. Its 10,000 inhabitants are noted for three things—clannishness, literary culture, and fondness for idols. The hills surrounding the city are covered with the latter objects of heathen worship. It is the great centre for the manufacture of Chinese ink, lacquer work, and compasses. Sixteen years of continuous missionary work has the visible result of twenty native converts.

Hung-sing-kiao, an out-station also in the south, has the reputation of being the first self-supporting church in the province. They have built a $250 church building at their own expense. Their leader is a young man, twenty-five years old, who entered the board-

ing-school for the training of evangelists, opened by the C. I. M., and not only paid his own expenses while studying but has continued to do so since he has entered the active service.

Chen-iang-kuan is the "Hwui-cheo" of the north. The city is the centre of a large salt trade. This, together with its being located at the junction of two rivers, causes its population to be constantly changing. The shore population has been estimated at 30,000, the boat population being about 15,000 more. Thus while thousands have heard the gospel since the opening of the station in 1887, the resident church membership constantly varies, being at present only four.

Chu-cheo on the east is an example of work among the farming class. The city has furnished a resident station, but wide itinerations have been constantly carried on in the surrounding country. One out-station in a village of farming people have built their own chapel, and idol processions have been abolished in their village. In the winter and spring of 1900 a revival began in the farming district to the north of the resident station, nearly 100 being brought to a new life. One man within the city walls became a Christian, the first representative of the city.

Future Plans and Outlook.—Before the recent troubles in the north broke out the indications at many stations were toward a greater friendliness of the people and officials, a marked interest in the gospel and a constant increase in the number of conversions. This necessarily limited the amount of time spent in itineration, increasing the number of visitors and enquirers. Chapels were constantly filled. Naturally the unevangelized regions became more sharply defined. Frequent requests from men of means would come for out-stations to be opened in their cities. Frequent applications were made for medical treatment by those whose homes were in this unevangelized portion. The Northern Presbyterian Mission are planning to locate a colony of young workers in the midst of this region and would probably have begun operations before this, but for the recent trouble. Other eyes have been turned toward this region and even houses rented, but anti-foreign feeling in the past drove them back. We trust and pray that the new era will open the hearts of the people to receive and the societies and missionaries to give them the gospel that is for all nations and tribes.

[NOTE.—The writer realizes that the material used in preparing this article may not be correct in every instance and hence would be glad to have those concerned make any corrections necessary. It has taken some months to collect all the information concerning the missionary activity in the province, and so far it has been impossible to gain accurate knowledge of the entire field. The article is not primarily intended as a criticism of the work, but as a survey of the field.—E. I. O.]

*The Missionary as a Citizen and as an Ambassador of God.**

BY REV. R. H. GRAVES, D.D.

THE subjects of the relation of missionaries to their governments, the rightfulness and advisability of making claims for indemnity, and kindred questions, have been much discussed of late in the papers both at home and in the East. Nor are these merely academic questions, but they have arisen from practical instances of persecution, notably from the Armenian massacres in Turkey and the horrible butchery of 186 missionaries, including their families, by the Boxers in China. Some writers, themselves missionaries, have taken the ground that no notice should be taken of these atrocities either by way of punishment of the criminals or claims for the loss of property.

Good men may be even more liable to take one-sided views than others are. Look at the notions some men have of God. They would make Him an imperfect and one-sided Being, unfit to be the moral Governor of the universe. Because He has revealed Himself as essential love they forget that He acts in government as well as in grace that He is a just Sovereign as well as a loving Father. Man, without his bony frame, would be a mere mollusk; so men by weakly dwelling only on the fatherhood of God pull Him down from His just and awful throne as Ruler of the universe. The Scriptures say, "Behold then the kindness and severity of God." They declare that in Him "mercy and truth meet, and righteousness and peace have kissed each other." (Psalm lxxxv: 10.) A partial view destroys the unity of His character and gives a distorted view of His majesty.

So with regard to the missionary. We must view him as a citizen with his rights, as well as an ambassador who beseeches men to be reconciled to God. What a figure we have here! "An ambassador beseeching!" An ambassador, inviolate, representing the majesty of Him who sent him, and yet a suppliant to those to whom he is sent. As missionaries we go forth with our message of mercy to our fellow-men, entreating them to be at peace with God, and yet as representatives, not only of Him who says: "Touch not my anointed ones, and do my prophets no harm" (Psalm cv: 15), but also, in a sense, of our governments which are God's instruments for carrying out His injunction. We cannot ignore this double character in the missionary.

On the one hand, we feel that we have been called of God to our work. Like Paul we have heard the voice of God in our souls

* Read before the Canton Missionary Conference.

and we feel "Who am I if I preach not the gospel;" like Peter, we feel "Who am I that I should withstand God?" He has called us to our field, He has given us a command of the language, He has given us influence with the people. We know that we have a message from God, and our only motive is the good of the people. Whatever the odds we must "obey God rather than men."

On the other hand, we are citizens of our native lands. If we have rights and immunities, we also have duties and responsibilities. But our governments also have responsibilities and rights with regard to us. The relation is mutual. It is not of our seeking that we have to register our names at the consulates and take out passports. Our governments require it. Before passports were required I went into the country, relying on God and my influence with the people, and experienced no harm. When they were required I believe I was the first American in Canton to take one out. Having accepted the protection of the government I became entitled to all treaty rights. About the time, some years ago, when Lord Salisbury made his speech about missionaries and gunboats, a British Consul, quite an intimate friend, said to me: "Why cannot you missionaries do like the apostles, go forth trusting in God to take care of you and not looking to the government to protect you." I replied: "Our governments compel us to take passports and we cannot forego protection if we would. It is not of our seeking." Again I said: "Paul did demand his rights as a Roman citizen. There is nothing against the Scripture in doing so."

The admirable papers at the New York Ecumenical Conference by Judge Barkley, of India, and President Angel, formerly U. S. Minister to China and to Turkey, state plainly the rights and limitations of missionaries in their relations to their own governments and those of the lands to which they are sent. While on the one hand, the missionary has no exceptional rights and privileges above those of any other citizen; on the other, the fact that he is a missionary does not deprive him of any right or privilege that any other citizen may enjoy. Exceptional privileges may be given to either class of citizens by treaty only. A merchant has the same right to travel that a missionary has, and a missionary has no more right to trade and make money outside an open port in China than a merchant was. I may remark in passing that selling Scriptures and tracts at a pecuniary loss is in no sense "trading," as has been claimed by a recent newspaper correspondent in Hongkong. It does not bring the seller into competition with the native book shop, for the class of books is different.

Since our governments have undertaken to give us treaty rights and to promise us protection it is for them to say what penalty they

will require from those who violate these treaties. It may be reprisal, it may be to demand the punishment of the offenders, or it may be pecuniary indemnity. Almost any offending government would prefer the latter. It is the lightest, and in the case of pecuniary loss seems to be the most appropriate. It is also the form of penalty exacted when the persons sinned against are others than missionaries. It is objected that the actual offender rarely suffers when a money payment is exacted. This may be so. But we must remember several things. First, that governments are always responsible for the lawless acts of their subjects. Then, in China society is organized with the clan and not the individual as the unit. Very little lawlessness occurs without the permission or connivance of the elders and gentry of the clan. Again, these leaders of the people usually take their cue from the officials. In the recent riots in South China the false edicts were circulated from the *Yamêns*. The riff-raff who do the looting are the willing tools of their superiors. It is only right that the officials should suffer for their own misdeeds and the government for its officials.

But what saith the Scripture? Some writers in the CHINESE RECORDER complain that the Scriptures are not appealed to, and assert that the Bible inculcates a forgiving spirit and that we should "take joyfully the spoiling of our goods" and suffer wrongfully. This is true, and applies to us as individuals. Strictly applied, it would forbid a man at home to sue for defamation of character or libel, or to take any steps against an embezzling clerk, or a fraudulent debtor, or to claim his just rights to his property in any case. Are all these things wrong? It seems to me difficult to find an exact parallel in the Bible to the case of a foreign missionary. The nearest is that of the Apostle Paul. No one was more ready than he to suffer personal indignity and loss, and yet what do we find? He always maintained his rights as a Roman citizen. When about to be scourged he said: "Is it lawful for you to scourge a man that is a Roman and uncondemned?" When a band of cut-throats with the connivance, if not at the instigation, of the Jewish rulers sought to assassinate him, did he suffer wrongfully? No. He threw himself on the protection of the Roman authorities and escaped through claiming his rights as a Roman citizen. When imprisoned and beaten wrongfully at Philippi, did he accept release from the repentant prætors? By no means. He said: "Nay, verily; but let them come themselves and bring us out." I imagine that many a Chinese magistrate would greatly prefer to pay any reasonable money indemnity rather than "lose face" and come and, publicly and in person, escort a man from the prison where he had thrown him, thus acknowledging his own fault. No doubt

God, in His providence, purposely chose a man who was a Roman citizen to do pioneer work in early days. Is it then against the Scriptures for us to take advantage of the immunities and privileges of our citizenship to carry the gospel into this heathen empire?

As missionaries we are simply citizens. No more, no less. As Protestant missionaries we utterly repudiate the offer of official rank, extorted for the Roman Catholic ecclesiastics from China by the French government. We entirely disclaim any desire to create an *imperium in imperio* and pose as Chinese mandarins. We lay no claim to the insignia and titles assumed by the French priests. We claim no influence with the Chinese but a moral one. We hold to the entire separation of Church and State and have no political end in view. In this respect we differ from the Roman Catholics. Years ago Guizot, the Protestant Prime Minister of Louis Philippe, said: "Dehors, la papauté c'est la France." "Abroad France and the Papacy are identical." Pope Leo XIII, in his recent letter to the French government, says that "to-day France is an important factor in North China simply because it is recognized as the representative of Roman Catholic interests, and what is true of China is true of other sections of the world." Bishop Anzer, the Roman Catholic bishop of Shantung, boasts that it is through his influence that Kiau-chao was seized by Germany. All know the bearing these political matters have had on the recent anti-foreign uprising.

We regret that any missionaries have been thus involved in political intrigue and thus brought the name of *missionary* into disrepute, not only among the Chinese, but also in the West. For ourselves we disclaim all such influence and have no wish for the pleasing baits thrown out by the Chinese government. Our work is a spiritual one, and we wish to carry it out by spiritual means. We lament that the fair banner of the cross has been trailed in the dust of politics. Let us always be true to Him who said, "My kingdom is not of this world," and seek only to extend the moral and spiritual sway of our blessed Master.

The relation of the *Chinese converts* to their own government and to missionaries, though not strictly speaking included in the subject of this paper, yet is germane to our theme and deserves some notice.

The fact of a subject of the Chinese empire becoming a Christian, should not give him any advantages or involve him in any disadvantages compared with any fellow-subject. This is the case legally and theoretically. But because of the disposition of the Chinese authorities in the clans or in the government to regard

him as an alien, the treaties stipulated that he is not to be molested because of his religion but protected by the Imperial authorities. In practice we have had an illustration of the physical law that action and reaction are equal. The fact that the treaties with foreign Powers required that the native convert be not molested only accentuated the impression of the Chinese that he was an alien or, at least, in alliance with aliens. Hence the disregard of the treaties in so many cases in this regard. The fact that the native Christians were almost universally discriminated against led, on the other hand, the Roman Catholics especially, to the setting up a claim of civil authority over native converts. These faults on both sides culminated in the recent grant of official status and rank to the priests and to France's assuming the protectorate over the Roman Catholic Christians. This is a political move on the part of France and is entirely inconsistent with the stand the Republic has taken in the contest over the "Law of Associations" now raging so violently in France. It bodes no good to the cause of spiritual religion in China, but we can do nothing against the truth, but for the truth.

No doubt some of our Protestant converts, seeing the advantages gained by the native Roman Catholics, are disposed to emphasize the term "protect" in the treaties as implying some positive help beyond preservation from molestation. A few of the more worldly minded have already joined the Roman Catholics, a good riddance. Our sympathies are aroused by the injustice done to our native converts and their sufferings from persecution. What can we do for them?

In the first place, when they are persecuted at the instigation and with the connivance of the authorities, whether in the clan or in the *yamên*, as in South China last year, I hold that we should bring the case to the notice of the Consul. The treaty has been violated by the officials themselves, the Christians have been treated as aliens by the government and the government must be held responsible for their losses. Again, when Christians are persecuted simply because they are Christians, it is right to ask the Consul to call the attention of the mandarins to the fact that the treaty is violated.

But if Christians suffer along with heathen neighbors in a clan fight, or from an attack of pirates, they have no peculiar privileges and must share calamity with others. So, if they suffer from law-suits in which they were involved before joining the church, or engaged in law-suits after they have joined the church, we can have nothing to do with the case except to follow our Master's example and say: "Man who made me a judge or a divider over

you?" We must keep aloof from all native law cases and show plainly the spiritual nature of our work, or we will fail to imitate our Lord and to obtain His approval. Perhaps there are few of us who have not made mistakes here; not through a desire to do wrong, but because we have been misled by our native helpers who have led us to believe that the cases are those of men who are suffering persecution for religion's sake. The Chinese will leave no stone unturned and hesitate at no kind of deception to gain their case. My experience is that the cases where we should even try to exert a moral influence are very few indeed.

To sum up our duties as to the relations of the converts to government I could lay down the following principles:—

I. Chinese Christians are real subjects of the Emperor of China. Hence,

1. Losses and injuries sustained by the native Christians should be presented to their own officials as those of any Chinese subject.

2. Our chapels are simply places for the meeting of the Christians for worship and for preaching the gospel to others, and cannot be used as *asylums* where law-breakers can take refuge and find protection. Any native preacher so using them should be dismissed.

3. No man engaged in a law-suit, or expecting to engage in one, should be received into our churches, and we should refuse to bring before the Consul any civil case in which any convert may be engaged.

II. On the other hand, Chinese authorities should deal justly and equitably with Christians as with any other subjects. Hence,

1. The officials and gentry should deal with each case on its own merits, making no distinction between *Koan-man* (教民) and *Foan-man* (凡民) but treating Christians as they would Mahommedans, or Buddhists.

2. Without claiming it as a right, we would suggest it as a courtesy that it might be in the interests of peace and justice if the magistrate, in cases in which a Christian is involved, would *invite* the native pastor or the missionary to be present at the trials not as an assessor or as having any authority, but simply as a *witness* to the proceedings.

III. In cases when the Chinese officials fail to do their duty according to the treaty, we have no resource but to claim the treaty rights of the native converts before the Consul.

I fear my paper is rather fragmentary, but the substance of what I have endeavoured to state is that the missionary sustains a double relation. He is under obligation to God and also to his

country; he enjoys certain privileges conferred by God and also by his native land. As an ambassador sent forth by God he is to "go into all the world and preach the gospel to every creature," remembering that "the earth is the Lord's and the fullness thereof." But he also is under earthly limitations and enjoys national rights from his connection with the State. As God's messenger he is responsible to God alone, but as a citizen of the State he cannot disconnect himself from his fellow-countrymen. The state must notice any offences committed against his person or his property, because a failure to do so might involve others, for if one citizen is wronged with impunity the way is opened for others to be wronged; if one article of the treaty is violated it will lead to the violation of others. Of course it is optional with us to decline to accept indemnity or neglect making a claim.

Educational Department.

Rev. J. A. Silsby, *Editor.*

Conducted in the interests of the "Educational Association of China."

A Remarkable School.

BY REV. R. A. PARKER.

In the year 1898 there was opened at Soochow a school which in its inception and progress up to the present time is a unique institution. The cause which led to its establishment was the closing in that year of Buffington College and the removal of some of the teachers and a large number of the pupils to Shanghai, thus consolidating Buffington and the Anglo-Chinese College under the former president and founder of Buffington.

At the instance of Zung Yung-ch'ung, one of the oldest and most honored native preachers of the M. E. Church South Mission, a meeting was called of the male members of First Church, including the hospital students, at which it was decided to open a school to meet the needs of those who for various reasons were not able to go elsewhere. A subscription list was sent around and a liberal sum was pledged by both natives and foreigners. The pastor of First Church, the Rev. C. K. Marshall (Zau Tsz-zeh), and some of the more advanced students in the hospital, volunteered to assist Miss Zun Lan-tsung, a graduate of McTyeire school, Shanghai, in the

teaching of English, while graduates from Buffington College proffered their services in teaching the scientific books. Thus the enterprise was launched with bright prospects.

The large reception room in the Soochow hospital was cleared and fitted up and the new school was opened in the spring of 1898 with twenty-two students.

The school continued to prosper and to grow until within a few months the number of pupils had increased to between forty and fifty. The room in the hospital was now entirely too small to accommodate the large number of pupils, and it became evident to the founder of the institution, Mr. Zung, that something would have to be done in order to provide a more commodious building for the school if it was to reach its highest usefulness. After due consideration he decided to take the risk of providing a suitable house. By close economy through a long term of efficient service as an evangelist he had accumulated a small sum of money ; this, together with the savings of his daughter (whose name is mentioned above) from her salary as pupil teacher, while pursuing her studies in McTyeire school, and with the donation of some old material from buildings which were being removed from the Methodist Mission property at Konghong, a building was erected near the site of the old Buffiington College. The building is one story, the floors are high up from the ground, which insures the building against dampness; there are large glass windows opening out on a wide verandah facing south, a large play ground for the students—in a word, a first class house and grounds have been provided by the energy and good judgment of Mr. Zung, in which the school has been carried on for nearly two years. With the exception of the donation of the old material from Konghong and the contributions by the native Christians when the school was first opened, the buildings, grounds, and furniture have been provided by Mr. Zung. There is no boarding department as yet, so that only those living near, or who can find boarding places near the school, can attend. The tuition is low, in order that poor but worthy students may have the advantages of a Christian education. The classics are taught, but they have a secondary place in the school; prominence being given to scientific and Christian books and to English. The tone of the school is highly religious. Attendance upon the daily morning prayers is compulsory, as well as attendance at Sunday-school and at least one preaching service on Sunday.

I think it will be seen from the foregoing remarks that the heading of this article is not an exaggeration, and I take great pleasure in bringing to the notice of missionaries in general and to school-men in particular this "remarkable school."

Reform Proposals.

WE give below a summary of the reforms which the principal viceroys and governors of the Empire have agreed to recommend in a joint memorial to the Throne and which they propose to set on foot as soon as peace negotiations are concluded. It will be observed that the greater part of their suggestions have a direct bearing upon the education of the rising generation, and it is rightly urged that these reforms shall be begun immediately, while the opening up of mines, building of arsenals and foundries, revenue reforms, etc., may be allowed to wait until the country has more completely quieted down. The following summary is taken from the *N.-C. Daily News*:—

1. Princes and nobles of the Imperial House, etc., should be sent abroad to travel and study in foreign countries.

2. Students of good family and literary graduates of all grades should go abroad for a course of foreign study before being permitted to enter official life.

3. The curriculum of the Provincial and Metropolitan Examinations (Master of Arts and Doctor of Literature) must be thoroughly overhauled and revised.

4. More schools and colleges of Western learning to be established in the empire.

5. The army should be entirely drilled after the practice of Western countries.

6. Able and deserving officials to be kept longer at their posts, instead of being made to retire in favour of new candidates on expiration of their term of three years.

7. The police forces to be modelled after those of Shanghai.

8. The Imperial Chinese Post to be established throughout the whole empire.

9.—The silver dollar to be the legal tender of the country.

Not Mere Proselyting Agencies.

WE have no right to make a school a mere proselyting agency. It should not be considered a trap to catch heathen children and make Christians of them, and it is a question whether English or the Chinese classics, or anything else, should be introduced as a mere bait and for no other reason. We should deal honestly with our pupils and with their parents. Our mission schools should be the best in China from a strictly educational stand-point, and we believe that as a rule they are. We should teach the classics because they are a valuable part of a Chinese education, and we should teach them in a way which will make them a real help to the pupils intellectually and morally. We should teach English because it is a good thing to teach, because it develops and awakens the minds of the pupils and will be a valuable

addition to their equipment for service in the battle of life. If these things are bad let them be thrown out. We should never teach what is really bad with a hope that good may come out of it. True we must not altogether disregard the demands of our pupils and their parents, nor should we ride rough shod over popular prejudice. We may find it necessary to yield more or less to popular clamor and use books and methods which are not in accordance with our highest ideals, working up gradually to something better; but if any branch of study is taught at all, it should be taught in such a way that it will really contribute to the education of the pupil along right lines; and if it is only a stumbling block, better throw it out altogether, and, if necessary, close up the school.

And then, in regard to religious books, we should teach them because of their educational value. They are necessary to the intellectual development of the pupil,—of the man. They are absolutely essential to the greatest progress in scientific truth. Necessary discipline cannot be enforced without them. The human mind attains its highest development in those who have received careful religious instruction. "The fear of the Lord is the beginning of knowledge," and "the undevout astronomer" is in danger of going mad, being led astray by wild theories and proud conceits. Religious instruction is essential in order to the development of humility and patience and impartiality,—all so necessary in scientific investigation, and we teach Christian truth in our schools, not simply because Christian truth is necessary to external salvation, but because it is also necessary to intellectual and moral salvation.

It is a good rule that works both ways. As Christian missionaries, we establish schools because they are necessary to the teaching of Christian truth, and as educators we teach Christian truth because it is necessary to the successful teaching of scientific truth; indeed, to the correct teaching of any and all truth.

Notes.

THERE will be a grand opportunity for the Christian teacher when peace has been restored. Throughout the empire there will be a demand for English and for "Western learning," and we cherish the hope that if there is not an increased desire for religious instruction, there will at least be more abundant opportunity to teach that holy Book which lies at the foundation of all that is best in the learning of the West.

The missionary who is engaged in educational work, and who is ever on the alert to improve the opportunities which he has of com-

mending Christ to his pupils cannot be truthfully accused of turning aside from his calling or of disobedience to the Lord's command to go and preach. The evangelist spends much of his time in preparation for the direct message of the gospel. Much of his time, even while in the act of preaching, is given to story and illustration, or to the teaching of morality,—to the preaching of the law. All this is preparatory to the one great theme which is often kept in the background until the time is ripe for its introduction, and then only a few minutes are wisely given to the direct gospel message. The preparation of the ground takes much more time than the sowing of the seed. The missionary teacher has no need to apologize for his course. His opportunities for direct preaching are often greater than that of the average evangelist and colporteur, and the number of minutes per diem actually spent in preaching the gospel are often as great as those whose work is classed as evangelistic. But while this is all true, the teacher needs to be on his guard, lest he forget that he is first of all a preacher of Christ and a teacher of Christian truth rather than a mere teacher of Chinese or Western learning. If he is true to Christ, much of the unfriendly criticism of men, whose zeal is greater than their wisdom, will fall harmless, and those who at first oppose will be won over to give their sympathy and help.

While most of the leading missionary educators of China are members of the Educational Association there are quite a number who have not yet joined us. The entrance fee is only two dollars and the annual membership fee is one dollar. We believe that the work which the Educational Association is doing should receive the hearty co-operation of all who are engaged in the work of teaching in Christian schools, or who have the care of them. The officers give their time cheerfully to the work of looking after the interests of the Association, but they need the assistance of the whole body of Christian educators. By our constitution "all members of Protestant Christian churches who are or have been engaged in educational work, or in making and editing school and text books, shall be eligible to membership in this Association." Send in your name to Rev. W. Nelson Bitton, treasurer, Shanghai, and have it enrolled. It is not necessary to wait for the triennial meeting.

In these modern times teachers who are alive to the interests of their pupils, spend no small amount of time in posting themselves regarding the best methods and the best text books which modern enterprise has devised ; but, after all, the book and the method of

teaching it are matters of secondary importance. A conscientious, wide-awake teacher will do good work with very poor books and with little knowledge of what are sometimes termed "normal methods" of teaching. Methods devised by others are suggestive and helpful, but they must be adapted to the needs of the particular school and of the individuals who compose it, and some of the best methods are a hindrance rather than a help when employed in a mechanical way by a teacher without tact enough to make them a success. A delicately constructed machine may be a positive hindrance to one who has not sufficient mechanical ingenuity to manage it properly, and many a teacher would do better work if he had never gone to a "normal school" where his head has been filled with methods which he has not the intelligence to alter and adapt to changed conditions. After all, in educational as well as every other branch of missionary work, it is the MAN rather than the *method* which succeeds.

Correspondence.

ANCESTRALISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Everyone admits that one of the greatest obstacles to the progress of the gospel in China is the taunt hurled at the native Christian, 他不要祖宗. A thoughtful native pastor has suggested that the scoffers' mouths might be at least partly closed if when the ancestral tablet with its incense pots, etc., is removed from the Christian's house, it could be replaced by a neat plaque, with an inscription giving the ancestors' name, etc., and clearly indicating that it was to perpetuate his memory merely. Thus it would be manifest that he was not forgotten, and yet was not the object of a worship due to God alone.

I should much like to know what more experienced workers, native and foreign, think of this idea.

EDWARD HUNT.

Wenchow.

THE RAISING UP OF NATIVE HELPERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is laid on the heart of some to earnestly seek the raising up of men from the Chinese, whether from the people, or the upper classes, who shall be able to act as prophets and apostles in their country, showing a true spirit of patriotism and being able to bear the sorrows and enlighten the darkness of their afflicted land. When I spoke to one friend on this subject, he replied that without intending it, and perhaps from no fault of our own, we hindered such developments, because the more important the instructions we impart, the more the Chinese may be tempted to lean on us over much. Further, he said, there are such differences between Westerners and Chinese that this fact proves another hindrance, *e.g.*, we are constantly given to changes, whereas they are conservative.

It seemed to me that we may further face the fact that our native friends have been too much

accustomed to bow to authority. The spirit of filial piety leads to this, and thus we have another hindrance. Another serious matter is want of principle. Notwithstanding the sturdiness of a Mohammedan's faith in one God, it is said that those in high places are accustomed to perform the idolatrous rites required of them; the same is said of Roman Catholics, spite of stern prohibition. This want of conscience in native life is a grave matter. Thus we meet a further hindrance.

It is further suggested that seeing the Chinese are so materialistic, here is another hindrance. How far we should be depressed on this account I do not know. Surely the practicality of the Chinese mind is an advantage. They are called the Anglo-Saxons of the East. The intellectual difficulties of those with whom we have to do are another hindrance. A Chinese pastor has warned me against supposing that the brain of the Chinese can be all at once as pliable as that of Westerners, because of the difference in opportunities of culture. On the other hand, an able young man of Anglo-Chinese training affirms that according to his experience, if Chinese are trained from their youth up, they are found to be as ready as foreigners to appreciate truth. A Western educationalist, who has worked in Singapore, has been greatly impressed with the versatility of the Chinese he met there—mostly from this Fukien province. This may be accounted for by the stimulating influences in which they are placed.

Spite of every difficulty may we not do much to encourage a free, brave, and inventive spirit? Is it not possible to lead the Chinese to trust their own judgment? May not even students be led to use their own minds? May not the best leaders be inspired toward many new ideals? Some have been spoken of in many parts of China as being equal in usefulness to any foreigner. If we can respect them more and get them to do everything of which they are capable; if we can sacrifice ourselves as to authority, personal feeling, and money, perhaps much more may be done. They may not have the advantages of the early Christians, especially Jewish Christians, but the divine Spirit is working powerfully in many of them. We can trust them to man many a fort and stand largely alone. Above all, may they not be impressed with the fact that the Spirit of God is as free to them as to Western Christians? They are not without a history. Though we can never rest satisfied with any results, yet the truth is still sure that even one of them is worth more than a world. By all their recent experiences our hearts are strangely drawn out. If the whole church of God become moved what may we not expect?

In some cases, especially at Foochow, we hear of splendid devotion to the Saviour on the part of Chinese young men. Is it that the student volunteer influence has been strong there? Or the fire of Methodism? Or the enlarged views of American brethren? Or the authority given by Anglicans to their workers? In *all* missions there are great reasons for joy and thanksgiving. Now may the Spirit of God move more mightily than ever to call out powerful workers of all kinds, not omitting talented writers of the native language and translators, and normal school teachers. The sight of so many in all directions ready to come into the obedience and submission of the faith of Christ, makes us plead with deepening fervour that all the leaders needed, of all kinds, may be raised up and prospered abundantly.

J. SADLER.

AMOY, *17th March*, 1901.

THE MARTYR'S LEGACY.

RHENISH MISSION,
HONGKONG, *27th March*, 1901.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the RECORDER of March I find the very impressive article, "The Martyr's Legacy to the Church." Every true Christian should indeed feel that this legacy is a fact, and the mission workers now on the field, or coming on to it, in bringing the sheaves into the store house, should never forget that they are the heirs of those crowned martyrs. It might interest some of your readers to know of the subsequent work in Sumatra and among the Namaqua in South Africa. Lyman and Munson were murdered in 1834. It was only after seventy years that other missionaries went to the field, but for nearly ten years there was not one soul brought into the church. In 1865 the first baptism was performed by the Rev. Ludwig Nommensen, who is still in the work there. Other co-workers went to assist him, and now we see there a Batta church of more than 45,000 members, 800 children in schools, 22 ordained native preachers, 205 evangelists and teachers, 737 unpaid native helpers, and a native missionary society which sends native workers to other parts of Sumatra. The writer refers also to Peter Links, the Namaqua. I trust it is known that there are now thousands of Christians gathered in many churches in that small part of Africa.

Seeing such great blessing after the martyrdom of the first workers we may expect that after the shedding of the blood of so many devoted labourers for the Lord in China we will see great things. It may be that we also have still to wait for it a little longer. God has His own time. But leaves *will* come and blossoms, and at last fruit, and then there will be the harvest. And at the end both he who has sown and he who has reaped, will have the common joy.

Yours faithfully,

R. F. F. GOTTSCHALK.

ACTION OF THE CANTON MISSIONARY CONFERENCE.

BRETHREN: Your committee, appointed to prepare a paper setting forth the views of the Conference on the subjects of "Indemnities," "Missionary Interference," etc., with reference also to certain statements contained in despatches from Acting Viceroy Tak to Consul McWade, has carefully considered the subjects referred to and now reports as follows:—

1. We accept fully the statement of Acting Viceroy Tak in his despatch that "the native Christians are Chinese subjects." The missionary constantly impresses upon the converts that uniting with a church does not make them any the less amenable to the laws of China. What we insist upon is that converts shall be treated as Chinese subjects. The Acting Viceroy may not be aware of the fact that converts are not so treated by the local magistrates. They are frequently referred to in open court as aliens and as those who have forfeited all right to justice before the laws. In several instances local magistrates have requested converts to take their cases to the Consuls as the proper persons to whom their cases should be presented. Again, it not infrequently happens that Christians are compelled to pay exorbitant sums of money before they can get their cases before the magistrates; and after the case is admitted unusual and unnecessary delay occurs in the settlement of cases in which Christians are concerned.

So long as the Christians are not treated as other Chinese subjects, but are subjected to disabilities and are refused the same protection of law which is given other Chinese subjects, the officials cannot complain of missionary interference. In most instances it is only through the missionary that the converts can secure the rights which the treaties grant them. Therefore we do claim that:

2. In accordance with the treaties made by the Chinese government with other nations, "those who quietly profess and teach this doctrine (Christian doctrine) shall not be harassed or persecuted on account of their faith." And that, "any person, whether citizen of the United States or other country, or Chinese convert, who according to these tenets peaceably teaches and practices the principles of Christianity, shall in no case be interfered with."

3. We would point out that if it was proper for foreign governments to make the above a part of their treaty with China, it is right and a matter of simple justice to the Chinese who accepted Christianity while this treaty was in force, to claim that its provisions shall be carried out.

4. Failure to insist upon the observance of this part of the treaty is an encouragement to the Chinese government to disregard every other obligation of the treaties they have made with foreign governments.

5. The Viceroy's despatches plainly imply that the recent troubles were caused solely by "children and ruffians," that "lawless people circulating groundless rumors made trouble in all districts by plundering or looting." This is plainly an attempt to shift the responsibility for the trouble from those who were uilty and place it upon irresponsible parties. It is well known that in almost every instance when trouble occurred, one or more wealthy and influential person was the instigator of the trouble and that "children and ruffians" were but acting under the directions of others.

6. The Viceroy's despatch also states that "hereafter missionary cases will not be arranged according to the mode of the arrangement made in the present year." We wish the Viceroy to understand that we do not seek to establish precedents in the settlement of cases. The treaty still remains in force. The observance of its provisions is all we desire. Yet we maintain that the indemnities paid during the past months were not excessive, but clearly within the provisions of the treaties and the laws of China.

7. In conclusion we wish to state that what the missionary wants is *order* and not indemnities. The surest way to secure order is to accord to converts the same justice that is accorded to other Chinese subjects. If local magistrates (and gentry) continue to treat Christians with contempt, allow their underlings to oppress them and cause unnecessary delay in the settlement of disputes, it is hardly possible that "missionary interference" will speedily cease. Therefore we desire to point out to the Viceroy that the radical cure for all trouble between Christians and non-Christians is a change of attitude on the part of local officials (and gentry) towards the Christians. Let the local magistrates treat the Christians fairly and justly and much of the trouble of the past will not be repeated.

(Signed) ANDREW BEATTIE,

Secretary of Committee.

CANTON, *27th March, 1901.*

Our Book Table.

Annual Report of the Tunkun Medical Missionary Hospital, in connection with the Rhenish Missionary Society (Kwangtung) for 1900.

It is pleasant to note that though the missionaries were compelled to retire to Canton in August on account of the unsettled state of the country, yet the native Christians were not molested, and on returning to the work in October the buildings were found intact and work was again resumed. 13,779 patients,—a diminution of over 6,000 compared with the year before.

Pandita Ramabai; The Story of Her Life. By Helen S. Dyer. F. H. Revell Co., 1900. Pp. 270. $1.00. (To be had of Mr. Edward Evans.)

This narrative is written by Mrs. Dyer, of Bombay, who knows India well, and who has been cognizant with first hand knowledge of the wonderful facts recorded. The tale has often been told, but it deserves to be told yet oftener, for it is one of the most signal instances of the operation of the Spirit of God through human instrumentalities in ways which would never have been deemed possible, not to say likely.

Every one who has followed even in the most general way the work which Ramabai has been and is doing, will be glad to know that the resources are continually appearing for the widening of the work in answer to her simple faith, which is as instructive in its way as that of George Muller, of Bristol. This work might well be translated for substance (as for aught we know it has been) and put into the hands of Chinese Christians, with suitable explanations as to what Caste is and means, as a shining example of what one live woman can do, even in a continent where her sex is downtrodden as in India.

The Sign of the Cross in Madagascar; or From Darkness to Light. By J. J. Kilpin Fletcher. Fleming H. Revell Co., 1900. Pp. 309. $1.00. (To be had of Mr. Edward Evans.)

This is the familiar story of the introduction of the gospel into the famous island of which it treats, and the narrative is divided into four "Parts," with XXXI Chapters, ranging all the way from blank heathenism at the outset to the "Noonday" with which it closes. The only circumstance to attract notice is that the author is not, as we should naturally expect, a missionary to the land which he describes, and there is indeed no evidence that he ever visited it. He was a pastor of one of the churches in Jamaica at the time of the Centenary of the London Missionary Society, and prepared these chapters as Lectures on the Hundred Years' Work of that great organization.

The execution certainly looks well to an untutored outsider, although we imagine that one "to the manner born" would be easily able to detect anomalies and perhaps anachronisms. The device of having a woman of the social position of Rafaravavy visit an idol-shop and spend all day watching the artificer make an idol "while you wait," expressly to introduce later a passage from Isaiah criticizing the practice of using the same material for divinities and for kindling wood, does not strike one as natural, though for aught we know this may have been the Malagasy practice. The book is interesting and is a good one for Sunday School libraries.

Winsome Womanhood. Familiar Talks on Life and Conduct. By Margaret E. Sangster. Fleming H. Revell Co., A. D. 1900. Pp. 260. $1.25. (To be had through Mr. Edward Evans.)

This handsome volume is one of the best which the autumn of the past year has brought to our notice, and has been "illustrated by Studies from Life" by a competent artist (W. B. Dyer), who has developed a dainty and attractive product. It is divided into four Parts—Daybreak, High Noon, Eventide, and The Rounded Life—beginning with The Girl of Fifteen and ending with Waiting for the Angels. In the thirty and two chapters are discussed with fullness and freedom every aspect of the life of the American Girl and Woman, and with the graceful touch which many have learned to associate with everything which Mrs. Sangster writes in the numerous journals with which she has an editorial connection. She is always sensible in her opinions and invariably tactful and delicate in the expression of them.

There is not a chapter which one could wish omitted, not a paragraph or even a sentence changed, and perhaps not a word which one would care to alter (always excepting the two 'dead fly' misprints on pages 58 and 143). One can hardly imagine a better book to put in the hands of a young girl, or a family of them, than this, and the only trouble would probably be that every adult into whose hands it fell would want to read it first! The title-pages are decorated with exquisite initial pieces, copies of famous lace handkerchiefs.

Forbidden Paths in the Land of Og. A Record of the Observations of Three Wise and Otherwise Men to the East of the River Jordan. By the Otherwise Man. Revell Co., 1900. Pp. 258. $1.25.

This is the narrative of a brief tour through a part of Syria not often visited, and still less frequently described, by three missionaries, one of whom with somewhat wearisome humor is styled "The Otherwise Man." The sketches of travel are light and interesting and buttressed with frequent references to passages of Scripture illustrative of history or manners, and these passages have been gathered into an Index. There is a good deal that will be new to many readers, and the book is interesting as well as instructive. The need of a good map ought to have been obvious to the most careless compiler of such a diary, and the minute apology for one (less than 5 inches by $3\frac{1}{2}$ in size) is almost an affront in itself, although distinctly better than none at all. There are numerous illustrations from photographs, which add much to the apprehension of the surroundings and the background.

China the Long-lived Empire. By Eliza Ruhamah Scidmore, author of "Jinriksha Days in Japan," etc. New York: The Century Company. 1900. Pp. 466.

This handsome volume, in the excellent style of the firm which issues it, does not profess to be more than a traveller's account of regions which she has repeatedly visited, and always with an open eye and note-book. Old residents in China generally scoff at this kind of a book, because it is superficial and second-hand, and adds nothing to one's knowledge. But while this is in a sense true, it may be well to have one's old impressions reawakened after the benumbing years of contact with life in China from the inside. Miss Scidmore has the art of extracting a good deal of juice from the buckwheat shucks of her "boy," and although many of the things she sets down would have to be several times sifted before one who knows how little he knows would venture to affirm them, yet the product of her busy pen is well worth examination. It will be

useful likewise at home, where the readers are not so critical as to minutiæ as we have become, and the general impression left is undoubtedly true to the facts.

The Story of the Other Wise Man. By Henry van Dyke. New York and London: Harper and Brothers.

This is a reprint of a fascinating little story by one who has won general recognition for always having something worth saying. He himself tells us that the story—which has taken a phenomenal hold upon the imaginations of many of those who have read it—was given to him by the Lord Himself, as why should it not be? It consists of a relation of the experiences of a fire-worshipper who had been invited to go on the quest for Him that was to be born, but who by a series of strange incidents is always just a little too late, by reason of waiting to execute a deed of love. He finds the Savior of mankind at last on the cross, but even there is prevented from coming near him by the earthquake, in which he loses his life. It would be well for whoever secures a copy of this booklet, to conceal the fact until he can get half an hour to read it, otherwise it will be carried away by others who cannot lay it down, and it may be long ere it returns.

The Chinaman as We See Him; and Fifty Years of Work for Him. By Rev. Ira M. Condit, D.D. Fleming H. Revell Co. Pp. 233. Fully illustrated. $1.50. (To be had of Mr. Edward Evans.)

This attractive volume consists of twenty-one chapters relating to the character, habitat, habits, and prospects of the Chinese, as met in the United States, with especial reference to the work carried on for them during the past half century by the American Presbyterian Church, to which the author belongs, and for which he has given the best years of a useful life. There is a map of the limited region in the Kuangtung province whence the Cantonese emigrants to the U. S. come, and the illustrations are very numerous and in general good. The book cannot fail to encourage those who believe in the possibilities of the Chinese, and the showing made in their behalf is indeed surprising. The title is infelicitous, and we have noted a few other minor defects. To speak of "rival tongs" (!) before the meaning of "tong" has been explained, is to cause the reader to marvel greatly; to call the Chinese Consulate-General "the Chinese Legation," is strangely inaccurate; to say that "rocks were thrown" (p. 218) is provincial, if not unintelligible; and to define "Tsz-li" as self-governing, (self-supporting), is of purpose to go out of the way. China has *not* "already joined the world's Postal Union" (p. 225), although she would have technically done so had the U. S. government been less dilatory in forwarding the necessary papers just before the Boxer troubles broke out, when it was understood that the U. S. was to be the bondsman for China that the Union would not lose financially by her joining the Postal Union. The work several times refers to the Boxers, but there is no indication that the author had any appreciation of the importance of the movement which they began, or of its world-wide consequences.

Two books similar to this we remember to have seen long ago; one by the indefatigable Dr. Gibson, but there is nothing within recent years known to us. The death of Dr. Fred. J. Masters is not mentioned, though he is sometimes quoted. This is a good book for Sunday School libraries.

The Earth and the World: How Formed? A Layman's Contribution to the Religious Thought of the Times. By Abraham G. Jennings. Pp. 296. $1.25. (For sale by Edward Evans.)

We have looked into this volume with much curiosity, spurred by the opening sentence, in which the author confides to us that he is endeavoring to *disprove* "the Nebular Hypothesis" rather than to find out the facts of creation. He has a great deal to say on a wide range of topics, and at the close indicates that in the course of sixty years his views have not materially altered on the question of "A Central Sun," and Attraction and Repulsion, which seem to be responsible for the maintenance of the universe.

The work is not science, for it is not "knowledge reduced to order," and it is not theology, since it is too much occupied with the apparent facts of the creation to be concerned with the doctrine of God. It is one of the numerous works which, like Mohammed's coffin, float between the heavens and the earth, and will soon disappear from either. The time is past when the sober thinking of the world can be influenced in the least by a discussion like that of this writer, for no one who has not devoted his life to the sciences concerned is entitled to speak with the smallest authority upon them or will be listened to if he does so.

By the courtesy of the Fleming H. Revell Book Co., New York, we have received a copy of the two volumes containing the Report of the Ecumenical Missionary Conference, New York, 1900. First Edition 25,000. Published by the American Tract Society.

The first volume contains 558 pages and the second 484, with copious tables and an Index. The total number of chapters is 36, besides numerous Appendices. The portion specially devoted to China is only about twenty pages, and contains papers by Rev. J. Hudson Taylor, Rev. Geo. Owen, Rev. J. W. Davis, J. H. McCartney, M.D., Rev. Carl F. Kupfer, Rev. H. H. Lowry, Mrs. F. Howard Taylor, and Rev. Wm. Ashmore, D.D.

The reports of addresses seem in some cases to be brief abstracts, but it was only thus that the whole vast field could be covered at all. The work as a whole will at once take its place as an indispensable part of every missionary library. Each mission station should combine to procure and to promote the circulation of a copy within its "sphere of influence" to the great enlargement of vision of all who are thus for a time enabled to see quite around the world. Presbyterian Mission Press. Price, $3.30; postpaid, $3.70.

A. H. S.

In Preparation.

Editor: D. MacGillivray, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor.

LIST.

Wylie's History of the Reformation ... ...Miss Howe.
Conversion of the West Series ... ...W. G. Walshe.
A. B. C. of National Religion ... ...W. A. Cornaby.

History of India (short)..T. Richard.
Mrs. Gatty's Parables from Nature (ready) ...S. D. K.
Eighteen Christian Centuries (ready) ... ... ,,
Spirit of Christ ... ... ,,
Bushnell's Character of Jesus (ready) .. ... ,,
History of the Sufferings of the Chinese Church, 1900 ... ...S. D. K.
Greatest Thing in the World ... ...Dr. Goodrich.
Vinet'sPastoral Theology.J. C. Garritt.
List of Proper Names ...J. E. Darroch.
Life of Moody ... ...Mrs. Richard.
Life of Jefferson... ...Dr. Macklin.
Life of William the Silent ,,
Social Statics ... ... ,,
Pastoral Theology and Homiletics ... ...F. Ohlinger.
Strong's Twentieth Century ... ...W. A. Cornaby.
My Conversion, from "Our Day" ... ...F. Ohlinger.
Seeley's Expansion of England ... ...J. Sadler.
Giberne's Sun, Moon, and Stars ... ...W. G. Walshe.
Uhlmann's Conflict of Christianity with Heathenism ... ...F. Ohlinger.
Picciola ... Miss White, Chinkiang.
Glover's Commentary on Mark, by Mrs. A. Foster, Hankow.
Thanksgiving Ann ...Mrs. G. Fitch.

Mrs. T. Richard has in manuscript short sketches of the life and work of

John Bunyan, John Howard,
Robert Raikes, Isabella Graham,
Stephen Gullet, Joseph Sturge,
Lord Shaftesbury, Thomas Guthrie,
Titus Salt, George Müller,
George Moore, President Lincoln,
Florence Nightingale, Agnes Jones,
President Garfield, C. H. Spurgeon,
Barnardo, Charrington,
Mary Carpenter, Agnes Weston,
Dr. Campbell, of Norwood (School for the Blind),
Stephenson (of Home for Waifs),
Dr. E. Clarke and Mother,
Baroness Burdett-Coutts,
Princess Mary, Duchess of Teck,

which does not prevent any writing longer lives.

Also full lives of Moody, Frances Willard, and Anna Boobyer (from her "Broken Purposes but Answered Prayers,") which hardly need be written at fuller length.

Mr. P. W. Pitcher, of Amoy, writes to say that he has in manuscript an easy *Wên-li* epitome of Chinese history. Dr. Geo. Stuart, of Nanking, has two translations on the stocks, viz., The Machinery of Life, and the Germ of Life. Several brethren have Harmonies of the Gospel ready. They have been put into communication with each other. Many have asked about a Concordance. All we know is that Dr. Mills, of Tengchow, Shantung, was said some years ago to have one ready, but could not find a publisher. There should be no difficulty of that kind now.

We have heard various rumors about projects by different persons working at an English and Chinese Dictionary. Dr. Giles, of Cambridge, is under contract with Kelly & Walsh to bring out one. A Manchurian missionary is said to be compiling an English-Mandarin Dictionary. If the friends were not so modest, much duplication of labor might be avoided. From the number of communications received it is abundantly evident that this department is filling a felt want.

Mr. Richard announces two works in preparation—Tyler's Anthropology, and Biographies of the Hundred Greatest Men. Miss Emerson, of Hangchow, is preparing a biography of Mary Lyon. "Darkness and Dawn," by the Editor, is hoped will be a timely book in view of the great tribulation.

Rev. H. W. Luce announces a Harmony of the Gospels based on Stevens' and Burton, now widely used in the colleges of the United States. Fry's Primary Geography has been translated by Mrs. A. P. Parker, while Dr. Stuart, of Nanking, has the larger work in hand. Mr. G. A. Clayton, of Wusueh, is preparing commentaries on the shorter books of the New Testament, in Mandarin.

Editorial Comment.

Our readers will be glad to learn that as we go to press the first number of the *Missionary Review* (中西教會報), since its discontinuance, is well-nigh ready for issue. The Society for the Diffusion of Christian and General Knowledge among the Chinese, in arranging for the recommencing of this valuable magazine, are rendering a great service to the native church and all foreign workers. Rev. W. G. Walshe, B.A., acts as editor during Mr. Cornaby's home furlough, and in the opening number has succeeded in providing a rich feast of timely and important contributions.

* * *

In our March issue mention was made of the substantial work that had been done by the American Bible Society for China during the past year, in spite of the troubles that occurred during the time covered by the Annual Report. In the report of the China Agency of the British and Foreign Bible Society before us we are glad to note that, in spite of the serious drop from an average of 70,000 books issued per month to an average of 22,000, the total issues for the year are very considerable. These consist of 10,960 Bibles, 23,546 Testaments and 522,653 portions, making a total of 557,159. It is encouraging to read that in the darkest times no month passed without requests for Scriptures reaching the Bible Society. Whilst it was feared that colportage would be impossible or inadvisable in any part of the eighteen provinces for a long time to come, yet there were indications that in some districts colporteurs were going quietly on the whole time, whilst in others exceptional encouragement was met with.

* * *

As was to be expected in a report covering a period of such general disorganization and serious calamity as prevailed the past year, there are many serious losses to report. Chief of these is the decease of the sub-agent for Shansi, Rev. W. T. Beynon, who, with his wife and three children, was among those massacred in Tai-yuan-fu on July 9th. As far as can be ascertained over 266,000 books were destroyed. The Society's pecuniary losses, including these Scriptures, and the fittings, furniture, etc., of two sub-agents' residences and ten depôts, amount to about $30,000.00.

* * *

And this brings up the matter of indemnity, the *pro et contra* sides of which become more involved and difficult of adjustment the more fully the question of settlement is gone into. We have had the privilege of talking with workers who have just returned from tours of investigation in the devastated regions and have been struck with the manner in which the theoretical and practical standpoints are at variance. There has been a sturdy starting for the stricken fields, a determination to maintain national honor and dignity, a keen realisation of the sacredness of

treaty obligations, and a recognition of the fact that adequate punishment of the guilty parties is a *sine qua non* of future immunity from such outbreaks. And then instead of elation and thankfulness at official willingness to put through promptly and successfully all indemnity claims, there has been the feeling that the change of official attitude is due not to a sense of justice, but to a time-serving policy; and there is deep down in the missionary's heart a painful conviction that the prompt settling of just claims means much unjust extortion from innocent people. Earnestly desirous of having love take the place of hatred, confidence of distrust, and reasonable prepossession of ignorant prejudice, the returned worker feels almost compelled to forego his indemnity claims.

* * *

THESE antagonistic sentiments are strengthened by various considerations. The Christian missionary worker knows there are times when he, or she, should take joyfully the spoiling of goods; experience calls to mind that true life is full of substitutions, self-denials, and atonements; and common humanity may forbid what equity would fully justify. But on the other hand, he knows from his knowledge of Chinese characteristics that the conditions lying back of the injustice that would make him forego indemnity rather than make the innocent suffer, make most probable the placing of a mistaken interpretation on leniency and a wrong use being made of this "giving in." Suggestions of weakness on the part of representatives of foreign powers naturally seem undesirable in view of the government complicity in the riots. Daily accumulating facts emphasize this significant feature of the past troubles, that whilst there was a certain popularity in the anti-foreign rising, it was only when the Boxers were encouraged, through advice or influence, by the local gentry or officials, that the rowdy element got beyond control and life and property were destroyed.

* * *

AS our function is mainly that of "RECORDER," we refrain from giving advice in this difficult problem. In the past numbers of the RECORDER will be found many interesting contributions on this topic, and we are confident that when the present troubles have been adjusted there will be still more valuable experiences to offer our readers. In the meantime we sympathise heartily with all who are engaged in the difficult matter of settling indemnity questions, and express the hope that the settlement will have few hampering effects on the future. There is all the more likelihood of this being attained if reasonable demands are settled on the spot, and the people know that the demands are reasonable.

* * *

WE have expressed our sympathy for those who have a difficult task to perform; we take this opportunity of expressing our hearty sympathy with one who has been prevented from entering on a difficult and important task. We refer to Dr. H. G. Barrie, who arrived about the middle of this month to take

up work in connection with the Young Men's Christian Association. Before reaching Shanghai he was taken ill with appendicitis, rendering necessary an operation immediately on arrival. It is hoped that in a few weeks he will be able to be about. We sympathise heartily with Dr. Barrie's colleagues in this delay. Their work has been enormously increased through the military operations in China. In many ways they have utilised well the opportunities presented, *e g.*, during six months in Tientsin the home correspondence of soldiers in the Y. M. C. A. rooms required 80,000 envelopes, 70,000 sheets of paper, and sixteen quarts of ink. (Possibly the writers' possessing writing paper of their own may account for so many more envelopes than sheets of paper being used.)

* * *

NEWS to hand as we go to press leads us also to offer sympathy to those who have been inconvenienced by the wreck of the P. and O. steamship *Sobraon* near Foochow on her homeward journey. A large number of missionaries were on board, of the China Inland Mission alone there being thirteen adults and five children. There were also on board Mr. C. F. Hogg (a contributor to this number of the RECORDER) and his wife and children. The sickness and death in their family before sailing make their case a specially hard one.

* * *

WE regret that there is nothing to report as to the clearing of the political horizon. Our readers, however, will be interested in knowing that His Excellency Yuan Shih-kai is desirous of starting two large schools in Chi-nan-fu—one a military academy and the other a literary college. We understand that he twice telegraphed to Dr. W. M. Hayes, of Tungchow Presbyterian College, and this well-known and much respected educationist has gone to Chi-nan-fu to consult and advise. The want of permanency will seriously handicap His Excellency, but from a man of vigour and energy good results are expected. At any rate his anticipation of progress is worthy of note. We understand also that in the enlightenment of the people the Governor looks for the avoidance of such a catastrophe as occurred last year.

* * *

WE gladly give prominence to a request to inform our readers that an interesting series of publications issued by the *T'ien Tsu-hui*, are on sale at or may be had gratis in packets for distribution from the S. D. C. K. office, c. 380 Honan Road, Shanghai.

* * *

WE have been requested to mention that the revised issue of the Records of the Women's Conference on the Home Life of Chinese Women is now to be had from the Mission Press at forty cents a copy, or three for a dollar. Several corrections have been made, and to avoid disappointments it is hoped intending purchasers will send their orders as early as possible, as the number issued is again limited, and there is no intention of bringing out a third edition. The little pamphlet is crammed full of facts, many of which will be new even to those who have resided for years in China.

Missionary News.

Pao-ting-fu Memorial Services.

(From the Western Shantung Correspondent of the *N.-C. Daily News.*

On Friday, the 22nd March, a party left Peking for Pao-ting-fu to attend the memorial services for the Protestant missionaries killed at Pao-tingfu last year. The Rev. J Walter Lowrie, of the American Presbyterian Mission, who has been assisting the Mixed Commission governing the city, in connection with Dr. A. P. Peck, of the American Board Mission, had made all necessary arrangements to this end. The provincial and city officials had also exerted themselves to make everything as comfortable as possible for the visitors. They had fitted up rooms at their own expense, neatly papered, matted, and provided with furniture sufficient for all the party needing accommodation, and on the night of arrival sent red cards with four led sheep, forty fowls, two hundred pears and five hundred eggs, besides furnishing a quantity of foreign stores. The first service was at 11 a.m. on the 23rd, on the ruins of the utterly destroyed Presbyterian compound, rather more than a mile north of the north gate. Here a matshed had been erected in the style usual for Chinese funerals, and the Chinese officials personally attended during the interesting and impressive service, which was largely in English. The Rev. C. A. Killie, of Peking, read appropriate passages of Scripture interspersed with remarks, a paper was read by Dr. J. Wherry giving some account of the Presbyterian martyrs, the foreigners among whom were eight in number, as follows: Rev. F. E. S. Simcox, wife, and three children; Dr. C. V. R. Hodge and Mrs. Hodge; Dr. Geo. Y. Taylor. All of these had taken shelter in the house of Mr. Simcox when attacked by the mob on the last day of June, and when the house was fired they all perished together. As no remains whatever were ever found, there were no coffins prepared, and there was no burial other than the memorial service at this time. At the close Mr. Lowrie returned thanks to those who had attended, which included General Kettler, Colonel Richter, and other German officers, with a detachment of German soldiers and the German band, as well as several French officers; and otherwise, in Chinese, thanked the provincial officers, treasurer, and judge, the prefect, and the district magistrate for their attendance. At the close of the services each of these officials came forward and saluted the numerous scrolls and inscriptions with which the mat pavilion was decorated. The German band kindly discoursed beautiful and appropriate music, and the cordial bearing of both German and French officers and men was very marked. A Roman Catholic priest was one of the attendants. The number of Presbyterian Christians killed connected with Pao-ting-fu, so far as at present known, is about thirty-five. On the following day, Sunday, the services for the martyrs of the American Board Mission were held in a large Chinese compound in the south suburb, at no great distance from that formerly occupied by the Mission, but wholly in ruins, although a few of the walls are partly standing. A large matshed contained twenty-six coffins, including those of the foreigners, whose names were as follows: Mr. and Mrs. B. Bagnall and their child

Gladys, together with Mr. William Cooper, of the China Inland Mission, who took refuge in the Chinese camp near by, whence they were handed over to the Boxers and dragged to the Ch'i-sheng-an inside the south gate and killed; the Rev. Horace Tracey Pitkin, Miss M. S. Morrill, and Miss A. A. Gould, of the American Board Mission, situated not far from the south gate of the city, who were attacked by a mob on the morning of Sunday, the 1st July, and were soon overcome; Mr. Pitkin being shot through the skull and beheaded, and the ladies taken to the temple mentioned above, and in the afternoon led out to the corner of the city wall and speared or chopped to death. The remains of all the above were afterwards buried, and were recently recovered and encoffined. The service was attended by the Chinese officials as on the day before, the provincial treasurer and the judge, the prefect and the district magistrate being in attendance, as well as a colonel of the Chinese army. General Kettler and Colonel Richter, of the German army, and numerous other German officers were likewise present, and a party of French officers, as well as a Roman Catholic Father in citizen's costume. The German band again played beautifully appropriate music, and a French band which had only arrived from Ting-chou the evening before, also attended, and divided with the Germans the musical courtesies of the occasion, furnishing a most impressive dirge, and playing "Hail Columbia" at the close.

These services were largely in Chinese, consisting of hymns and Scriptures and an address by the Rev. D. Z. Sheffield, D.D., and by a native pastor from Shantung, the Rev. Wu Yü-hsiang, who was a seminary class-mate of the Rev. Meng Chi-hsien, the senior native pastor of Pao-ting fu, who was killed by the Boxers, being unwilling to desert the missionaries, although it would have been easy for him to have escaped. Each of these addresses paid a fitting tribute to the characters of those deceased, explaining the motives which led to such sacrifices. The Rev. A. H. Smith followed with a similar utterance in English. After the close of the exercises the officials as before paid their respects to the dead—this time to the coffins—and then retired. Many handsome floral tributes were sent in, some by the Roman Catholic Fathers with a very sympathetic letter, and others by the officials. Each coffin was decorated with a wreath of evergreens, and the mat pavilions were adorned with scores of scrolls, screens, mottoes, etc., all of them most appropriate and many of them deeply touching. Over the mat-shed containing all the coffins were the four characters: Shou Ssu Shan Tao, Holding unto Death the Virtuous Way. In the afternoon of the same day the burial proper took place at a cemetery newly acquired on a large plot of land lying between the old compound and the former hospital premises. Only six catafalques remained in the city, and all of them were voluntarily placed at the disposal of the Mission without any charge. The remaining coffins were otherwise transported to the graves, but the long and imposing procession headed by the screens, banners, mottoes, streamers, etc., etc., passed to the south gate, through the entire length of the south suburb and by a devious route to the cemetery, gazed at in respectful silence by thousands of spectators. Without previous intention the day in each of these funeral services turned out to be exactly nine months subsequent to the massacres. The contrast

between the tumultuous rioting of that terrible occasion and the Sabbath stillness of this was among the most striking contrasts of this extraordinary experience. A few simple exercises at the graves concluded the ceremonies in public. At a later hour the eighteen foreigners interested, including representatives of four Missions, met at the residence of Mr. Lowrie for a private memorial service, where tearful tributes and testimonies were offered to the memories and the work of those who had fallen, several of them upon the very threshold of their life's task and others after decades of service. From beginning to end there was nothing to mar the completeness of the success in this difficult programme, and it was in many cases evident that the sorrow of some of the outside Chinese was unaffected and sincere.

Missionary Journal.

MARRIAGES.

At Shanghai, April 10th, George F. Stooke, L.R.C.P. and S., Ichang, to Jessie J. Graham, L.R.C.P. and S., of Dunfermline, Scotland.

At Shanghai, on the 11th April, Rev. B. W. Upward to Miss Kate Spink, both of C. I. M.

BIRTHS.

At Shanghai, on the 17th April, the wife of G. Cecil Smith, of the C. I. M., of a daughter, Frances Cecil.

At Hanyang, Central China, on the 21st April, the wife of Dr. George A. Huntley, A. B. M. U., of a son, Reginald Cecil.

DEATHS.

At Wang-ho-lou, near Tung-an, on the 23rd March, Rev. J. Stonehouse, A.T.S., of the London Mission, Peking.

At Eastern Sï-ch'uan, on the 26th March, Miss A. F. Wheeler, C. I. M., of peritonitis.

ARRIVALS.

At Shanghai:

April 1st, Miss Stryker, M.D., from U. S. A.; Miss E. G. Young, M. E. M., Peking (returning).

April 6th, Dr. Andrew Graham, Estab. Church of Scotland, for Ichang; Miss Marie Dalgaard, Danish Lutheran Mission; Misses Kate Spink and Mary Smith, both of C. I. M., from England.

April 9th, Dr. and Mrs. F. W. Ayers, and four children, for Shantung.

April 13th, Dr. H. G. Barrie, for International Y. M. C. A., from Canada.

April 15th, Mr. H. J. Barnett, Tientsin (returning).

April 20th, Rev. J. Ross, D.D., U. P. C. S. M., Moukden, from Scotland (returning).

April 27th, Rev. J. N. Hayes, D.D., wife and children, A. P. M., Soochow, from U. S. A.; Rev. Jas. Ware, wife and children, F. C. M. S., Shanghai, from England (all returning).

DEPARTURES.

From Shanghai:

April 1st, Rev. W. S. Ament, A. B. C. F. M., for U. S. A.

April 4th, W. Gemmell, C. I. M., for England.

April 13th, Miss F. M. Reid, C. I. M., for England.

April 15th, Dr. D. Christie, L.R.C.P., U. P. C. S. M., Moukden, for Scotland.

April 20th, Mr. and Mrs. Morris King, C. I. M., for Australia.

April 22nd, Mr. and Mrs. C. F. Hogg and children, Wei-hai-wei; Alfred Hogg, M.B., C.M., wife and children, and Mrs. A. H. Sharman, U. M. F. C. M., Wenchow. Mrs. Horobin and three children, Mrs. Ogren and two children, D. M. Robertson, Miss Mabel and Edward Fishe, Messrs. Nasmith, Frost, Sloan, and Misses Mary Black, Jane Black, Seymour, and Sandberg, C. I. M., for England.

April 27th, Rev. H. E. King, Miss G. Gilman, M. E. M., Peking; Rev. W. F. Wilson, M. E. M., Nanking, all for U. S. A.; Mr. Charles Thomson, R. L. and Mrs. Evans and two children, and Miss Muldon, C. I. M., all for America.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXXII. No. 6. JUNE, 1901. {$3.50 per annum, post-paid. (Gold $1. 75.)

*How a Few Men may Make a Million Converts.**

BY REV. TIMOTHY RICHARD.

PRAYER.

Great Father of all, we stand appalled at the stupendous task of the salvation of this swarming yellow race. But Thou art almighty, all-wise and all-loving. Give us light on the way of saving them and courage, when we see it, to persevere in it till the great work is accomplished, through Jesus Christ our Lord, Amen.

INTRODUCTION.

The subject is important.

1. Because of the value of the soul—one soul more valuable than the whole world.

2. Because so many are desiring a new religion now. Sir W. Hunter says fifty millions in India will join some new religion within the next fifty years. China's 400 millions are beginning to consider seriously whether the adoption of a new religion may not be advantageous. The Student Volunteers aim at nothing less than the evangelization of the whole world in this generation, for they believe the whole world yearns for a complete gospel.

3. Because so many—even Christians—do not know what the supreme characteristic of the gospel is, and therefore do not know wherein the gospel surpasses other religions. Hence many in Christendom become materialists and agnostics. Some missionaries lose their reason because they cannot distinguish between the eternal gospel and temporary theologies. Other missionaries follow fragments of the gospel and become easy disciples of the so-called Christian science, faith healing and other notions. Consequently the heathen are not converted by the millions as we might naturally expect.

* Delivered at a Conference of Missionaries, Shanghai, February 22nd, 1901.

4. Because there is a growing feeling that, as there are vast improvements in all departments of life, there ought to be similar improvements in mission methods; *e.g.*, the change from the qualitative to the quantitative in electricity has not only revolutionized the science but also revolutionized many industries.

Many leading missionaries believed there ought to be new departures: Duff in India founded the educational method; Livingstone in Africa the medical, the commercial, and civil methods; others in less known ways.

Theologians and leading literary men at home believed this and have founded the comparative study of religion. So we have Hardwick's "Christ and other Masters," Maurice's "Religions of the World," Plath's "Science of Missions," Freeman Clarke's "Ten Great Religions," Max Muller's "Sacred Books of the East," The Hibbert Lectures, The Parliament of Religion at Chicago, and now the New York State Conference on Religion.

In this paper, therefore, I do not present my own views only, but those gathered from some of the leading students of religion throughout the world. Nor are the conditions I mention mere opinions or untried methods but laws discovered and already applied in practice on a very large scale. But the subject is vast. The proper study of the conditions of success among polytheists would take a year. The proper study of the conditions of success among monotheists would take another year. The proper study of the applications to mission work in general would take a third year. The proper study of the application of these laws to China in particular would take a fourth year.

No captains or marine engineers can hope to succeed without years of study and certificates of knowledge and practice. To think that missionary work can be successfully performed without similar study is the madness of ignorance.

CONDITIONS.

One lecture like this can only give the bare outline of a few conditions only.

I. *Some Conditions of Missionary Success among Polytheistic Religions.*

By missionary success is meant the power to change men's ideal of life. This the Hindus and Jews designated a new birth. The Chinese often speak of it as changing the bones.

Let us look at

1. HINDUISM.—Manu is said to have found the Hindu mind in a chaotic state, and he created a new ideal for them.

(1.) By collecting the best traditions he could find. These show belief in transmigration of souls and in innumerable gods.

(2.) By legislating for the people.

(3.) By keeping various classes apart, which developed into the most characteristic social feature—the caste system, which is now one of the greatest hindrances to progress among the Hindus and the wonder of the world.

2. BUDDHISM.—*A. Primitive* Buddhism changed the ideal of millions.

(1.) For marriage Buddha substituted celibacy.

(2.) For legislature Buddha advocated non-interference with the state as this world was evil. Education in its fullness was discouraged.

(3) For caste he substituted brotherhood.

(4.) For worship of the gods he substituted good works as a basis of upward transmigration.

(5.) For Manu's religious and social legislature he substituted degrees of attainment in Buddhahood.

King Asoka greatly assisted the Buddhists everywhere, and Buddhism flourished over all India about the time of Christ.

B. Reformed Buddhism changed the ideal again about the Christian era.

(1.) Repentance is possible and permissible instead of the remorseless rigidity of Karma. As a wound in the body can be healed so an error in conduct can be got over.

(2.) Good works by faith in God surpass these without belief in God.

(3.) The salvation of others in addition to oneself is higher than mere salvation of self.

(4.) By partaking of the Divine nature there is a short cut to paradise without a series of transmigrations.

(5.) But the celibacy of the clergy remained, except in one school in Japan, also non-interference in political affairs, because even reformed Buddhism believes this world is evil, and the sooner we get out of it and rid of mortal existence the better.

Kaniska, a Scythian sovereign, and many other rulers of Eastern Asia greatly helped in the propagation of this school of thought. Buddhism, new and old, has spread over all the Far East and lasted for 2,500 years. Now, however, it exercises little influence over thoughtful men in any country, as their Buddhas and Buddhisatvas are only imaginary beings, less real than characters in a novel.

3. CONFUCIANISM.—The ideal of Confucianism:—

(1.) Like Hinduism it allows polytheism, but the gods are not to be overworshipped.

(2.) Like Hinduism it believes in regulating society, but has no caste.

(3.) Like Buddhism it regards good works as the basis of human excellence.

(4.) But it has no philosophy of superhuman beings, nor of the hereafter; only the crudest traditions of antiquity on the subject.

(5.) It has not a glimmer of true scientific study of the works of God in nature.

(6.) Nine-tenths of its energy is devoted to education and the study of the art of human government in order to give peace among men. In this it had a great advantage over Buddhism and Taoism.

The rulers of China have almost all strongly aided Confucianism.

This system has prevailed for three millenniums, but the higher joys of life in thought and feeling are altogether beyond the Confucian's reach, and the crippling of all their women for life is a disgrace and a scandal among the nations.

4. TAOISM.—The ideal of Taoism is different altogether.

(1.) For practical government it substitutes mysticism. It guesses at separate truths rather than possesses a system of philosophy.

(2.) It seeks superhuman powers.

(3.) It seeks health and immortality,

(*a.*) At first by material means, medicines.

(*b.*) Later by charms and magic formulæ and prayers.

(*c.*) By hypnotic methods through the unseen.

(*d.*) Latest of all by spiritual and ethical means.

(4.) It has not realized the importance of systematic education.

The rulers of China from Ch'in Sze-huang downwards have often strongly supported Taoism.

This system has lasted for two millenniums and has somewhat made up for the lack of the spiritual in Confucianism. It has also perhaps aided in pushing on the researches of the West, so that alchemy developed into the science of chemistry which has conferred untold blessings on the human race. But Taoism is now centuries behind Europe in all these things, being tied, like Confucianism, by the authority of the hand of the dead past instead of seeking truth in the same way as the first teachers did—directly from God and by experience.

II. *Some Conditions of Success among Monotheistic Religions.*

1. PARSEEISM.—There are no records of the religious state of Persia much before the time of Zoroaster.

(1.) Instead of many gods his ideal was that there were only two great superhuman powers—God and Satan—almost on an equality, who represented good and evil, but that the good would finally prevail.

(2.) The rulers of Persia supported this religion. For a thousand years, in the days of Persia's greatest glory, this religion prevailed till superseded by Mohammedanism, which taught that God was unmeasurably superior to Satan.

2. JUDAISM.—Moses' ideal was:—

(1.) Monotheism.

(2.) Ritual of worship.

(3.) Legislation for society at large.

(4.) Sabbath education for all.

(5.) Summary of ethics (Ten Commandments).

From Moses downwards the rulers of Judea as a rule supported their religion.

This through its two offshoots—Christianity and Mohammedanism—resulted in half the world becoming monotheists.

3. CHRISTIANITY.—Its ideal was proved to be higher :—

A. Early Christianity.

(1.) By making God universal instead of merely national.
(2.) By making the kingdom of God universal instead of national.
(3.) By substituting faith in God's providence for old ritual.
(4.) By substituting personal service for animal sacrifice.
(5.) By substituting higher for lower ethics—Sermon on the Mount; slaves of men might by faith become sons of God.
(6.) By mystic union with God—John's and Paul's teaching.
(7.) By consequent immortality.
(8.) By establishing education like that of the Greeks and Romans.

The rulers of Christendom as a rule upheld Christianity.

This conquered Europe and North Africa.

B. Reformed Christianity, still higher than early Christianity :—

(1.) By substituting individual liberty of conscience for Papal authority.
(2.) By substituting individual responsibility for collective responsibility.
(3.) By higher ethics, holding family life superior to clerical celibacy.
(4.) By improved education—regarding all the works of God as sacred, and none secular as the Buddhist and Christian monks held.
(5.) By improved legislation, letting the people have more voice in the government.
(6.) By Calvinistic and Armenian views co-operating.
(7.) By modern united efforts of all denominations.
(8.) By enlightened uplifting of all nations and races.
(9.) By reforming the educational system—Greek and Latin as well as Christian.

The rulers of reformed Europe upheld the reformed religion.

This religion has conquered Europe, America, and Australia and is rapidly conquering all the uncivilized portions of the world.

4. MOHAMMEDANISM.—Its ideal was :—

(1.) That there was only one God *versus* the idolatry of Arabia.
(2.) That there is only one God *versus* a trinity of gods and the mother of God as in early Christianity in the East.
(3.) That God who is almighty, just, and merciful is an ideal Ruler, and rebellion against Him is one of the greatest crimes to be punished by an awful penalty.
(4.) That a convert, no matter of whatever race, can never be made a slave again—another form of the Christian idea that even slaves may become the children of God. This ideal carries great weight in Africa today, where Islam gains many converts.

The Sultans of Islam have not only upheld it, but have in their ignorance and as a sacred duty deliberately stamped out other religions as far as they dared.

From a survey of the religions of the world we may perhaps now say that we have discovered five of the fundamental laws of missionary success, viz.:—

1. That the new religious ideals must be believed to be from the gods or from God.

2. That the new ideals be considered essential to the salvation of the soul and the true well-being of man.

3. That the new ideals are superior to those which prevailed previously.

4. That the new ideals are approved by those in authority, i.e., by the government and by the devout leaders of the people.

5. That the new ideals commend themselves to the consciences of the people.

Here mark, that any one of these conditions often brings a large number of converts when fully observed. If *all* the conditions are observed the increase in the chances of success is enormously multiplied with almost infinite possibilities. We also find some interesting corollary laws which are worth noting, viz.:—

1. That we cannot know the full value of Christianity itself till we study comparative religion, *e.g.*:—

(1.) Faith-healing was a great feature in the religion of the yellow turbans of Shantung in the Han dynasty, about the beginning of the Christian era. It was revived by Lü Tsu during our middle ages, and prevails over China to-day.

(2.) The efficacy of prayer is universally believed in by Buddhists and Taoists.

(3.) Incarnation is believed in by all the religions of China.

(4.) The power of the Holy Spirit is believed in by them all. Not that they use our phraseology, but they have the same idea.

(5.) Miracles and prophecy are believed in by them all.

(6.) Moral teaching against lying, stealing, etc., is contained in them all.

(7.) Sacred books are believed in by all.

(8.) The Confucianists believe that they have a perfect system of government.

It is therefore necessary that we show where the gospel we preach transcends their religions, and this not to our own but to their satisfaction. Some may gasp and ask, "Is this not bartering away our birthright?" Not at all. When men gave up the theory of the philosopher's stone for chemistry and electricity they made a good bargain. So, by careful study, we find that the pure gospel brings no loss but an immense gain.

2. That though the Bible is the best text-book we have on ancient Jewish and early Christian history it has to be supplemented by the history of religion throughout the whole world and the

history of Christendom since apostolic days before we can fully teach God's providence over the whole world.

3. That the desultory Sabbath teaching is largely superseded by modern Christian schools, because being daily and systematic it is therefore more thorough and complete.

4. That the gospel is primarily not destructive but constructive. Christ did not come to destroy or condemn, but to fulfil and to save.

5. That the time which it takes a nation to be converted to new ideals is largely in proportion to the systematic and frequent repetition of them by men who command confidence. As modern appliances of printing, of teaching, and of postal and telegraphic communication far surpass those of the past, we should naturally expect the conversion of nations much more quickly than in the past.

III. *Some Application of these Laws to Mission Work throughout the World in General.*

1. In illustration of the first law we ask, Why are the Brahmans so honoured in India? Because they are believed to emanate from the god Brahma. Why was Moses able to lead millions of Israelites out of Egypt after his return from Midian? Because he convinced the Israelites that God had appeared to him and was about to deliver them through him. Why were three thousand converted on the day of Pentecost? Because Peter made the Jews feel that they had greatly sinned against God by crucifying the Messiah, the anointed of the Lord, through whom alone they were to be saved. Why did Constantine and his officers and his people join the Christian church by the million? Because it was believed that there had appeared a cross in the sky with the words "In this conquer," and so the fear of God and belief in the Christ had come to the multitudes.

2. In illustration of the second law we ask, Why do Hindus observe caste? Why do Buddhists recite prayers? Why do Confucianists feel it so hard to give up sacrificing to their ancestors? Why do Jews and Mohammedans dread eating pork? Why do those in Christian lands at revival meetings come to the penitent form and receive Christ as their Saviour? In every case it is believed that certain actions are essential to their happiness and salvation in this world and the next. It is only by comparison we can find out what is essential to the universal conscience and what is the divine and commands universal homage.

3. In illustration of the third law we ask, Why did so many of the Jews in apostolic times become Christians? Because they

thought that the Sermon on the Mount was superior to the ritual of Judaism, and the sacrifice of Christ and human service were superior to the sacrifice of animals. Why did the Arabs give up their former idolatries and cast in their lot with the worshippers of one God? Because they believed that monotheism was higher than polytheism, that it was treason to the Creator to worship any other god.

4. In illustration of the fourth law we ask, Why did the prophets of old deliver their messages to the kings of Israel and Judah? Because the Lord bade them do so, and that method is not abrogated now any more than any of the Ten Commandments. Why were the people of Northumbria baptized and educated in the faith? Because their king Edwin had first become a Christian. Why were the Russians baptized and educated in the faith? Because Vladimir, their king, had entered the church. Why did most of the people of Northern Europe seek baptism? Because their rulers, whose wisdom they trusted, first became Christians. Why did the people of the South Seas and Africa become Christians? Because as a rule their chiefs had first become Christians.

5. In illustration of the fifth law we ask, Why do so many persons in Christendom volunteer to join the church every year? Because these people conscientiously believe that it is for their good to do so. Why did so many of the Samurai in Japan become Christians? Because they had come to the conclusion that it would be for their own good and that of their country to do so.

IV. *Some Applications of these Laws in China.*

1. The law that the new ideals must be believed to be from God.

To make it evident to the Chinese that our ideal is from God it is necessary:—

(1.) To study the best religious books the Chinese have, such as the Confucian, Buddhist, and Taoist classics, the modern Chinese religious books, *e.g.*, King Shin Luh, Mien Kie Luh, etc.

(2.) After the study of these sacred books reconstruct your own theology direct from the Bible.

(3.) Let your disciples commit your gospel for the Chinese to memory.

(4.) Grant the best of them the honour of becoming fellow-workers with God, with the prophets, saints, and sages, for "they that do shall know."

Some results. *(a.)*—The Taiping rebellion, in which two-thirds of the empire gave up idolatry, arose from partial teaching of Christianity and the conviction on the part of the leader that he was commissioned by God to act as he did.

(b.) Conversation with native religious leaders in Shantung resulted in each starting about half a dozen churches and double that number of villages discussing the new religion.

2. *The law that the new ideals must be considered essential to salvation and prosperity.*

The ideals must be such that all the best books and best men known to your disciples acknowledge them to be essential if they have had an opportunity of judging them fairly. In other words, we must become God-like or we perish, that is, we must provide for body as well as soul as God does, otherwise both we and our religion perish. This is the latest teaching of science as well as of religion.

(1.) Teach that famines and pestilence are the judgments of God for ignorance and sin, not in a superstitious way but as facts that can be demonstrated in any country. The knowledge of the laws of God in nature brings better communication, and therefore prevents famine; it also brings better sanitary conditions, and therefore prevents pestilence, while God has so ordained things that ignorance brings its inevitable punishment.

A Chinese called Chin Kwan-shan, at a great public meeting of non-Christians, related his experience and the wonderful effect on his health of his turning to the living God. In all calamities he advised them to turn to God for help.

The result of this was that many travelled scores and even hundreds of *li* to enquire how to learn of God and of His laws, how to serve Him acceptably and how to worship Him as they ought. Scores of villages got interested in less than two years.

(2.) Teach that national calamities such as wars and loss of territory are also God's punishment for their refusing to believe in God's purpose of uniting all nations as brethren.

The result of this and similar teaching was the reform movement which began and continued with the best reformers to have as its foundation the fatherhood of God and the brotherhood of man. It has profoundly affected all the provinces and many millions throughout the empire.

3. *The law that the new ideals must be superior to anything they have had in the past.* This can only be done after carefully comparing what you offer with the very best of what the Chinese already have. It is also much more effective to let the Chinese themselves draw the inference of superiority than that you should distinctly assert it, as the latter attitude immediately arouses opposition while the former does not. But the immense advantages and superiority as pointed out in our Lord's parables of the Kingdom must be dwelt upon.

(1.) The superiority of our God—His almightiness, His goodness in bringing the unfailing seasons and producing all things necessary for the maintenance of man and beast—gained a devout man, Liu, who gave us a chapel.

(2.) The superiority of our religious services must be shown them. Non-Christians in one district gathered for a harvest thanksgiving service which their consciences told them was a right and reasonable thing. At the close books were given, but only to those who promised to learn them. The result was that the gospel spread to about a score of villages in one autumn.

(3.) Superior education in geography, history, science, English and engineering has already created a demand for teachers from our mission schools beyond what can be supplied.

(4.) Superior leaders in a daily newspaper giving interesting and useful facts on the rise and progress of nations, half of which were copied regularly into the other native papers, created a desire for more such knowledge in the minds of the scholars, especially of those in the maratime provinces. All this in one year's campaign.

4. *The law that the new ideals should commend themselves to those in authority and to the leading men of weight and influence.* Cultivate the friendship of the authorities, for they too are the ministers of God, and, if possible, make your services indispensable to them. There are also other ministers of God, viz., the devout leaders. Convey God's message first to them, for our Lord has ordained that they should be first to receive the glad tidings and be privileged to be the first heralds of this new gospel to their fellows in their respective countries. By gaining them you gain all the force of their high moral character and, through gaining them, you practically gain all their followers. Let the privilege of being God's messengers of peace to their followers be theirs. Let them do all they can and reserve all your strength to do what they cannot possibly do at first, viz., guide and inspire the movement.

(1.) Monthly lectures were given to the mandarins and professors in Tai-yuen-fu for three years, with the result that the province of Shansi was opened without any riot. Besides the friendship of the governor, treasurer, and judge, we had most of the expectant officials friendly. The officials who met there became later viceroys and governors of several other provinces and were friendly to missionaries wherever they went. Tso Tsung-tang and Tsêng Kwoh-chuen, whose friendship we gained in the north, were the first viceroys in Nanking to show special kindness to missionaries there and command the local magistrate to rent places for the missionaries.

(2.) Books have been prepared to explain the rise and progress of other nations and the relation of Christianity to the progress of the world by Dr. Williamson, Dr. Faber, Dr. Muirhead, Dr. Allen, and others, with the result that they have been reprinted in several parts of the empire, and the demand, at one time, came in faster than we could print them in Shanghai. Not only did they pay for their own books, but in some provinces they subscribed tens of thousands of Taels for the establishment of Western schools; many were glad to have the root—

Christianity, as well as the fruit—civilization. There can be no doubt that one reason why many Confucianists do not adopt Christianity is the poverty of Christian literature suppled by the average missionary as compared with Confucian literature. How can they do so when the literature supplied in Chinese is not as comprehensive as their own?

(3) I paid visits to the leaders of native sects and took breakfast with one in his cave. I became acquainted with the leader of the Szechuen religion and had conversation with the leader of a woman's sect, who called a meeting of her followers to hear the new gospel. An influential man, Liu, was moved to enquire after hearing of this meeting, and he and all his household became Christians. The general result of all was that the villagers, after that, sought us; we had not to seek them, and it was not long before a Christian church was formed there.

5. *The law that the new ideals must commend themselves to the consciences of the Chinese.* Do some philanthropic work for the town or village where you live. Avoid exasperating books and tracts. I know some that produce a crop of riots wherever they are distributed, and some, if they do not create riots, so choke the good seed sown that no Christian work is likely to prosper there till that generation has passed away.

Famine relief and medical work in Manchuria, Shantung, Chihli, Shansi, and other parts of China created a spring atmosphere of good-will among officials and people. Take care that, after such an atmosphere has been by great labour and toil created, you do not sow thistles but only good wheat—the bread of life. Remember that the time of their ignorance God winks at; therefore instead of spending your strength in finding fault with what they have, thank God for the progress they have made out of barbarism, study to find new means to win their souls to still better things, just as carefully as you try to win your bride. Gain their affections and you gain their souls. Then the spirit and the bride say to others, "Come."

The success of missions in Manchuria and Shantung, where 30,000 and 20,000 converts respectively have been made in one generation, is largely due to these features by which the goodwill of the people was gained.

By following these five laws of missionary success wonders have been wrought in Uganda, India, and other lands, while in former times *millions have been converted in one generation* by the means of few men. If possible in other lands, at other times, and by other religions, why not possible in China to-day by Christian missionaries? It is a superficial and baseless assumption that converts to Christianity or any other religion made by the million are less satisfactory than those made by tens or hundreds, for the final assent is made by the unit individually. If Christianity does not convert by the million perhaps some other religion may yet do so.

This suggests the possibility of a great miscalculation somewhere. It is not enough for us to calculate the number of converts made in order to measure the rate of our progress; we must also take into account the number of opponents made. This introduces a new and startling factor of immense importance into our calculations. If there be any truth in the analogy of electric force and resistance, then it means something of this sort:—If we have made 1,000 converts and have been reckless or careless about opponents so as to have 1,000 opponents, then the progress made is not 1,000 but only one! thus: $\frac{1000}{1000}=1$. If we succeed in making 1,000 converts and 10 opponents, then the real progress will be 100, thus: $\frac{1000}{10}=100$. If on the other hand, we are careful not to "offend any of these little ones" round us and gain 1,000 converts with only one opponent, then we shall have 1,000 real gain thus: $\frac{1000}{1}=1{,}000$. I do not mean to push this analogy and say that the law is exactly the same by any means, but I do say that in calculating progress it is absolutely necessary to count the number of opponents made by our faulty methods as well as the number of converts gained. It often happens, and this is very serious, that the opponents, after years of work on our part, are more numerous than the converts. If the missionary leaves, the work soon dies out in such a region. The fact that we are both protected and supported from abroad may often make us more careless about our opponents than if we were dependent on our surroundings. But, whatever the cause may be, the remedy is the same: Keep the laws of progress and you will prosper.

If, as Sir William Hunter says, fifty millions in India will join some new religion in the next fifty years (and the same may be possible in other lands,) and if the majority of these are not won over to Christianity then it will be evident that we have not yet mastered the problem before us.

If in the past men with only partial knowledge of religion could be the means of converting a million from one religion to another in one generation, what but the ignorance of the laws of conversion of great masses of men makes it impossible for us in our day, with all our modern facilities, to be the means of converting far more?

Such are the bones of this subject, which is unquestionably the most important that can occupy the mind of a missionary, and the vast issues of which are the most important that can occupy any human mind.

I do not expect to have conveyed very helpful ideas to the many, for the subject is too vast to explain in detail in a short meeting like this. I have little doubt also that I shall be misunder-

stood, as it usually happens in introducing new ideas and that things will be inferred from this which I do not hold. But, if I may have induced a few to study comparative religion so as to increase their efficiency in missionary work by the gaining of even one more soul than they otherwise would have gained, will it not have been worth while? How much more will it be worth while if it increases their efficiency to the winning of souls ten-fold or a hundred-fold or a million in one generation?

I speak to wise men, judge ye what I say.

APPENDIX.

Some of the Commandments of the Great Religions of the World.

1. Worship one God.
2. Have no idols.
3. Worship God and fight Satan (Parseeism).
4. Worship heaven and earth (Confucianism).
5. Worship gods, the forces of nature, fire, wind, thunder, etc., (Polytheism).
6. Honour ancestors.
7. Honour heroes (physical).
8. Honour saints (moral).
9. Honour sacred books.
10. Reverence written words (Sanscrit, Arab, Chinese).
11. Have sacred days, weekly, fortnightly, monthly, annually.
12. Honour teachers.
13. Honour parents.
14. Do not marry (Buddhists and Roman Catholic clergy).
15. Marry only in your own caste (Hinduism).
16. Marry only those of your own race (Jews).
17. Marry only your co-religionists (Mohammedan and R. C.).
18. Eat only with your own caste (Hindu).
19. Do not eat flesh (Vegetarians).
20. Do not eat things tabooed—pork, etc. (Jews, Mohammedans).
21. Do not drink wine.
22. Do not smoke tobacco.
23. Do not associate with another caste.
24. Do not touch another caste.
25. Have no dealings with heretics.
26. Have no dealings with the world (Buddhists and some Christians).
27. Do not kill anything (Buddhist).
28. Do not murder men.
29. Do not steal.
30. Do not covet your neighbours' things.
31. Do not commit adultery.
32. Do not calumniate your neighbour.
33. Do not hate.
34. Study all the works of God.
35. Study all the laws of God.
36. Love God with all thy heart and thy neighbour as thyself.
37. Love one another as Christ hath loved you.

Some of the Laws which tell on the Consciences of all Men in all Religions in Modern Days.

1. Worship God, who is the superhuman and beneficent power controlling all things.
2. Study all the works of God, for they are to be subdued for the use of man.
3. Discover the laws of God in the universe so as to be able to control the forces of nature and thus be mightier than the gods of the heathen.
4. Study all true records of human progress.
5. Let there be systematic, historical, and comparative schools for religion as well as for any other subject.
6. Honour all the noble dead.
7. Have memorial days.
8. Honour parents.
9. Marry helpmeets.
10. Eat wholesome food.
11. Associate with all men of all nations and all religions who have open minds for all high aims.
12. Uplift fallen men and fallen races.
13. Love as Christ loved.

*Missionaries and their Relations to One Another.**

BY REV. E. F. TATUM.

MISSIONARIES are those sent to teach and preach the gospel to the destitute, and we find a variety of gifts distributed among them. We find the man of knowledge and the man of wisdom, the teacher and the preacher, the minister and the healer, the believer and the exhorter, the discerner of spirits and the man of many tongues, the benefactor and the ruler, the man of compassion and the lover. Many and desirable gifts! and most missionaries possess several of them to a greater or less extent. One is due no praise for *having* them, but we do honor him if he stirs them up. These gifts put one in a position to see much need and become a felt power in relieving it. The world is upside down, and he is the man to right it. This develops his gift to rule. But in exercising this gift, let him not become a policeman walking up and down the earth with a club to strike the man who does not stay on his own side of the road, but rather let him be the well wishing observer who points out the right way. Let him not be the Moses who, spying an Egyptian smiting his Hebrew brother, took justice into his own hands and slew the oppressor and hid him in the sand, and then had to go and hide himself forty years, but rather let him be that intercessor who plead with God to forgive the sin of the people or blot him

* Published by request of the Annual Meeting for which this paper was prepared.

out of His book. Let him not be a disciple to call down fire from heaven to destroy sinners, nor defend Christ by cutting off the ear of the high priest's servant, but let him, in the demonstration of the Spirit, preach repentance to the conviction and salvation of many.

We desire to dwell, however, on the relations of missionaries to one another.

I. ORGANIC RELATIONS.

1. *The Mission.*—In carrying out the great commission it is usual for associated workers to organize themselves into a body called the mission. No one claims that the mission is literally a scriptural institution. It may be said that its object is to learn, preserve, and carry out the fittest Christian action that our environment requires. Many a brain has puzzled itself to recommend something better, but without satisfactory results to date. If we look in the Bible for something like it, we may think of the company made up of Paul and Sylvanus, Mark and Silas. In our day we may see hundreds associated in one mission for spreading the gospel, or we may see fewer numbers associated with like blessed privileges.

2. *The Station.*—It is usual for missions to be divided into stations, and when the station contains several members they not unfrequently take on the relation of pairs or yoke fellows. This seems natural and well enough. When courting, young people say: "Two are a company, three are a crowd." As well as I remember that is true; and I believe the principle is often applicable to mission workers. The seventy went out two and two. After Silas had left the mission and Barnabas proposed to restore him again, he was about to impose a crowd upon the company. The consequence was that two companies were formed. Painful, but wise decision no doubt; for two companies with fellowship in each is worth much more than a large crowd with however much action. To emphasize the foregoing may I state an inspired axiom, viz., "It is not good for a man to be alone." Let the ladies say as to whether or not the same is true concerning women. Don't carry the figure to an extreme, however; and conclude that married people always make the best fellow-workers. That depends; and in China, from the limitations of existing circumstances, we know that the man's yoke-fellow is generally a man, while the woman's is a woman. What I plead for is that every worker shall have his or her fellow for needed prayer, consultation, love, and sympathy. A heavy responsibility rests upon those who have to advise in the location and association of missionaries. Let them not go about it in a haphazard way. Rather let them learn wisdom from the conduct of Abraham's

servant. When he went out to select a lifetime associate for his young master, he prayed: "Let it come to pass that the damsel to whom I shall say, let down thy pitcher, I pray thee, that I may drink, and she shall say, 'drink and I will give thy camels drink also,' let the same be she that thou hast appointed for thy servant, Isaac, and thereby shall I know that thou hast showed kindness to my master." He sought and obtained leading from the Lord. We need the same leading, and may get it for the asking.

Now leaving these organic relations, let us consider

II. SOME THAT MUST LIVE IN THE HEART.

1. *Good-will.*—One of the first things learned concerning the gospel was that it meant good-will to men. God showed His good-will to all men, and after we are born again, we have a likeness to Him in this respect, and so have good-will even for the stranger or enemy; how much more for our brother! The consciousness of the good-will of my brother relieves me of embarrassment and gives freedom and ease and comfort. If your brother gives you his good-will, you are at liberty to open your heart to him, otherwise he simply sees the outside. What congenial soil and climate, with sunshine and shower, are to the plant, hearty good-will and fellowship are to the soul. If we regard this relation as desirable, we should do all that lies in our power to maintain it. Let us do nothing that will sever it; if possible, never offend our brethren. My brother may be willing to forgive me when I ask him, and perhaps he will forgive me seventy times seven times, but I am not to presume. I am not to offend him that his grace of forgiving me may abound. Then—you mark it—an offence leaves a scar and a tenderness, so that a second offence follows more easily. Some artist exercised his genius in making a picture which he named "The First Quarrel." The pity is that such a thing should be advertised as a matter of course. Rather let the first quarrels die unborn. It may be said that those who quarrel make it up. Yes, but would it not be better to live in such a way that there would be nothing to make up? Then, too, if I have wronged my brother there is no peace within till I have confessed my error and obtained pardon, but there is shame and confusion in the confession. I ought to have behaved myself in such a way that no apology was necessary. Let good-will abound! If this grace is whole and uninterrupted, it insures our mutual prayer for one another. In one breath the apostle declares his good-will to the Romans, in the next he breathes a prayer that they may have peace from God the Father. Given the good-will of a Christian man, and you have his prayers. He may be

able to do but little for you in himself, but he can ask for you great things from his Father.

2. *Concord.*—Heaven only knows the mischief that the devil has done by sowing seeds of discord among missionaries. The missionary must oppose men in their wrong doing, but he need not cultivate the habit of disagreeing with everything and everybody. The Bible exhorts God's children to be like-minded. "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my father which is in heaven."

What an incentive to agreement! Agreed, we can move Omnipotence to bless one another and the needy about us. Disagreed, we can hinder one another and shut the windows of heaven. Oh the mystery of God's patience and willingness to meet us on possible grounds! He did not say, If two dozen or two score of you shall be agreed, *but two.* Concord is a pearl of great price. Remember the story of the father who taught his sons the secret of union with the bundle of sticks. If a citizen of this world could say: "United we stand, divided we fall," how much more is it true in God's kingdom.

I was once much pleased to hear a Chinese preacher illustrate unity by the conduct of missionaries. He said that they came from many and distant lands, that they came one now and two then, that they came speaking different languages, but that after learning the Chinese language they all agreed in preaching one gospel, one Saviour! Yes, dear brethren and sisters, by our concord and unity we shall not only furnish a preacher with an illustration, but we shall prove to the world that God sent his Son!

3. With good-will and unity abounding we may look for a consequent relation to follow, *that of love.* And rooted and grounded in love, our relation will be perfect and everlasting, for love never faileth! Among the fruits of the Spirit love is the first. Among the gifts of the Spirit love is the greatest, and has been said to be the greatest thing in the world, and, moreover, might be said to be the greatest thing in the universe, because God is love.

We are commanded and constrained to love God, we are exhorted to love one another. How shall we say we love God whom we have not seen if we hate our brother whom we have seen. So in the fact that we love one another we have a proof that we are God's children. Be not ignorant concerning spiritual gifts, covet the best gifts. Pursue, follow after, keep on after, love.

Rest assured that if our relations are marked by good-will, concord, and love, then we shall have a blessing and be a blessing, and we shall be able to give our Father pleasure in doing God's work in His way and in His time, to His glory and our joy.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(*Continued from p. 231, May number.*)

ANOTHER natural correlative of god is devil or demon, which in Chinese is *Kwei* 鬼. This correlation is not so frequent or so marked among heathen as among Christian nations, for the reason that they do not so sharply distinguish, nor so frequently contrast, gods and devils. Among polytheistic nations, and still more where pantheistic ideas prevail, the two classes so run into each other that the distinction is, in some cases, not clearly marked, as was conspicuously the case with the Greeks. Notwithstanding this, however, an important distinction exists between the two words, a distinction which is continually coming out with more or less prominence. The following examples will serve to illustrate the correlation of *Shên* with *Kwei*:—

1. 見鬼見神. 俗語.
To see demons and gods.

2. 神出鬼沒. 俗語.
When the god appears, the devil vanishes.

3. 强神惡鬼不可爭奪. 俗語.
Let no violent god or wicked demon snatch away (our offerings).

4. 神差鬼使. 俗語.
Sent by the gods, through the ministry of demons.

5. 搗鬼弄神. 俗語.
To manœuvre like a devil and manage like a god.

6. 家神弄家鬼. 俗語.
The household gods lord it over the household demons.

7. 拜神不可得罪於鬼. 俗語.
In worshipping the gods, take care not to offend the demons (their underlings).

8. 能上大神手裏去燒香, 不可上小鬼手裏去磕頭. 俗語.
It is better to burn incense to a great god than to bow down to a little demon.

9. 寧可得罪於神, 不可得罪於鬼. 俗語.
It is better to offend a god than a demon.

10. 若像神聰明, 不該說鬼話. 醒世眞方.
If he has the wisdom of a god, he should not talk the language of a demon.

11. 夏道尊命事鬼敬神而遠之. 禮記.
The doctrine of Hsia was to obey the will of heaven, serve the demons, and respect the gods, keeping at a distance from them.

12. 先在家裏筵席神，再祭海邊淹死鬼. 俗語.
First feast the gods at home and then sacrifice on the sea shore to the souls of the drowned.

13. 財神廟裡無窮鬼. 俗語.
There are no poor devils in the temple of the god of wealth.

14. 小鬼怎能調動老家神. 俗語.
How can a little devil order about the old household god.

15. 生前能不見鬼，死後難不見神. 雜記.
Though you may escape seeing demons during life, yet after death it will be hard for you to avoid facing the gods.

The correlation here exhibited is neither accidental nor fanciful. It is natural, forcible, and eminently suggestive. Let the reader mark how the word demon (*Kwei*) is here used in fair contrast with *Shên*, and then judge whether according to the common custom of other languages, and the natural sequence of human thought, its corresponding word is not god. The word *Kwei* has been accepted by all parties in China as the proper word for devil and demon, and it is difficult to see any good reason why its natural correlative, *Shên*, should not be accepted for god.* Spirits and demons do not naturally form a correlation, but the reverse. The one word includes the other, and thus precludes the idea of placing them in antithesis. When the whole body of missionaries accepted *Kwei* for *devil*, they committed themselves by every principle of philology and logic to accept *Shên* for god and God, and its rejection is a vain struggle against the normal usage of the Chinese language and the natural relations of human thought.

III. CLASSIFICATION.

That Shên means god and not spirit is proved by the classification it forms with Jên (人) and with Kwei (鬼).

The words *Shên*, *Jen*, and *Kwei* are not only separated for the purpose of correlation, but they are also joined together for the purpose of classification. Amongst all heathen peoples the common classification of intelligent beings has been gods, devils, and men. Angels as a separate class are confined to Christianity and Mohammedanism. This classification is undoubtedly made in Chinese by the words *Shên, Kwei, and Jên.* The Chinese language delights in pairs, hence we find these terms used chiefly in pairs. The following are examples of *Shên* and *Jên* used in this way:—

1. 神人共聽. 戲臺圖.
Both gods and men hear.

*It is not, of course, held that *Kwei* means precisely what is meant by our word demon, yet it is its analogue and is the nearest and best translation that our language affords. Moreover, if demon be taken in its original sense, unmodified by Christianity, it is very nearly the equivalent of *Kwei*.

2. 神人共悅. 戲臺匾.
Both gods and men are delighted.

3. 神人共憤. 俗語.
Both gods and men are enraged.

4. 神人以和. 書經.
Gods and men are brought into harmony.

5. 肅恭神人. 書經.
Courteous and respectful to gods and men.

6. 治神人.
He regulated (the ceremonies relating to) *gods and men.*

7. 以享神人. 左傳.
By which (their virtues) *they* (the sages) *affected both gods and men.*

8. 人神之所共嫉. 古文.
That which both men and gods hate.

9. 上古之世神人相通. 古文
In ancient times there was communication between gods and men.

10. 弒父弒君神人並誅. 妙色經.
The murderer of a parent or a prince is punished by both gods and men.

11. 人神咫尺. 北齊皇夏樂.
There is but a short remove between men and gods.

In these sentences the translation of *Shên* by "gods" is in the highest degree natural, and even necessary. Gods are the highest and most important of "spiritual beings," as men are of material beings. Hence gods and men is a classification common in all heathen nations, as is God and man in Christian nations. It will perhaps be said that *Shên* in these sentences may with equal propriety be translated "spirits," making the classification of spirits and men. This classification *might* be used it is true, but it is not one commonly used by heathen nations, and a little examination will show that it is not the one used in these sentences. The term spirits is too comprehensive. It includes besides the *Shên* also *Kwei* and other beings associated with them, as 仙, Genii; 妖, imps; 魅, brownies, etc. The fourth sentence above does not mean that all these classes were brought into harmony with men. Nor does the sixth sentence mean that the *Tsung Pêi* regulated the ceremonies relating to all manner of spiritual beings—good, bad, and indifferent. So also in the tenth sentence it is certainly not meant that the murderer of parent or prince is condemned by wicked as well as by good spirits, by devils as well as by gods. The same principles apply to all the other sentences. In order to give a good and suitable sense, the *Shên* must be limited to a certain class of "spiritual beings," viz., to those possessing virtue, power, and rank,

hence it cannot be rendered *spirits*, but must be rendered *gods*. In order to show that this classification is perfectly natural and common with heathen nations, I will cite a few illustrations from the Greek and Latin classics.

"Neither gods nor men will venture to say that the doer of evil is not to be punished." PLATO—*Euthydemus*.

"And he would provide the good, as he would know how to deal with gods or men." PLATO—*Laches*.

"The true lie is hated of gods and men." PLATO—*Republic*.

"The overwhelming contempt of gods and men." PLATO–*Republic*.

"Things (the furies) hated by men and Olympian gods." AESCHYLES—*Furies*.

"For as soon as a king assumes an unjust and despotic power, he instantly becomes a tyrant, than which nothing baser or fouler, than which no imaginable animal can be more detestable to gods or men." CICERO—*Commonwealth*.

"If nobody were to know, nobody even to suspect, that you were doing anything for the sake of riches, power, dominion, lust, if it would be forever unknown to gods and men, would you do it?" CICERO—*Offices*.

Such examples might be multiplied to almost any extent, while a single example of such classification as "spirts and men" will probably be sought in vain.

The use of *Shên* and *Kwei* in the way of classification is exceedingly common both in written and in spoken Chinese. Sometimes we find *Shên Kwei* as the order, but much more frequently *Kwei Shên*. I will first illustrate by citing examples of *Shên Kwei*. This combination not being the usual one (used pantheistically the term is always *Kwei Shên*) is evidently adopted in order to bring out the personal idea, showing that two classes of personal beings are referred to:—

1. 世上人心原不小, 堆金積玉還嫌少, 貪得便招神鬼惱. 快心編.

The plans of men are not small; they gather gold and jewels and are never satisfied until finally their covetousness draws on them the anger of gods and demons.

2. 人生却莫把心欺, 神鬼昭彰放過誰. 西遊記.

Let no living man violate his conscience. Who has ever escaped the manifest award of gods and demons?

3. 不生而識者, 神鬼是也. 秘書.

Gods and demons are such as have intelligence without being born (into the world).

4. 心如槁木純無欲神鬼聞之皆敬服. 信心錄.

The mind as free from lust as is dry wood, when gods and demons perceive they all approve.

5. 筆端雖巧神鬼難欺. 信心錄.

Athough he wields a clever pen, yet gods and demons are hard to cheat.

6. 細看書詞眞有神鬼不測之兆. 昇仙傳.

Carefully examining the language of the book, there were in it in very truth the mysterious portents of gods and demons.

7. 神鬼保佑, 必然興旺. 家寶.

With gods and demons protecting you, you will certainly prosper.

8. 人一舉心動念不獨神鬼俱知卽慧明之人無不悉見. 家寶.

As soon as a thought arises in the heart not only do gods and demons know it, but even a discerning man can perceive it.

The following are examples of *Kwei* and *Shên* used in the same way. The number might be increased to any extent. In the metaphysical, mystical, and cosmological speculations of the Chinese this compound term *Kwei Shên* is constantly recurring, but it almost always designates the supposed indwelling universal soul of nature. The combination thus used is impersonal, and hence belongs to the second general division of the subject, where it will be fully considered. At present we have only to do with such uses as are personal, the combination forming a classification of living beings.

9. 天道福善禍淫, 鬼神其能違天乎. 易學啓蒙.

The law of heaven is to reward the good and punish the wicked. Would the demons and the gods oppose heaven?

10. 災罰懸乎天道, 吉凶灼乎鬼神, 固可畏也. 文選.

Calamities and punishments depend on the law of heaven; good and bad fortune are revealed by demons and gods. Of course they are to be feared.

11. 鬼神福善之妙用, 豈人所能測耶. 信心錄.

Can men understand the marvellous way in which demons and gods reward the good?

12. 這樣沒良心的人只怕怨氣積聚鬼神也不肯饒你.

If you are so destitute of conscience as this, it is to be feared you will heap up hatred against yourself, and demons and gods will not be willing to excuse you.

13. 好談閨門及好談亂者, 必爲鬼神所怒, 非有奇禍則有奇窮.

He who is given to talking about women, and he who is given to discussing rebellion, will certainly stir up the anger of demons and gods, and if not visited with remarkable calamities will be exceptionally poor.

14. 今人偶行一善必欲護報，少不如意則曰天道難知，暫時爲惡心懷不安，久不見譴則曰鬼神不足憑信. 文昌帝君救世文.

At the present time when a man happens to do anything good, he wants an immediate reward; when some little thing does not suit him, he says the way of Heaven is hard to comprehend; when he occasionally does wrong, his mind is disturbed; and when he experiences no reproof, he says there is no sufficient evidence of the existence of demons and gods.

Nearly all of the above examples bring clearly into view the agency of the gods in the moral government of men, thus showing clearly that the terms are used personally. Demon as a translation of *Kwei* should be taken rather in its original Greek sense than as modified by Christianity. Those who understand *Shên* to mean spirit, are accustomed to translate 神鬼 and 鬼神. "*spiritual beings*," not making any special distinction, but combining the two terms into one idea. This accords with the theory in question, but it suppresses a very important distinction, one which the Chinese have often insisted on and explained. The words are two and so also are the ideas. Nor does the one limit the other. *Shên Kwei* does not mean *spiritual demons*, nor does *Kwei Shên* mean *demoniacal spirits*. The two words are a pair; the generic names for two great classes which when put together are commonly taken as including all invisible beings, but which when considered separately are far from being synonymous. The chief points of distinction between them are three: First, the *Shên* are good, the *Kwei* are bad; second, the *Shên* are superior (in knowledge and power), the *Kwei* are inferior; and third, the *Shên* are officers, each having original jurisdiction in his sphere, the *Kwei* are underlings, whose business it is to serve. The distinction of good and bad, though not absolutely universal, is very nearly so, giving unmistakeable character to the two words. The distinction of superior and inferior is well nigh, if not absolutely universal. Taken together these three points, though not exhaustive, are sufficient to establish a clear and wide distinction between the words. What then do we learn from this classification, so often found in Chinese books, and so often heard in the mouths of the Chinese people? We learn from it this important fact, that *Shên* does not mean *simply spirit* and *nothing more*. If it does mean simply spirit and nothing more, then what is the classification which it makes when joined with *Kwei*, which is conceded to mean demon? "*Spirits and demons.*" A strange classification this, in which one word includes the other. No matter what sort of a "*spiritual being*" *Kwei* is held to mean, "spirit" includes it, and the classification is a logical absurdity. Clearly *Shên* must mean something more than *spirit*. If it means *something* more than

simply spirit, it is of course in order to ask what that *something* is. What it is we readily learn by comparing it with *Kwei*, the word with which it stands related. From this comparison we learn that it means more than simply spirit, in that it means a *good* spirit, a *wise* spirit, a *powerful* spirit, and a spirit having an *official position*. Now I submit that a good spirit possessed of wisdom and power, and holding an official position, is a very respectable heathen god, and further if these attributes be made superlative in degree, we have unmistakeably the true God, the God of the Bible.

This classification is also found in the Greek classics, though not with anything like as great frequency as in Chinese. The reason of its frequency in Chinese, is the fact that the terms are connected with the dualism which so largely pervades Chinese language and thought. This classification is not found in classic Latin because it had no word for demon. The following are a few specimens from Greek :—

1. "Where is any god or demon to succor me?" EURIPIDES—*Hecuba*.

2. "Bearest thou new intelligence from some of the gods from Jove, or is it from some of the demons?" EURIPIDES—*Troades*.

3. "But hither above the summit of the house appear some demons or of the heavenly gods." EURIPIDES—*Electra*.

Such a classification as "spirits" and demons cannot be found in Greek classical literature.

(*To be continued.*)

"*Work, Work, Work: a Word for the Times.*"

BY J. A. STOOKE.

IT is, I think, a generally accepted idea among the missionary body (both ministerial and medical) that a vast amount of work crowded into a comparatively short space of time indicates a successful missionary career which is likely to tell on the great mass of heathendom in any given quarter.

Now, in all humility, I am inclined to believe there has never been a greater mistake made by the church of God in China than to suppose that much "*work*" is *the* great factor in missionary success for all time.

That this is an age of earnest work and labor for God I readily admit, and I am not slow to observe that hundreds of the Lord's servants in China are just "*wearing out*" in their eagerness and desire to accomplish great things for God and His cause.

Then, if that be so, how can there be any mistake whatever in trying to press two days' work into one, or burning the candle at both ends as many alas! try to do?

Perhaps one or two expressed convictions might be helpful just here, and I pray that anything worthy of thought may be used of the Holy Ghost for blessing, for it is for God's glory alone that this is written.

I venture to say that nowhere in Scripture do we find the Lord, our Master, insisting upon a *great amount* of work as the *sine qua non* of devoted service.

What our LORD DOES insist upon is that we should "abide in Him," that our spiritual power, strength, nourishment, should naturally spring from contact with the *Divine*.

"Without me ye can do nothing," is again and again emphasized. The beautiful parable of the vine and its branches clearly shows us *what is most important*, and the Apostles Paul and John with others speak out in clear language the same grand truths.

Now, what do we see in China? Why, just this; a feverish desire in many directions to get through *too much* work. There is no doubt about this, for it has been admitted, by not a few, that the great rush of work is in fact *wearing them out* both body and soul.

Mr. Andrew Murray in his heart-searching book, "*The Ministry of Intercession*," mentions the same fact in the earlier chapters of that work, and says (in reply to a missionary who asked him how he could possibly get in more time to strengthen his spiritual life, etc.), "*What is heaviest must weigh heaviest.*" This was a Dutch proverb, I think, which he quoted, but it speaks forth a solemn truth, which in these days of "*rush* and *go*" we need to remember.

Again, I will venture to say that if some earnest workers did just half as much and gave the more time to waiting upon the Lord, I am inclined to think it would more than pay.

But I can quite imagine a word here from some earnest worker saying, it is all nonsense urging this, the *work is pressing*, it HAS to be *done*, and if I see not to its execution, the Lord's work will suffer considerably.

In reply to that I would say, It is doubtful if that is correct?

A few lines just here will illustrate what I mean:—

To talk with God, no breath is lost;
Talk on, talk on!
To walk with God, no strength is lost;
Walk on! walk on.
To wait on God, no time is lost;
Wait on! wait on!
To grind the axe, no work is lost;
Grind on! grind on!

The work is quicker, better done;
Not needing half the strength laid on;
Grind on! Grind on!

"Yes," decidedly so, I have seen men *do* less than others, but they have *lived near God*, and the smaller amount of work (to man's finite measurement) has told mightily.

In ordinary every-day matters we have a saying, "Quality not quantity" is preferable; shall we not in the higher realm of spiritual economics say it is vastly more important to be a spiritual power under God than to be a tremendous worker without five minutes to spare in each day for real, definite contact with Jehovah in the secret place of the Most High?

I am impressed with the conviction that we want less excitement and more incitement, less from outside and more from inside the vail.

One address, for instance, from *Him* in the power of the Holy Ghost, will be more blessed to us and to souls than twenty talks given in the rush and turmoil of an *over-busy* existence.

I am afraid I may bring upon myself a sharp rebuke for all this, but it matters little to me what men think. The question in these days for the Lord's own is a solemn and searching one. Is God using me? Is Jesus Christ pleased with my life for *Him?*

Sadly it must be confessed there is a lot of Christian life which is not counted in the heavenly record, and why? Because it is not worthy. I knew a missionary who tried to do three men's work, and the record was sad, namely, many failures, no family altar, little time for Bible study at any time, spiritual life sickly and weak, the children had no father's help, etc., etc.

Need I go farther? I think not. With deep humility I say such will NEVER PAY.

In conclusion, the following lines will aptly illustrate my heart's truest feelings:—

Little is much when God is in it;
Man's busiest days not worth God's minute.
Much is little everywhere,
If God the labour do not share;
So work with God and nothing lost;
Who works with Him does best and most!
Work on! work on!

My plea is not that we should lie fallow and allow ourselves to sit and sing ourselves away to everlasting bliss. Nay, nay, nay! but rather that in the power of the Holy Ghost we may be more than ever used for service.

"Ye are not your own but bought with a price." If any are helped I shall be glad.

China's Intellectual Thraldom and the Way of Escape.

BY REV. WILLIAM N. BREWSTER.

Part I. The Thraldom.

A RECENT issue of a small monthly paper published in Japan contains the following important paragraph:—

"The Department of Education has awakened no little surprise by issuing an order that the Japanese language be hereafter taught in all the schools by the use of the Roman character. This is a decision of far-reaching importance. If carried out but a few years will pass till a complete revolution in the language of this people will have been wrought."

The inauguration of this momentous reform has attracted wide attention. No flourish of trumpets has heralded it to the nations. But fifty years hence it will be looked back upon as the chief event in Japan during the closing year of the nineteenth century. While China has been the observed of all observers, and events big with present and potential greatness have been happening too rapidly for careful recording, yet it is probable that even in this old empire half a century hence this initial step of Japan will have wrought a deeper, more lasting effect upon her big unwieldy neighbor than all the armies of the allies. Japan has ever been a borrower from the West. Being the most eastern of the countries of the world from the old nations of Europe, she had to go west to go anywhere. China, her nearest Western neighbor, was naturally her first creditor. So the excellent and revered literature of this hoary empire was appropriated by ancient Japan. Educated Japanese were taught to read the same books as Chinese scholars. A very cumbrous semi-colloquial alphabet was also in use, but a Chinese education has always been necessary to attain recognition as a scholar in the land of the Rising Sun. But the Japanese government has at last seen the folly of traveling afoot when one can take the trolley: so true to its instinct of borrowing the best from its Western neighbors, it has now appropriated the easy, simple, universal Roman character for its educational system. The best of the Chinese leaders who are now in authority or out of office all see that the only hope for their country is in learning from the example of their quondam debtor—Japan. China must follow Japan as Japan has followed the West. It seems like sacrilege, if not blasphemy to say it, but I venture the assertion that the example of her nearest neighbor in adopting the Roman character for its colloquial literature will be one of the steps China will be compelled to take before the new civilization can be permeating or permanent.

Come, my friend, let us reason together about this ancient, revered, and not-to-be-criticised Chinese classical character. It has had the right of way so long that the mere intimation that it may not go on forever, seems like a violation of one of the fundamental laws of equity. That it has served a most useful purpose in the world no reasonable person would attempt to deny. It has preserved a very ancient and in many respects admirable literature for a vast number of the world's inhabitants. It has stimulated the intellectual activity of thousands of millions. It has been the chief conserving force in holding on its monotonous but steadfast way of civilization which has much in it to admire, if not to imitate. But when we have conceded this, what more have we said than could have been at one time asserted of the hieroglyphics of ancient Egypt? The difference is only in the number of the people and the length of the time. Every indictment that could be charged against those dust-covered enigmas for concealing thought, can be made against these much lauded hieroglyphics now in use among this one quarter of the world's population.

In ancient Egypt as in modern China the ability to read was confined to Mandarin, Literati and Company, Limited. More than a decade ago Dr. Gibson, of Swatow, stated and proved for all time the proposition that "in all ages and all countries where an hieroglyphic literature has been in vogue, the ability to read has been confined almost entirely to a literary caste." By "ability to read" is meant 'sufficient education to read with ease an ordinarily clear and simple newspaper or book which the reader sees for the first time.' The truth of the proposition hardly needs historical proof. The reason for it is too obvious to require argument. The vast mass of humanity must labor with their hands to provide for their daily necessities. To learn to read and write the Chinese classical character with accuracy and ease requires ten years for bright minds and longer for the average, while dull men never acquire it except superficially. And it requires constant practice to retain what has been imbibed in youth. No nation is yet so rich that it can afford to spend so much time in educating its youth merely to learn to read and write. Few people are so comfortably well off that they can support their sons in school so long. But if European nations would be unable to educate the common people using hieroglyphic characters, how immeasurably more impossible is it for China with its overpopulation and poverty. We admire the intense patriotism and in many respects clear vision of the Viceroy Chang Chih-tong as manifested in his pamphlet "Learn." But when he proposes as a remedy for China's ills, a revival of Confucian learning, it reminds us painfully of the philosopher who would teach the rising

generation the art of ensnaring animals of the *genus aves* by cautiously applying saline matter to their caudle appendages. His Excellency fails to tell us how the youth of China of both sexes, numbering perhaps two hundred millions, are to be taught. Who will pay the teachers? is a big question; but it is trifling compared with that other one. Who will feed and clothe the myriads of hungry bodies while they are being educated? Chinese statesmen will struggle with this problem in vain. It is an insurmountable wall across the nation's path. With reverence for learning that is unsurpassed by any nation, and inducements for pursuing it such as no other government has ever put before any people, education among the laboring classes in the rural districts and indeed everywhere is almost nil. No amount of official exhortation or pressure or planning will materially change this condition. Government has long ago exhausted its resources. It is a struggle against the fundamental principles of nature, and in the end nature triumphs every time.

But even allowing the possibility of giving the majority of Chinese youth eight or ten years of instruction in learning to read and write the Wên-li, another difficulty still greater confronts the Confucian statesman. Experience teaches that it is necessary to keep up the habit of reading and writing almost constantly to retain what has been already gained, to say nothing of making progress. The utter hopelessness of any such program of education is as undesirable as it is apparent. Who would do the work for these teeming millions if they all become literati? The simple truth is that no one in China has any idea of universal education, as Western nations understand it. What the Viceroy Chang presumably means is that education should become more practical and general among the well-to-do and leisure classes. That the farmers and day-laborers should ever learn to read, never occurs to him. He knows it is impossible, and probably considers it undesirable as well. The Chinese idea is to educate a few leaders. The rest will follow these. The less the coolie knows the more docile he will be. Why educate him? He will then want to sit in the sedan-chair and be carried, instead of walk at the end of the poles. Who then will be beasts of burden for the mandarin and his class? There is logic in this reasoning. The Chinese civilization is consistent with itself. To preserve it, requires a few educated men, and the mass of men and nearly all the women ignorant toilers.

Herein lies another serious indictment against the classical character, namely, it of necessity develops a *privileged class*. Where the ability to read and write in any nation is confined to a literary caste, it follows as the night the day, that the members of

this caste obtain and permanently hold the reins of government. Such a class of men would be something more than human if they did not fashion the government, so that they would obtain all the political plums and enjoy every possible privilege at the expense of the ignorant and almost helpless masses. So China has a government of the literati, for the literati and by the literati. Taxes are regulated by the simple rule of certain American railroad magnates regarding their freight tariffs. "All the traffic will bear." Literary bullies often terrorize and browbeat whole communities for a generation. The all but universal corruption in the administration of public affairs is a legitimate fruit of this system of government by a privileged class. It may be modified and made less gross and palpable by a reform of the general government, but as long as human nature continues essentially the same, government by a privileged class will be corrupt and oppressive. The illiterate classes have opinions. They know they are oppressed. They resent it. But they cannot be heard, because they cannot speak through the press. They cannot organize a reform without educated leaders. As long as the masses endure in sullen silence, or break out only in an occasional abortive uprising that is easily crushed, these privileged men will go on as near as possible in the ways of their fathers, oppressing the people whom they despise because they can neither read nor write.

This throws light upon what has appeared to the Occidental mind to be an inexplicable degree of conservatism in the Chinese nation. This hatred of change has been attributed to ancestral worship, which naturally carries with it extreme reverence for all things ancient. Doubtless this is an element in this Chinese characteristic. Others have attributed it to the peculiar human nature found in all Orientals, but in an exaggerated form in the proud Celestial. This is likely also a factor in the nett result. But more potent than all other influences combined to hold China to the past, is its hieroglyphic system of literature. It is not because of the character of the Chinese, but the Chinese character. Privileged classes are conservative the world over. The present system is good enough for them. Any change is likely to interfere with their exclusive privileges. Hence they believe in the *statu quo*. "Let well enough alone" is their motto. It is "well enough" for them as long as they are on top. If the party underneath should arise, positions might be reversed, and in any case their relative standing would be lowered. This reasoning, though short-sighted, is not altogether fallacious; and it is well-nigh universal. The conservatism of the privileged classes of China is more conspicuous and ridiculous than that of Western nations, such as Russia,

because China stands relatively so far in the rear of the world-procession.

But this Great Diana of the Ephesians that receives such idolatrous worship from the Chinese ruling classes, is not only the mother of their conservatism; their *intolerable pride* is its twin brother. Of the two this latter is the more unbearable and universal, though often covered over by a thin veil of false humility learned from the books. It is a slander upon the Chinese nation to attribute this proverbial trait of character in the typical literary man to the natural disposition of the people. It has been conspicuous among all educated people, where that education was in a language essentially different from the colloquial of the home and market-place. This condition is as certain to develop a literary caste as hieroglyphics will. The Hebrew Scriptures were in a dead language at the time of Christ. Hence the Pharisee with his lofty sneer: "This people that knoweth not the law, they are accursed." It is not Chinese nature, but human nature that is puffed up with education that gives to the fortunate possessor exclusive power, differentiating him conspicuously above his fellows. Does any one think that Chinese educated men would be so notoriously pharisaical if they enjoyed their ability to read in common with the farmers and day-laborers of their country? And who questions that this overweaning self-sufficiency is responsible for much of their anti-foreign spirit? "We are the people, and wisdom will die with us," is the soliloquy of men from whom the instruction of neighbours is not wanted, be it never so badly needed.

The *extremely pedantic* character of Chinese education is accounted for upon the same grounds. There is no shrewder man of business anywhere than the Chinese tradesman. Here alone of all the world does the Jew find himself overmatched. The illiterate Chinese are intensely practical men of affairs. In education they are exactly the opposite. Their years of study are well calculated to unfit them for practical life. Why this striking contrast? It is for the same reason that education in Europe during the middle ages was similarly divorced from the affairs of this world. The schoolmen used Latin as the language of literature. The speech of the people was too vulgar for them. Their books were written for readers of their own class. That is why none but scholastics read them to-day. So it has been in China for thousands of years.

Why the striking contrast in this respect between China and America? Both nations are naturally practical and business-like. Both have an intense desire for learning and love for literature. But there the parallel ends. Nothing can be more opposite than their respective styles of education and literature. It is because

the best literary minds of America are intent upon giving their ripest, deepest thought to the man in the street, at the bench and before the forge. He wants to be read by thoughtful men in every station in life. He must make his thought clear and touch men where they live to gain and hold his audience. The writer in English respects the toiler because such multitudes of them can read and understand him. He writes not for a class but for the nation. He seeks to help make the farmer a better husbandman, the carpenter a better mechanic. As education becomes more universal this tendency becomes increasingly manifest. So it will be in China when the people can read. The modern development of Chinese literature along more practical lines is of foreign origin. Missionaries have imported their Western methods. It is no credit whatever to the Chinese themselves. And while these new elements will modify the native pedantry, yet the scholastic spirit is deeply rooted in the very nature of a caste education, and not until the common people are able to read and appreciate their books will the best minds of the nation seek to adapt their style to the needs of this every day world.

But Chinese conservatism, pride, and pedantry are not the only fruits of its monstrous system of education. If this style of writing were capable of really developing in the best way the limited number of minds able to devote themselves to it, then the above defects, though serious, might be forgiven. The merits might be considered to outweigh the demerits. But the most enthusiastic Western admirers of the Chinese character acknowledge that to learn to read, and especially to write it well, is a strain upon memory that stultifies the powers of thought. The years of droning over meaningless forms are followed by a decade of committing to memory poems and essays by the hundred. Such a system is as unscientific as the Chinese therapeutics. It violates every accepted principle of pedagogics. This fact is unconsciously recognized by the Chinese themselves in the common description of a certain class of their best scholars that they have "read themselves stupid." How can China reasonably hope to gain and hold her rightful place in the race of the nations in this scientific age while bound by a system that of necessity forces her scholars through a course of mental gymnastics that develops but one faculty, and that by no means the most essential one, memory? As well train for a running contest by lifting heavy weights. True Dr. Martin and others have done much to improve upon the old native methods of "mental infanticide," but the task of learning to read is at best very long and difficult, and while learning, the mind of the pupil is being dwarfed in its powers of originality. But the committing of countless pages

of ancient models of style must still be done in the old way; and this seems to be necessary in order to learn to compose with ease and elegance in the classical. With this burden upon young China, one of two things will surely happen during the generation now beginning. Either progress in scientific learning will be exceedingly slow and superficial, or scholars who can compose in an elegant classical style will become comparatively few. Which of these two alternatives will come to pass is already foreshadowed in the experience of the schools teaching Western learning to the Chinese. It is well known that they do not turn out graduates who rank as scholars by native standards. They can read, but they cannot compose books in superior Wên-li. The rare exceptions to this rule are generally those who became proficient in Chinese before beginning their foreign education. It is reasonable then to conclude that when the pursuit of a modern education becomes the rule instead of the exception in China, what is now called Chinese scholarship will become rare, except among the old literati, relics of the age that is vanishing away.

But the old system will die hard. A powerful party, headed by the great Viceroy Chang, will fight fiercely to keep it alive. There is a real danger that in the attempt to force both the ancient and the modern education upon the rising generation young China will lose both. The ambitious acrobat that attempts to ride two horses, with one foot upon either, whose steeds have not been trained to run together, is sure to find them soon parting company, leaving him sprawling in the road. Young China will have to choose which system it will ride. They will not train together. The human mind is not so constructed. If real progress is made in mastering the modern labyrinth of discovery, invention, and research of the West, the old paths must be abandoned.

All this brings us face to face with a problem, the seriousness of which must be manifest to every thoughtful mind who assents to the soundness of the above argument. It behooves every educator of Chinese youth in Western science to recognize this problem early, for he will have to face it sooner or later. The new education he is giving to Chinese young men is depriving them of the power of expression in the literary style of their fathers. They are acquiring valuable knowledge, but losing facility in composition. Does this statement need proof? For example, whom do the great sinologists, who are making for China a modern literature, use as amanuenses to put their work into acceptable Wên-li? Do they select them from their own former pupils? If not, why not? They are certainly better qualified to comprehend the thought than any Chinese literary graduate is likely to be. Whom do missionaries

select as personal teachers and scribes to write their important letters, communications to the officials, or articles for publication in the native newspapers and magazines? If it is replied, "We select native scholars because they are cheaper" then allow me to inquire, "Would you be so efficiently served by graduates of your schools for teaching modern science?" If so, it is not economy but extravagance to use a cheaper man in work so important. While there are no doubt exceptional cases, yet the rule is for foreigners to employ native scholars in all their literary work, because young men educated in a modern way cannot do the work required. The significance of this fact is not yet apparent to all, because the old scholarship is abundant and the new is rare. But the revolution already begun will reverse this situation in time, and what then? Will we have the spectacle of Chinese scholars of the two schools becoming partners in authorship? Or must the Chinese scientist employ a literary fellow-countryman as the foreign teacher now does? Let not the apparent absurdity of the picture blind us to the fact that the road modern educationists are now traveling in China is certainly leading in that direction. To follow this path to its logical conclusion will be fatal to the development of the mind of the nation. It is furnishing information only. It is making cisterns instead of digging wells. Unless the mind produces as well as receives, stagnation of thought is inevitable. Soon it becomes incapable of absorbing and assimilating new information. Such education cannot reach the lofty heights. Like the bird with a broken wing, it cannot soar.

(To be concluded.)

China.

Faint not, O servants, brave and true,
Because the Master calleth you
To follow with the faithful few,
Who bear His cross.

His cross, with all its shame and pain,
Ye lift on high; nor heed the strain
Of heart and life, but count it gain
To lose for Christ.

"For Christ!" This battle-clarion rings
On earth, in heaven, in hell; it brings
Comfort to you, but terror flings
Among Christ's foes.

Christ's foes may triumph for a time,
Furious with rage, and steeped in crime;
Their hellish might 'gainst Love sublime
Can ne'er prevail.

Prevail? Nay, Love must vanquish hate,
Peace rule o'er strife, because the gate
To Calvary's lone and awful fate
Was passed by One,

Who pardoned man's insensate ire;
Who, in His mortal anguish dire,
Cursed not, but blessed; and in that fire,
Man's sin consumes:

Consumes, and leaves its victim free,
Cleansed, redeemed; But only ye,
Who suffer with your Lord, shall be
Most fully blest.

Blest that "with Christ," your strength and stay,
Ye tread the sacrificial way,
Dying for men: and in the day
Of victory,

Victory o'er death, and sin's dark stain
Ye, too, triumphant over pain,
Radiant in joy, "with Christ," shall reign,
Conquerors through love.

M. Q. M.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Answers to Circular in Regard to School Books.

BY REV. A. P. PARKER, D.D.

IN the fall of 1899 I sent out a number of copies of the following circular letter to the members of the Educational Association. In the course of the months following a number of replies came to hand. It was my intention to have summarised these replies and send the results to the RECORDER for publication. The Boxer outbreak in the north last summer so dislocated all educational work as to render it useless, for the time being, to enter into

any discussion with regard to the preparation and publication of more school books. But now, after so long time of waiting, the prospects for peace and settled government seem to be brightening, and it is well for us to take stock of the situation and make plans to meet the new *régime* that is coming upon the country.

The information given and the views expressed in the replies to the circular letter, while they are now more than a year old, are still full of interest, and their publication at this time will, I think, be very helpful to many who are engaged in missionary educational work in China.

To the Members of the Educational Association of China and others,

DEAR FRIENDS: The reports made at the recent Triennial Meeting show that the number of new books produced under the auspices of the Association during the past three years has been very much smaller than was to be expected, only two works having been passed by the Publication Committee and published during that time.

It is not quite clear as to what is the cause of this meagre output of books, though no doubt several causes have combined to produce the result. Perhaps one cause has been the fact that as books are now selling rapidly and are consequently worth considerable money in the market, authors have been disposed to print their books at their own expense so as to have all the profits from the sales of the books. However this may be, the Association took action, at the recent Triennial Meeting, looking toward remedying any difficulty that may exist at this point by authorising the Executive Committee to make contracts with authors on such terms as may be agreed upon in each particular case.

In view of these facts it seems desirable that I should forward to you this circular letter, making inquiries, as below, in order to elicit such information as may be helpful in an effort to extend our work in this direction. Will you kindly make such replies to these inquiries as you may be able and forward the same to me at your earliest convenience:—

1. Are you now engaged in translating or writing any school book in Chinese, and if so, what? When will it probably be completed? Will you give it to the Association for publication, and if so, on what terms? gift? sale of manuscript? or royalty on sales?

2. Have you felt the need for any school or text book not yet published, and if so, what?—mathematics, science, theology, pedagogy, English, general information, etc., etc.

3. Whom would you recommend as a suitable person or persons to ask to prepare such a book or books as you think are still needed for schools in China?

4. Do you know of any one now engaged in preparing one or more school books? If so, please give name and address.

5. Would you favor the establishment of an educational magazine in Chinese? If so, would you prefer a weekly or a monthly? What number of copies would you probably subscribe for at, say, fifty cents a year for a monthly, or one dollar a year for a weekly?

Yours fraternally,

A. P. PARKER, *General Editor.*

The following summary of the replies to the circular has been kindly made out by the Editor of the Educational Department:—

BOOKS IN PREPARATION.

The answers received to the first enquiry showed that there is considerable activity in this department of educational work.

Dr. Geo. A. Stuart reported that he was translating Foster's Physiology for Beginners and has also been compiling a small work on Elementary Biology. He and his co-laborers have also been working on the preparation of a Political Geography and have been translating and revising Wentworth's Grammar and School Arithmetic. adapting it to the needs of the Chinese.

Rev. W. M. Hayes, D.D., reported that he had a book on Mineralogy and Blow-pipe Analysis in course of preparation.

Dr. F L. Hawks-Pott has been working on a school edition of the Chinese Classics, and, in conjunction with Mr. F. C. Cooper, is preparing a text-book of Geology.

Rev. J. C. Ferguson has been revising his Chemistry.

Rev. E. F. Tatum has translated the Primer and First Reader of the Indian Series into Shanghai vernacular.

A Chinese teacher has translated Peter Parley's History into Chinese, and several other Chinese are reported as being at work preparing school books.

Dr. J. M. W. Farnham reported a work on Zoology.

Rev. E. T. Williams wrote as follows:—

"I must apologize for long delay in answering your circular regarding books for the Educational Association. The books which I am translating are for the use of the Chinese government, but will, no doubt, many of them, be used in the government schools, if ever established.

Of course there are government schools now, and indeed the Peking University has sent for samples. But most of the books produced here are of a more or less technical character, and the demand for them, I fear, will be rather small for some time to come. However there are a few exceptions I hope. You probably have our catalogue, issued some years ago.

The books translated since I came here are:—

"Kerosene; its Production, Transportation, and Uses."

"A History of the United States," compiled by myself to complete a series begun here some years ago.

"The Soil," by Professor King of the Wisconsin University.

"Practical Agriculture," by Professor Tanner of England.

"Wireless Telegraphy," a brief account of Marconi's invention.

"State Education in Japan," a translation of Mr. Lewis' paper on the subject read before the China Branch R. A. S.

The last is the only one out of the printer's hands. Besides the above I have brought up to date two brief histories: one of Russia, the other of France, and am more than half-way through Green's History of the English People, whose translation was begun by Mr. James.

Mrs. Williams asks me to say for her that she is preparing a series of Geographical Readers, and has completed that on China.

NEEDED BOOKS.

As to books needed, the following suggestions were received:—

"A General History, simple and yet full enough to be suitable for our girls' boarding-schools." Another calls for a "School History of China."

"A Course of Study in Chinese Classics:—Some selections that would give sufficient training in Chinese composition and a general knowledge of the classics without involving the expenditure of time generally given to them."

"A good Geography;" "a good Political or Descriptive Geography on the plan of Redway or other first-class American Geographies, but especially prepared for China and the Far East;" "a Geography in the Shanghai vernacular with maps;" "a practical Geographical Reader, or World Reader, printed in *easy* Wên-li." The need of a good geography seems to be most urgent.* Mrs. A. P. Parker's name is suggested as a suitable person to prepare a geography in Wên-li and Dr. Mary Gale to prepare one in Shanghai colloquial.

There are two calls for a good book on Pedagogy, and one suggests that Rev. I. T. Headland is the one to prepare it.

EDUCATIONAL MAGAZINE IN CHINESE.

There does not seem to be a general demand for this, and the total number of copies spoken for is less than fifty. Says one: "Not unless we have some one of sufficient leisure to devote much time to it." "I fear it would be too heavy a tax on the time of a few," says another. Others favor it, and think it would be a valuable help.

A LOCAL EDUCATIONAL ASSOCIATION.

Rev. O. F. Wisner writes:—

"I have delayed answering your circular letter until after a preliminary meeting which we held to-day, looking towards the establishing of a local Educational Association, hoping that I might be able to gather some more general information for you. In that I can say I have only partially succeeded. I will now give you in my answers to your questions the benefit of what I have heard from other teachers as well as what I have myself experienced. I will follow your numerals in my replies:—

(1). I am not at present engaged on any school book in Chinese, but am likely to be drawn into that kind of work just as soon as I can be relieved from the mechanical drudgery of building, or even sooner, and will then communicate with you about disposition of manuscript.

* Mrs. Parker has a primary geography already in manuscript, and as soon as illustrations can be prepared it will be published.

(2). Yes. Good English-Chinese Grammar and phrase book; Geography; Graded Readers in Chinese (literary, scientific, historical, religious) for all the grades from primary up; good graded series of copy-books. Then the question recurs to me continually what is the best course of Chinese literature for our schools, especially for teachers, preachers, and doctors, and where are we to get the books? I should very much like to know what Mr. Ferguson has been able to do to answer these queries.

(3). I know of no one at present.

(4). The meeting to-day favored the establishing of a monthly educational magazine with departments that would make it interesting to both teachers and pupils. The difficulty will be that most of the teachers, especially of the girls' schools, are not trained to take up with any methods making a draft on their ingenuity. Still there are some who would be benefitted. I should think twenty or thirty copies could be placed here."

Scientific Terminology.

The work of the Nomenclature Committee of the China Medical Missionary Association is not final, as their complete report, including the terms they have adopted, has to be presented to the members of the Association. This will be done by printing the report and sending a copy of it to each of the members. It will then be open for criticism, suggestion, revision, correction, adoption, or rejection. In preparing the lists very much labor was expended by the members of the committee and by others. Months of careful, painstaking research had been put upon this subject by such men as Porter, Whitney, Cousland, and others on the committee, and by Morly and Wan outside of the committee. Then the committee met at Shanghai, and for a period of six weeks worked almost day and night, going over the lists term by term, and giving everything suggested most careful consideration. In this time they only succeeded in finishing the anatomical, physiological, and pharmacological lists, with a few histological and embryological terms that seemed specially important. In the main, the committee felt satisfied with the progress made, since the terms decided upon are really basal terms, and with these settled the remaining lists will be the more easily arranged. It is to be hoped that the Association will adopt the committee's report, at least tentatively, as a working basis for a new set of text-books, as these are badly needed at once. After all, the only test of the usableness of a term is use.

All through its work the committee was constantly perplexed by the indefiniteness, not to say the incorrectness, of Chinese ideas on anatomy and pathology. It seemed sometimes better to take an

absolutely new term than to use an old one around which had grown a vast amount of scientific error. It seemed reasonable to suppose that the pupil would be able to learn the new term in less time than it would take him to unlearn and relearn the old. However, the committee was not at all inclined to change simply for the sake of change, and if it is found that the lists contain a surprisingly large number of new terms, it is only because either there formerly was no such term in Chinese, or the committee unanimously agreed that the old term was not suitable.

In the selection of new terms the committee was guided by the following principles: 1. Avoid transliteration. 2. By preference translate the foreign term, not etymologically, but by its definition as given by the latest and best authorities. 3. Where common characters are unavailable select unusual or obsolete characters from Kang Hsi's dictionary (*a*) with a meaning, either from former usage or from its composition, that will approximate that of the term to be translated, (*b*) providing that its meaning is not antagonistic to the thought to be expressed, or (*c*) if it has no particular meaning, and its composition would be an aid in understanding its new definition, then it may be used. 4. Where no available character is found, and after every other expedient has been exhausted, coin a term. 5. It is desirable to systemize terms as far as possible, and in the Chinese this is readily done by arranging them under some significant character. The most notable places in which the committee followed this latter plan was in naming the bones and the parts of the circulatory system. In the former case all the bones of the head have the 181st radical (頁), those of the hand the 64th (手), those of the foot the 157th (足), while those of the trunk and limbs have the bone radical (骨). In the circulatory system all of the parts, including the lymph and lymphatics, have the blood radicle. We may give this latter list here, as it is a short one, as illustrative of the value of this plan: Heart, 心; auricle, 窖; ventricle, 臏; artery, 脈; capillary, 盆; vein, 盂; lymph, 澼; lymphatic vessel, 澼脘; lymphatic nodule, 澼㯳.

Most noticeable among the coined terms are the following: Tissue, 膥; cell, 胰; gland, 腺; uterus, 孭. Probably the most important change was in the character used for nerve (系 for 筋). Many terms which seemed to the committee to be unsuitable (as, for instance, 節 for joint) were left unchanged, because, notwithstanding their wide range of meaning, they seem to be used by the Chinese very specifically already. So the committee cannot be said to have been too radical.

GEO. A. STUART.

Notes.

REV. W. M. HAYES, D.D., President of the Têngchow College, has been invited by Governor Yuan, of Shantung, to a conference concerning educational reforms which the Governor desires to inaugurate at an early day. Governor Yuan, we may be sure, received some excellent advice from Dr. Hayes, and we trust that the future will show that he has profited by it.

The third Wednesday in next May—less than a year hence—is the date of the next Triennial Meeting of the Educational Association of China. We trust that our educationists will be making a note of the good ideas which come to them, and will help to make our next meeting the best we have yet had.

Mr. Wisner's letter in this number of the RECORDER suggests a matter that might be very helpful to our educational interests. Local associations are needed to supplement the work of the national association. In some respects, these local associations will be found of more practical benefit than the national one. Our friends in the south have many good ideas which we trust they will bring to our notice in the RECORDER and at our next Triennial Meeting.

A correspondent of the *North-China Daily News* says that Prince Ch'ing thinks the re-establishment of the Imperial University ought to take place as soon as possible, and he has already officially asked the President, the Rev. W. A. P. Martin, D.D., LL.D., to inform the various professors that their services will soon be again required. "It is interesting to learn that Dr. Martin has sent in a strong letter urging the reconstruction of the university without delay, and for these reasons: (1). The speedy re-establishment of such an institution would be a proof that the nation is bent on reform. (2). An educational enterprise of the kind would quiet anxieties in the public mind and have a good moral effect. (3). There is an urgent demand for the kind of men the institute would supply."

We learn from the *Daily News* that the "Tung Wên Shu-yuan," which was recently constructed near the Kiangnan Arsenal, Shanghai, under the auspices of the Japano-Chinese Oriental Association, is to be opened in a few days, and that eighty Japanese students have arrived from Japan to pursue their studies in this institution.

A teacher asks: "What school journal can I take that will help me in my work of teaching. The educational periodicals published in the home land are not adapted to our work in China?" Well, it is our desire to make the Educational Department of the RECORDER a medium for the exchange of helpful ideas, and we hope that every wide-awake teacher will both take the RECORDER and contribute to its pages just such notes and articles as shall meet the needs of the enquirer quoted above.

Viceroy Chang Chih-tung is not at all pleased with a number of students whom he sent to Japan two or three years ago, and who have imbibed advanced views in regard to reform. The *Universal Gazette* says that his promises of harsh treatment have met with a remonstrance from H. E. T'ao Mu, who has sent the following message to Viceroy Chang in their behalf:—

"These students are still young, therefore full of youthful fire and enthusiasm for what they consider should be done for the welfare of their country. I think it is far wiser, therefore, to give them scope and encouragement in their ambition to do good to their native land rather than to obstruct and harshly oppose these youths."

It becomes more and more evident that the students who are being educated in schools where "Western learning" supplements the Chinese classics, are coming to the front in the reform movement. They are to be leaders in the new China, and nothing can stop this movement, which is rolling on with increasing momentum.

Correspondence.

CHINA MISSIONARY ALLIANCE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: As the labours of the representative committee appointed last year to consider the formation of a China Missionary Alliance and to take the necessary steps are now drawing to a close, it is thought that an account of the manner in which their work has been received by the missionary constituency will be of interest to your readers.

It will be remembered that the proposed Constitution and By-Laws, together with a 'Statement by Protestant Missionaries on the Present Crisis,' received the consent of a public meeting of missionaries held in Shanghai on January the 28th last. This meeting authorized the committee to place their work before all missionaries in China who could be communicated with, asking for a vote of sanction or disapproval and to take action in accordance with the will of the majority. The committee was also authorized to publish the 'Statement' when it should have received the same popular sanction. Failing such sanction no action might be taken.

It is only recently that this committee has been able to consider

the voting returns. At its last meeting these returns, so far as they were then complete, were discussed, and it was unanimously decided that the large number of the votes returned and the preponderating majority in favour of both the *formation* of the Alliance and the *publication* of the Statement fully warranted such action being taken as expressive of the will of the Protestant missionaries of China. Returns are every day coming in, but already more than sixty of the chief centres have been heard from, and in almost every case the reply is of full approval. Votes have come from North China, the great ports of the south and the riverine ports, as well as from many small inland stations. These returns show a majority of nine-tenths of the whole vote. With but one regretted exception representatives of every society at work in China have enrolled themselves as members of this Alliance. It has been a joy to the members of this committee to observe in the catholicity of the response a justification and reward of their efforts and a proof that the Alliance will supply a long felt need.

The publication of the 'Statement' in America, Great Britain and her colonies, and Germany is now being arranged for. As soon as possible the Shanghai branch of the C. M. A. will meet for the election of its Executive Committee, to whom the present committee will then hand on its records, votes, lists of members, and the many suggestions it has received during the period of its existence.

The work, however, is far from complete. The voting lists are still open and many returns from inland centres are awaited. Members should be urged to enrol, and new names, together with any enquiries, will be gladly received by me.

I am, Dear Sir,
Yours truly,
W. NELSON BITTON.

LONDON MISSION,
Shanghai, May 28th, 1901.

Our Book Table.

We acknowledge the receipt of the Imperial Postal Guide, in Chinese, for year 1901, which contains useful information in regard to postal rates, by the Chinese Imperial Post Office, to all countries. It can be had at any of the Chinese Post Offices for ten cents.

The May number of the *Kiao-pao*, or *Christian Advocate*, edited by Dr. Y. J. Allen, has an excellent portrait of Bishop Wilson, who has recently left China for the U. S. A. Dr. Allen has also gone for a short visit to the U. S., and during his absence Rev. W. B. Burke will have charge of the editorial work.

We have received a copy of Magnificat and Nunc Dimittis, in the key of F, by Edward Bunnett, arranged for Chinese voices. Price twenty-five cents. For sale at the Mission Press, Shanghai. One who has used it says: "We find the boys and girls learn it easily and like it." It is in the line of teaching the Chinese better things in the way of music, and while it is above the ordinary congregation in China, yet in boarding-schools it may be made a means of inspiring with higher ideals.

English and Chinese Complete Letter Writer and Guide to the Writing of Private, Commercial, and Official Documents. By the Commercial Press Book Depôt. Shanghai. For sale at the Mission Press. Price. 25 cts.

This is one more of the books which the Commercial Press has

prepared for the use of Chinese wishing to learn English, and will be a great help, more particularly by way of illustration and example. It contains 188 pages, and is fairly well printed, but the binding is scarcely what it ought to be for a book of this class. We note that a few pages have been inserted upside down, which we hope will be remedied in future editions.

"Illustrious Chinese Christians."

A volume, with the above title, is in course of preparation. It will be a collection of brief sketch-lives of some (or all) of China's most illustrious (not *famous*) Christians. Several of these lives are already completed. Others are being prepared. This note is not addressed to those who are preparing such sketches. Such will understand that they are doing as was requested. The co-operation of the brethren has been generous and almost unanimous.

But lest some worthy brethren should be omitted from the list (which we hope to have satisfactorily complete), will those who read this notice, *and who are not already preparing sketch-lives*, please let me know *at once* of any native Christians who should be included in a list of the illustrious Christians of China. If possible, also, indicate some one who might prepare a brief sketch of same.

Let us have such a group of "lives" as shall be a help and inspiration to all who love and serve the Master.

Fraternally yours,
W. P. BENTLEY.

A History of Chinese Literature, by Herbert A. Giles, M.A., LL.D. London, William Heineman.

Mr. Giles is indefatigable in his literary work on the Chinese language, and this new book of 456 pages is no mean addition to what he has already accomplished. While we suppose it is still true that there is no royal road to learning, yet a production like this reveals to us a great deal, presented in pleasing dress, which otherwise would have been inaccessible to most. Hitherto we have been dependent on Wylie's Notes on Chinese Literature for whatever we wished to know about the great storehouse of Chinese lore, unless one was able to delve for himself. Mr. Giles's work, however, is different, devoting much more space to translation, "thus enabling the author," as he remarks, "to speak for himself." In the Biographical Note at the end of the book he makes an appreciative reference to Wylie's Notes, but what shall we say of his statement that the CHINESE RECORDER "is now published every two months at Shanghai!"

Mr. Giles begins with the "legendary ages," B.C. 600-200 and brings the History right down to A.D. 1900. It is a book that every missionary ought to have, as he can thereby acquaint himself with much of the Chinese literature which, unless he be a sinologue, he would otherwise have to forego. F.

Shall the Missionary Go? by Rev. J. C. Garritt, Hangchow. Reprinted from the *Shanghai Mercury*. For sale at the *Mercury* office, and at the Presbyterian Mission Press. Price 20 cents.

In answering the above question Mr. Garritt gives a fairminded consideration and reply to many recent criticisms against missionaries and missionary work in China, and incidentally gives much valuable information.

The classification of criticisms and their authors will be valuable to home readers. They learn that fair criticism is welcomed by the missionary and will be on their guard against the "hearsay" and prejudiced critic. With an appreciation of the true value of criticism there will be less tendency to note the recriminating, injurious, and

palpably prejudiced opinions, and a greater desire to learn that which is truly fair and helpfully constructive.

The valuable information to which we referred above is not confined to the enumeration and explanation of the causes of the cataclysm of last year, but includes particulars of the results of missionary effort in China, the character of the Chinese converts, and the manner in which the missionary lives and works. With regard to this latter we have the missionary represented in his relations to the native Christians, to the home and Chinese governments, to his or her Board, to fellow-workers and neighbors; and also his attitude to native religions and beliefs, commerce, litigation, etc.

We feel sure that the distribution of this pamphlet will have a good result, and wish it could have been issued in a form more readable and permanent than can possibly be obtained in a double-columned newspaper reprint. G. M.

In Preparation.

Editor: D. MacGillivray, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor.

LIST.

Wylie's History of the Reformation...	... Miss Howe
Spirit of Christ	... D. MacGillivray.
History of the Sufferings of the Chinese Church, 1900...	... D. MacGillivray.
Greatest Thing in the World	... Dr. Goodrich.
Vinet's Pastoral Theology	... J. C. Garritt.
List of Proper Names...	J. E. Darroch.
Life of Moody ...	... Mrs. Richard.
Pastoral Theology and Homiletics ...	... F. Ohlinger.
Giberne's Sun, Moon, and Stars ...	... W. G. Walshe.
Uhlmann's Conflict of Christianity with Heathenism ...	... F. Ohlinger.
Thanksgiving Ann	... Mrs. G. Fitch.
Chinese History Epitome	... P. W. Pitcher.
Machinery of Life	... Dr. G. Stewart.
Germ of Life ...	... ,,
Harmony of the Gospels	H. W. Luce.
Fry's Geography	... Mrs. Parker.
Tyler's Anthropology...	T. Richard.
Hundred Greatest Men.	,,
Mary Lyon ...	... Miss Emerson.
Lives and Words of the American Presidents.	W. P. Bentley.

Editorial Comment.

We have taken the liberty of reprinting in our Missionary News department the long and very interesting letter sent by Dr. Griffith John to the *N.-C. Daily News*. Our readers must rejoice with us in the good news therein recorded of the opening of Hunan. As Dr. John's visit to Siang-tan was evidently a brief one it may be well to mention how the like good news may be reported with regard to the work of the American Presbyterian Mission which has been carried on in Hunan since 1894. Rev. W. H. Lingle is at work in Siang-tan, twenty-five miles from Chang-sha, and in his private letters, writes of satisfactory official calls. friendly attitude of the people, interesting gatherings for preaching and hearing the gospel, and young men studying with

him in the evening. He had an offer of property in Chang-sha, worth about $10,000, as a gift if he would receive the owner as a member of the church! Of course there were complicated motives, and, needless to say, Mr. Lingle did not wish the property. Mr. Y. C. Chang, of the Alliance Mission, writing from Chang-sha, speaks very cordially of the kindly attitude of the officials.

* * *

More than once Dr. John refers to the great change which has come over the official mind since the recent troubles. and refers to the influences which have been at work. In a letter to the *N.-C. Daily News* Mrs. Timothy Richard, in supplementing Dr. John's information, says: "I suppose Dr. John took for granted, and so did not specially mention what everybody knew already, viz., that the publications of the Society for the Diffusion of Christian and General Knowledge was one of the chief factors that has brought about the remarkable change in that province, from being the most fiercely anti-foreign to being the most progressive and pro-foreign." Further on she refers to the great demand for the above Society's publications in the capital of Hunan; and we cannot but feel that the study of these periodicals and books have done much to remove anti-foreign prejudice. It was mentioned at the time how much of the demand for S. D. K. publications was due to the Provincial Examiner, Kiang Piao, introducing such subjects to the students as would require them to study works on Western politics and history and the applied sciences.

* * *

In this connection it will be of interest to quote a Peking telegram of 30th April to the *N.-C. Daily News*, saying that "the Peace Plenipotentiaries, Prince Ching and Li Hung-chang, have asked the British Minister to request the Rev. Timothy Richard, of Shanghai, to proceed to Shansi and settle all the cases there." Preceding this telegram Mr. Richard received two urgent telegrams from the Governor of Shansi. In the course of his journey north there have been further indications of the esteem in which Mr. Richard is held and the unique opportunities he has of enabling those most interested to view difficult national problems from a Christian standpoint. On board the *Hsin-chi*, on the evening of his departure, the editors of three native newspapers called on Mr. Richard and chatted with him until near midnight. He has had long and interesting talks with Sir Robert Hart, General Stewart, and members of the Legation staff, also with Prince Sü, of whose 'Fu' so much was heard during and after the siege. The interview with Li Hung-chang lasted one and a half hours; Chow Fu, the Taotai of Chihli, taking part.

* * *

We would draw the attention of our readers to the letter inserted as a leaflet in this number of the Recorder, intimating the commencement of definite Rescue work in Shanghai. We

trust that the appeal for prayerful sympathy and financial help will evoke a hearty and sufficient response. Many of our readers, in their lengthy and enforced stay in Shanghai during the recent troubles, must have been made painfully aware of the necessity for, and importance of, such a work.

* * *

POSSIBLY the work just being entered upon may be considered Utopian, and in this connection it may be well to recall what John Ruskin says in his *Lectures on Architecture and Painting:* "Quixotism or Utopianism: that is another of the devil's pet words. I believe the quiet admission which we are all of us so ready to make, that, because things have long been wrong, it is impossible they should ever be right, is one of the most fatal sources of misery and crime from which this world suffers." . . . "It is very Utopian to hope for the entire doing away with drunkenness and misery out of the Canongate; but the Utopianism is not our business—the *work* is. It is Utopian to hope to give every child in this kingdom the knowledge of God from its youth; but the Utopianism is not our business—the *work* is."

* * *

REV. C. LEAMAN, writing from Nanking, tells us of a prayer meeting being started in that city "for the special and only purpose of praying for the kingdom [of China."] It is held every Saturday afternoon at three o'clock, and he asks us to mention the matter to our readers and missionary prayer meetings, so that mention may be made to the native brethren and sisters to appoint a regular meeting as frequently as possible, to pray for their own kingdom that it may be restored and the peace and prosperity of the church secured.

* * *

FROM the *Christian Intelligencer*, New York, we learn of the death, on February 27th last, of Rev. L. W. Kip, D.D., late of the Reformed Mission, Amoy. Dr. Kip sailed for China forty years ago next June, and was associated for years with Talmage and Doty, the fathers of the Reformed Mission in Amoy. His labors, while varied, were chiefly evangelistic; much of his time being spent touring with his native helpers, preaching the gospel in the towns and villages. "About two years ago he came home, worn out, not so much in body as in mind. Memory first and then the other faculties grew weaker and failed altogether. The cloud upon his intellect deepened steadily in spite of all that could be done for him. At length the end came painlessly, the day broke, and the shadows fled away." We hope to have a fuller sketch of Dr. Kip's life later on.

Missionary News.

The Opening of Hunan.

I have just paid another visit to Hunan, accompanied by my colleague, Mr. Sparham. Being our first visit since the troubles of last year, many of your readers will be interested to know how it fared with us on the way and what is the present state of things in that province. We left Hankow on the 25th ult. and returned on the 12th inst. At Yo-chou we were joined by Mr Greig, the senior representative of the London Missionary Society at that city. We crossed the Tung-ting Lake and ascended the Siang as far as Hêng-chou, a distance from Hankow of about 450 English miles. We called at Chang-sha, Siang-tan, and Heng-shan on the way. The round trip is about 920 English miles, and we did it in less than eighteen days. We went to Chang-sha by one of the ordinary steamboats running between Hankow and that city. At Chang-sha the Hunan governor, Yü Lien-san, was kind enough to lend us his steam launch, the *Siang-fan*, which took us up to Hêng-chou and back again all the way to Hankow. The governor would not have done this a year ago. The fact of his doing it now shows what a tremendous change has come over the official mind in these parts since the recent troubles. The kindness of the governor on this occasion enabled us to accomplish in a little over two weeks what might otherwise have taken us six or seven weeks.

I expected good times on this journey, and I have not been disappointed. We have had good times—times far exceeding my most sanguine expectations. Of all my visits to Hunan this has been, in most respects, by far the most interesting. At every place we were received most cordially by all the officials, both higher and lower. At Chang sha we called on the governor, and he received us with every demonstration of respect. Taotai Tsai, the official in charge of foreign affairs in Hunan, treated us with marked friendship. He gave us an excellent feast, and we spent hours together conversing in the most familiar manner on all matters connected with the well-being of the empire and especially of Hunan. It was a real joy to visit Chang-sha this time. The old opposition is dead, and the city is open. We walked up and down its streets as we do the streets of Hankow—with the same freedom and the same sense of safety. We met with nothing but civility everywhere and from all parties. Private gentlemen invited us into their houses, and there we sat chatting and sipping tea, with the delightful sense of being quite at home with our Chang-sha friends. We called at the house bought by us two years ago, but actually handed over to us only two or three months since, and found that a part of it had been turned into a chapel and that public preaching was carried on in it for hours every day. The two native brethren in charge are good and earnest men, and have the respect of both the officials and people. They are working hard, and have already gathered a small congregation of believers around them. We had the pleasure of seeing some of these men and were much struck with their respectable appearance. It remains to be seen whether they are sincere. Time alone can show that. We would have preached at the chapel; but the congregation was too large for the building, so we moved on and came to an empty space in front of the principal temple in

that part of the city. Here we stood on benches provided for us by some of the neighbors and preached to a large congregation. The people listened well and behaved themselves admirably, and we came to the conclusion that the people of Chang-sha are as ripe for the gospel as the people of Hankow, or of any other city in Hupeh. There is no difficulty now in purchasing property for missionary purposes in the city. The people would be glad to sell, and the officials are not at present in a mood to object. The Roman Catholics have just bought a large piece of land outside the city, on which they intend to build without delay. One of the officials told me just before leaving that he would be glad if a missionary of the London Missionary Society would come at once and live in Chang-sha. He mentioned Mr. Greig's name in particular and said that he would be the very man for the post. Such is the present state of things in Chang-sha, and nothing could be more satisfactory. I have always maintained that our difficulties in Hunan sprang from official opposition, and that what kept us out of Chang-sha was an official sentiment. The facts that I have just given show conclusively that such has been the case. Our difficulties have never been with the people, but with the governing classes. So far as the people are concerned there is no reason why Chang-sha should not be made an open port at once. There are thousands upon thousands in Chang-sha who would hail the event with unfeigned delight. If the free navigation of the inland waters is to be included in the terms of settlement, why should not Chang-sha or Siang-tan, or both, be thrown open to foreign commerce, and why should not foreign merchants have their lines of steamers running up and down between Hankow and these two important cities? There are about a dozen native-owned steamers running on this line now, and I have been told that they pay very well. The passenger traffic is very large and growing fast. As to water there seems to be plenty of it for light draught steamers for seven or eight months of the year. On our way up we had nowhere, between Yo-chou and Siang-tan, less than twenty-one feet.

We spent a night at Siang-tan and found everything perfectly quiet there. Our friend Li Hung-pin, the naval officer in charge of all the gunboats at Siang-tan, insisted on our becoming his guests during our stay at the place, so we spent the night at his house. We found him living in a large and beautifully-furnished house. Mr. Li is a man of taste, very fond of flowers and pictures. He is also a well-informed man and a capital talker. He is a perfect gentleman and a delightful host. He did all in his power to make our stay with him a pleasant one, and succeeded admirably. During the troubles of last year he showed himself a real friend to the mission and the Christians. But for him, our house at Siang-tan would have been destroyed, and the converts would have fared much worse than they did. We owe him much as a mission, and it was a great pleasure to meet him at his own home and to be able to thank him in person. We saw many of the converts and were delighted to find them so happy and bright. Several candidates for church membership came before us, but we deemed it advisable to put their baptism off to our next visit, which will be in the autumn if all goes well. We went to see our own house, which was bought by us just two years since, and in which Christian work has been carried on ever since. It is a very large house, and is now going through a process of renovation.

The work that is being done on it astonished us for its thoroughness and beauty. When the work is completed we shall have in Siang-tan a beautiful chapel for daily preaching and Sunday services and a fairly good dwelling-house for the missionary.

At Heng-chou there was a wonderful display of pomp and ceremony on our arrival and departure. It was not much to our taste, neither had we anything to do with the getting up of it. It was, I suppose, the official way of showing the respect to us and of impressing the imagination of the people. We called on the officials and they called on us, and our intercourse was of the most friendly character. All expressed their deep regret for the riots of last year and their sense of indebtedness to us for the kindness we had shown in the settlement of our difficulties. In asking only Tls. 16,000 indemnity we have, they said, shown ourselves to be true friends to the officials and people. The Taotai, the prefect, and the two district magistrates gave us a magnificent feast at the Taotai's yamên. The underlings of the Ching-chüan yamên insisted upon sending in another feast. Two of the military officials gave us another. The Christians, of course, were not going to be beaten by the heathen, so they sent in feast after feast. It looked as if they were bent on killing us with kindness, and we told them so. We protested, but for a time to little purpose. When at last they saw that we could indulge in no more feasting, they began to pour in presents in the shape of fowls, duck, eggs, ham, etc. And there was no alternative but to take all the good things sent in. To take from one and not to take from the other would have been a gave offence. "You must," they would say, "allow us to show our gratitude and good will."

We moved freely among the people of Hêng-chou, and were received everywhere with every mark of respect. There was not a black look to be seen anywhere, nor any angry word to be heard. It was interesting to visit the spot on which our chapel stood before its demolition in July last. There we found the bare ground and nothing else. There was not a brick to be seen; the whole building had been completely destroyed, and everything in the shape of materials had been carted away. At Heng-shan we found the same state of things; and we were told that such was the state of things at all our missionary stations in the Hêng-chou prefecture. The London Missionary Society had in the prefecture between twenty and thirty places of worship. All, without a single exception, were utterly destroyed last year. Orders, however, have been given to start the work of rebuilding, and we are hoping to see all our buildings up again before the close of next year. Our chapel and dwelling houses at Hêng-chou will, I trust, be up before the close of this year.

On this visit we saw a great deal of the city. The whole city was open to our inspection, and we made the best use we could of our opportunity. We were struck with its size and population, being much larger in both respects than we expected to find it. We estimated the population at not less than 200,000. Looked at from a missionary point of view, it is a splendid centre, and its importance cannot be overestimated. The work of the London Missionary Society in the prefecture is even now a truly great work. The prefecture consists of seven districts or counties, and we have an important work going on in six out of the seven. And I may add that the London Missionary Society is the only Protestant society that has

had any work in the prefecture so far. It is to be hoped that other societies will soon begin to turn their thoughts to this part of Hunan. A more inviting field Hunan does not present.

The Sunday we spent at Hêng-chou can never be forgotten. A goodly number of Christians residing in the surrounding country had heard of our arrival and came in to see us. Others came in as candidates for baptism. We had two services, at both of which Mr. Sparham, Mr. Greig, and myself preached. The service was held in the open air; there being not sufficient room for the congregation in the house. At the close of the morning service twenty-eight persons were baptised, and at the close of the afternoon service nine more were added to their number. Thus there were baptised in all thirty-seven persons on that ever memorable day.

Among those who were baptised on this occasion there is one remarkable character. Some years ago Mr. Peng was passing through a market town, about fifteen miles distant from Hêng-chou. There he made the acquaintance of a well-to-do family. Mr. Peng preached the gospel to them and gave them some books; both husband and wife seemed much interested in what they heard from Mr. Peng, especially the wife. The husband became a believer, but, being an opium smoker, has not taken an active part in propagating the truth. The wife, however, became at once an earnest propagandist. Having mastered to some extent the contents of the books she began to teach others; she turned a part of her house into a meeting-place for the believers and invited them to come and join her in Christian worship. About a hundred people have been influenced by her example and teachings, of whom nine or ten were baptised at Hêng-chou on this occasion. When asked to whom they were indebted for their knowledge of the truth, the answer invariably was "to Mrs. Wu." They spoke of her as their teacher and of themselves as her scholars. Last year this little band of converts suffered dire persecution, but especially Mrs. Wu; her house was demolished, her business ruined, and her property stolen. Mr. Peng estimates her loss in property at about $4,000; her life was sought by the enemy, and for four months she wandered about from place to place in a state of great destitution. Nevertheless, her heart is full of gratitude and her faith in God is as strong as ever. She told us that in the midst of trials she cherished no hatred of her enemies, no ill-will, no desire for revenge, and all the others spoke in the same way. It was very interesting to listen to their tale of suffering, and still more interesting to hear them say that they could and did forgive their enemies, and were actually praying for those at whose hands they had suffered so much. The church in China can boast, not only of heroes, but of heroines, and Mrs. Wu, of Chüan-hi-shih, ought to be known as one of the most distinguished among them.

An incident occurred before we left Hêng-chou which greatly interested us. Hêng-chou can boast of five colleges, the most famous of which is the Shih-ku-shu-yüan, or Stone-drum College. Four years ago Dr. Wolfe, the famous German traveller, made an attempt to visit this College, which attempt almost cost him his life. He was attacked by a furious mob, consisting of students and others, and compelled to beat an ignominious retreat without effecting a landing even. On this occasion, however, four of the students called on us and presented me with a pair of complimentary scrolls, accompanied with an invitation to us all to go and see the

College. We had a long talk with them, and were greatly pleased with their intelligence and friendly bearing. They told us that they would be glad if we would establish a college at Hêng-chou for the teaching of Western languages and science. At Chang-sha the students connected with certain colleges there expressed the same desire. Such is the change that has come over the students of Hunan, and I cannot think of it without wonder and deep gratitude. On our way down the river we called at Heng-shan, where we had an interesting service with the converts residing at and around the city. At the close of the service twenty-five persons were baptised, making sixty-four baptisms in all in the Heng-chou prefecture on this visit. Our native evangelist in charge of the work at Heng-shan told us that some of the converts in that district fell off during the persecutions of last year, but that the majority of them stood the test well. It was a great joy to see so many of them at the service and to find them all so bright and happy.

Our last night in Hunan was spent at Yo-chou with Mr. and Mrs. Greig and Dr. Peake. I was delighted to see the progress made there in every department of the work since my last visit. Before leaving Yo-chou we were compelled to sit down to one of those dreadful feasts for which Hunan is so famous. The invitation came this time from Yen Chung-chi, the Yo-chou Taotai, and we felt that we could not decline. Though we had never met before, he and I have been good friends for years. I felt anxious to see him, and he seemed equally anxious to see me. We found him very intelligent and much more communicative than most officials are disposed to be. After the feast we went on board the *Shangfan* and started at once for Hankow.

I ought not to close this letter without making some reference to the splendid service rendered by Mr. Peng Lan-seng since his return to Hêng-chou some months ago. When he arrived at the place, he found matters between the heathen and the Christians in very chaotic state. The officials were at a loss to know what to do. Mr. Peng, at their request, took matters into his own hands, and very soon everything began to assume a new complexion. Order was soon restored, and all cases of dispute were dealt with one by one. Everything is now settled, and settled in such a way as to give complete satisfaction to all parties, Christian and heathen alike. Mr. Peng's praise is in all the yamêns. His name is known to all and is applauded by all. The officials say that he has accomplished wonders, and that they cannot be too thankful to him for the able and conscientious way he has done his work. He was offered a blue button in recognition of the valuable services rendered by him; but he declined the gift, saying that he was a servant to Jesus Christ, and did not seek worldly honours. Peng is a remarkable man, and has already accomplished wonderful things for God in the Siang valley.

The above is only a very brief outline of our experiences on this visit to Hunan. To tell you all would require a volume. The one fact that stands out prominently in this narrative is this: Hunan is open. I have longed for many years to be able to pen that short sentence of three words, but could not do so till now. Once and again have I said during the past two or three years that Hunan was opening; but never till now have I been able to say that it was open. I can say so now, and my heart is full of joy as I do say it. I do not mean to say that we shall have no further trials in Hunan and that

the missionary after this will find Hunan a bed of roses. Nothing of the kind. Difficulties and trials are awaiting him there as in every other province. What I mean to say is that the old wall of partition which excluded him from Hunan is thrown down, and that it will be his own fault if he does not enter in and take possession.

And to what is the opening of this hitherto anti-foreign, anti-Christian province to be ascribed? It is to be ascribed to a combination of causes. The persistent attacks of the missionaries on Hunan, for the last twenty or thirty years, have had a great deal to do with the bringing around of the present state of things. Though not allowed to live in Hunan their visits to the province, as preachers and colporteurs, have been numerous during these decades. The noble work of the native colporteurs in Hunan, carried on for many years with hardly a break, has had much to do with it. The degradation of Chou Han, and the suppression of the Hunan anti-foreign literature, must be regarded as a most important factor. The China and Japan war must be taken into account in any attempt to explain the new order of things which has been setting in for some time, not only in Hunan but in every province throughout the empire. And then come, last but not least, the troubles of last year in the Hêng-chou prefecture. These have brought matters to a point and made it impossible for the higher officials to carry on their procrastinating policy any further. The following words were penned by me just four years ago: "Is it not full time to put an end to this Hunan tomfoolery? It could be done tomorrow if our Ministers were to insist on it. The opening of Hunan will take place when the official policy changes. I am not speaking of the policy of the local magistrates. The lower officials count for little in Hunan. I am speaking of the policy of the central government in Peking and of the higher officials in the Hunan province. 'What can we do?' said one of the local magistrates at Yo-chou. 'Let the foreign Ministers deal with the Peking government. When Peking wants Hunan opened, it will be opened, but not till then. We, the smaller officials, can do nothing.' In that remark you have the truth, the whole truth, and nothing but the truth." That is exactly what has taken place. The official policy has changed and Hunan is open. There have been many influences at work, and God has been working in and through them all, and all have been made subservient to the realisation of what we witness to-day in Hunan; but among these influences I am inclined to assign a foremost place to the troubles of last year.

Now that Hunan is open, let the missionary societies be careful as to the stamp of men they send there. Hunan needs our strongest and most cultured men. None but the wisest and best should go to Hunan. There is no room there for the weak-minded and the unspiritual.

I am, etc.,
GRIFFITH JOHN.

Hankow, 18th May.
—*N.-C. Daily News.*

Rev. S. A. Moffett, writing from Pyeng-yang, Korea, says: "We still continue to reap a rich harvest here, and to all appearance our work is gaining in strength and solidity as it also grows in extent. At our service here last Sabbath we baptized ninety-one men and women and had a congregation of over a thousand people, about 400 of whom partook of the Sacrament of the Lord's Supper. Our hearts are filled with gratitude, and we pray that nought may occur to close

the door in Korea which is now so open for the preaching of the gospel to this people."

Dr. Corbett, Chefoo, writes as follows, May 17th :—

I have lately returned from a journey of thirty-six days, visiting churches and stations in the east end of this province. Every place I found the people friendly and more willing to listen attentively than in former years. The preachers are encouraged and hopeful. The Christians have received a fair compensation for the burning of houses and robbery committed by the Boxers. I received fifty into the church on profession of faith and enrolled many inquirers. The conviction is taking hold of the people that no power can drive off foreigners, nor banish Christianity. Many say the persecution of native Christians was unjust and unreasonable and that the Boxers deserved the severe punishment they have received.

The governor's proposal to open a new college at Chi-nan-fu, in which Western learning is to have a prominent place, and the fact that he has invited Dr. Watson M. Hayes to go as his guest to Chi-nan-fu to assist in this undertaking, is a fruitful topic of conversation among the people and is helping to turn the tide rapidly in favor of foreign influence. We cannot be too thankful for a wise and efficient governor during the past year. He has had good proclamations widely posted, and the people have learned that the governor means what he says and has the power and will to compel obedience.

Wanted.

The Mission Press will pay thirty cents per copy for the "CHINESE RECORDER," issues of September, 1900, and October, 1900.

Missionary Journal.

MARRIAGE.

AT Shanghai, May 7th, the Rev. JOHN GRIFFITH, of the C. P. M., Honan, to MARGARET A. ROGERS, of Toronto, Canada.

BIRTHS.

AT Moh-kan-shan, May 17th, the wife of the Rev. A. KENNEDY, of Dong-si, of a son.

AT Soochow, May 26th, the wife of the Rev. J. A. SHIPLEY, M. E. C., S.M., of a son.

DEATH.

AT Chungking, April 19th, ARNOLD HENRY, son of Leonard and Caroline N. Wigham, F. F. M. A., aged one year.

ARRIVALS.

AT SHANGHAI :

May 4th, DAVID D. MUIR, M.D., of the Scotch Presbyterian Mission, Manchuria (returning); Rev. H. JENKINS and wife, of A. B. M. U., Shao-hying (returning); Rev. J. F. HAYNER and family, and Rev. I. T. HEADLAND, of the M. E. M., Peking (returning), from U. S. A.

May 11th, Mrs. JOHN ARCHIBALD, N. B. S. S., Hankow (returning).

May 13th, the Revs. J. H. LAUGHLIN and L. J. DAVIES, A. P. M., Shantung; Miss H. L. CORBIN, A. B. M. U., Ningpo, from U. S. A. (all returning).

May 20th, the Rev. E. BOX, L. M. S., Shanghai (returning).

May 21st, the Rev. L. W. PIERCE and family, S. B. C., Yangchow; Rev. W. H. SEARS and family, S. B. C., Ping-tu; Miss E. VON GUNTER, C. and M. A., Nan-ling-hsien (all returning), from U. S. A.

May 25th, the Rev. J. H. ROBERTS, A. B. C. F. M., Kalgan (returning).

DEPARTURES.

FROM SHANGHAI :

May 6th, Miss MCQUILLAN, C. I. M., for England.

May 13th, Dr. and Mrs. R. SMYTH, C. M. S., Ningpo, for England.

Rev. Dr. FARNHAM. Rev. J. WARE. Rev. Dr. PARKER. Rev. J. A. SILSBY.

Mr. TSONG. Mr. SUNG.

ARCHDEACON THOMSON. Rev. D. H. DAVIS.

The Shanghai Colloquial Bible Translation Committee.

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXII. No. 7. JULY, 1901. {$3.50 per annum, post-paid. (Gold $1. 75.)

China's Intellectual Thraldom and the Way of Escape.

BY REV. WILLIAM N. BREWSTER.

(Concluded from p. 300, June number.)

Part II. The Way of Escape.

THIS brings us face to face with a demand for a *solution of this difficulty*. Once recognize the direction of the road modern educationists are leading the youth of China, and no conscientious teacher can be indifferent to this demand. The limitations to his work will be so real and insurmountable that he who is working for the highest results must give his most serious attention to this problem.

It requires but the most casual reflection to realize that the solution, if there be one, must lie along the line of the *alphabet*.

The West will give to China a new science and a new religion. Why not its alphabet? Phonetic spelling is the medium for the literature of all the world, except the Far East. There must be a reason for it. Every consideration of economy and utility unite in pronouncing for its universality. The trend of this so-called utilitarian age is toward this end. It is only a question of time, when all human speech will be reduced to writing by the use of the alphabet and every people's literature will be in the language they use in their daily life. Witness the numerous languages and dialects reduced to writing chiefly by missionaries during the century just closed. Observe again the recent action of the government of Japan above referred to. And even in this Gibraltar of hieroglyphics, in nearly every dialect of China, as well as the great Mandarin language, a beginning has been made, the significance of which will be more generally realized ten years hence than now.

The need for an alphabet will become more and more keenly felt as China attempts to incorporate modern science into its educational system. Dr. Faber says (Mind of Mencius, translated by Hutchinson, page 10. Tokyo, 1897): "Chinese writing is altogether unsuited for the various departments of science. Present endeavours in that direction must soon increase the number of characters to a million (*e.g.*, for every plant a separate character, etc.)" The impossibility of such a task is scarcely less apparent than its uselessness. Who would learn science with such a medium? Ideas that are in common use recur frequently enough in all books to become familiar to the reader, so that the characters are readily recognized. But unusual characters, such as scientific terms and names, are seen only semi-occasionally, and few minds will be able to retain them so as to be independent of the dictionary for even a few minutes at a time. The same high authority upon the value of the Chinese hieroglyphics has also said (China in the Light of History, page 45): "It will be more and more evident that the Chinese writing is the strongest hindrance to the thorough scientific education of Chinese youth. This writing is very good when there is little or nothing more to learn. But if everything is dependent on a thorough and real education, then writing must become subordinate to those main interests, and the simplest form of writing is the best." When the Supreme Court has handed down a decision upon a certain point in jurisprudence, it is needless to quote a circuit judge. And when Dr. E. Faber has spoken so strongly upon this question, the opinions of other men can add or detract little from its force. No foreigner, living or dead, is better entitled to speak upon this important subject.

But the difficulties in expressing scientific ideas in Chinese writing do not stop with the fact that new characters must be manufactured. This is but the beginning of trouble. The elliptical form of expression, and the equivocal meanings to many characters, make accuracy of statement difficult and sometimes impossible. Ambiguity is the unpardonable sin in scientific authorship, yet here is where Chinese literature is most prone to manifest its total depravity. Double meaning is even considered a literary excellence in some forms of Chinese composition. How can such a medium answer the purposes of modern science? These difficulties are manifest from the very beginning in attempting to use even the primers of science in the Chinese character, and to Chinese youth they must increase with every step of advance into the to them hitherto unexplored region of scientific truth. This fact was strikingly illustrated when several highly educated literary men attempted to begin the study of modern science in the mission high school in

Hing-hua in the fall of 1898. They were utterly at sea without chart or compass. They knew all the characters, but the meaning of even the simplest statements of fact in astronomy was a blank. It all had to be explained in the colloquial as to a little child. Undoubtedly this was in part due to the former system of education that had caused partial atrophy of the thinking faculties, but certainly it was largely caused by the attempt to put the new wine of scientific truth into the old wine-skins of ancient hieroglyphics.

But what advantage would an alphabet have over the present method? Much every way, chiefly because literature would then be in the language of common speech. The importance of this can scarcely be overestimated. How difficult it is for anyone ever to get any foreign language so perfectly that it becomes the medium of his own private thinking. But here is a written language that is never spoken. The classical is not a "dead language," for death implies a former state of life, and the Wên-li never was spoken by any people. In order to use it in composition, all thought must be first mentally translated into it from the colloquial by the writer. In order to understand it, a second process of translation back again into the colloquial must be gone through by the reader. Every student of language knows how impossible it is to perfectly translate beauty of style or intricate thought. This is true even of living languages, how much more of the doubly dead unspeakable Wên-li. To any doubter upon this point, I suggest a practical experiment. Take a page of first class English composition and carefully translate it into any language of which you are a master. Then give your translation to a friend who has an equal command of both languages with yourself and ask him to put it back into English. Compare his work with the original and see how much it has lost. Yet that is what every bit of Chinese composition must go through in even a worse form than your English into another spoken language and back again. That with many the process becomes so familiar as to be unconscious and apparently automatic, does not disprove this fact. An incident in point occurred here not long ago. A veteran missionary had translated a pastoral theology from the German into colloquial Romanized. He employed a man of very high literary reputation to aid him in putting it into Wên-li for publication. All seemed to be going well for two or three chapters, when the missionary asked the scribe to read what he had written. What was the author's disgust to find that the point of many a paragraph was either missed or so dulled that the work was utterly useless. The great scholar was engaged to write upon a subject the classics had failed to treat, and his pen was unable to put on paper the unfamiliar thought which his ear heard.

The loss to the writer and reader of Chinese books because of this double process of translation can scarcely be overestimated. It is manifest that so handicapped the Chinese intellect can never do its best thinking. Indeed to the average mind it is a burden so intolerable that real thought for the purpose of composition is scarcely attempted. The usual examination essay is largely a reproduction of what has been memorized. To break these shackles upon the mental life of China, it will be necessary to give the Chinese author the privilege enjoyed by all the rest of the world, of writing in the language he uses in thought and speech.

A second advantage of the alphabet is that it reduces the amount of time consumed in learning to read to weeks instead of years. In the Hing-hua dialect the colloquial Romanized is being learned by old men past sixty years of age and by little children of six years, and all ages between. It is not an uncommon thing for illiterate villagers to learn in their leisure moments during three months to read at sight anything given to them. I have known several cases of uneducated young men passing an examination upon sight-reading after one week of study. All theories of its impracticability break down under the manifest results of fair experiment. The objections that the tones cannot be expressed, and that many words spelled the same way mean different things, can all be answered very briefly. Whatever can be spoken by the human voice, can be written phonetically. If it can be understood when spoken, it is intelligible when written. What is unintelligible when spoken, would better not be written.

But there is one objection to a colloquial literature for all China that deserves more serious attention. It is argued that many provinces, especially in South China, are broken up into numerous dialects. It will be impossible to print a large literature in each. The classical being read everywhere is the only possible universal medium of communication. The solution of this real difficulty is not far to seek. China has also a colloquial that is universal. The Mandarin is spoken in all the courts Literary men everywhere speak it more or less. It would be far easier to teach all children to speak and read the Romanized Mandarin Colloquial than it now is for them to learn to read and write the classical. The knowledge of this language would be doubly useful; it would serve for a universal speech as well as a common literature.

But any reader who has followed me thus far, has doubtless frequently ejaculated, "*Quid bono!*" "What good this attack upon the Gibraltar of Chinese prejudice?" "This fortress is impregnable." "Why waste time in attempting the impossible?" I reply, Every form of slavery has been thus intrenched behind vested interests as

vast and apparently as adamantine as now protect Chinese hieroglyphics. Yet the world has seen the overthrow of one after another of these tyrants of humanity. Witness the pedantry of the middle ages, the feudal system, the slave trade, and a long line of so-called "sacred rights" of kings and privileged classes. In the light of history who can say that the chains that bind the intellect of China are eternal? All well-informed men agree to-day to that fundamental doctrine of evolution—"the survival of the fittest." In the light of the above facts, does anyone care to argue that the system of Chinese hieroglyphics is fit to survive as the only medium for educating one-fourth of the human race? By the law of science and of experience, it will not outlast the century now opening. It will be banished to the antiquarian's junk-shop with the sedan-chair and the hand spindle. Its unfitness for the new era will before long become apparent to all but the wilfully blind.

In freeing China from this intellectual thraldom, it is the Christian missionaries that must take the lead. They are widely distributed and are in every important dialect. They are equipped by education and training for this task. It is a legitimate, indeed a necessary part of their work as missionaries, to give their illiterate converts a literature in a form that they can read. Without it an intelligent native church among the common people is impossible. It involves a great deal of labor, but no time and strength can be better expended.

But why not use a colloquial character instead of Romanizing these various dialects? This experiment has been abundantly tried, and in no place more thoroughly than in the Fuhkien province. The early missionaries at Foochow laboriously created a colloquial literature in Chinese character. The Amoy missionary pioneers chose the Roman phonetic method. After half a century of trial the relative merits of the two systems are apparent to all who know the facts. Situated as I have been since the autumn of 1890 between these two dialects, yet using neither, I have had exceptional opportunities to observe the practical workings of the two systems. There is no doubt whatever that the average of Christian intelligence is higher in the Amoy churches, and the difference is directly traceable to the superiority of the Romanized over the character colloquial. There is a growing concensus of opinion among Foochow missonaries now that the early leaders made a mistake. The younger generation are now actively at work creating a Romanized literature, and it is making fair progress against great odds because of the colloquial character. On the other hand, the Amoy missionaries are practically unanimous that their original plan was the best, and no one thinks of substituting for their easy, flexible phonetic

alphabet the difficult, clumsy colloquial character. The truth is that giving a colloquial literature in character is sacrificing permanent utility for early success. Undoubtedly it is easier and quicker to introduce. But why not give the Chinese people our best in this as well as in other truth, whether they like it at first or not? We criticise the Roman Catholics for substituting mariolatry in place of idolatry because it is easier than to teach a spiritual worship. We say, "Speak the truth, whether they will hear, or whether they will forbear." Then let us be consistent and give the people what we know will be best for the future and let the truth take care of itself. Nothing in this world is better able to stand alone.

The first requisite for accomplishing this revolution is for the foreign missionaries to see the importance of it and begin to make a Romanized literature in the various dialects, but especially in the Mandarin. Until there are books worth the reading printed in this style, we cannot reasonably expect many Chinese will make the effort to learn even the primer. We have found it important to have good literature in the Romanized that is not in the Wên-li at all. A newspaper, first monthly, and now semi-monthly, containing the latest news, local and foreign, with other carefully prepared matter, has been a very great stimulus to the people to learn to read. Such a newspaper in the Mandarin dialect is needed at once. It would have to struggle against great odds for a while, but if the editor does not grow weary in well doing, in due season he will surely reap.

Nor is it too extravagant to expect the reform government of the new China to encourage this *sine qua non* to China's resurrection. When the young and progressive Emperor and his advisors see clearly that the present system is their chief hindrance to carrying out the proposed educational reforms, they will be driven to this solution of their difficulty. Ultimately the government of China will do as that of Japan has recently done. But there must be years of time and many preparatory measures adopted before so radical a measure can be carried out. One such preliminary step might be a decree permitting the use of the Romanized colloquial as one means of securing the first degree in the civil service examinations. Let the honor be given as a reward for the candidate's eloquent use of his mother-tongue. This would not be such a radical change as it at first appears. Precedent, so dear to the Chinese mind, is right to hand, and that of the highest order. In the school of Confucius himself the second rank among the scholars was given for eloquence, 言語. This rank has been entirely neglected for two thousand years, because the unutterable written language was no help toward developing the important faculty of speech. Nor will the Chinese ever recover this lost art until they have a written colloquial.

Speech will continue to be diffuse, inaccurate, slovenly. and opaque until their pen shows them what they speak and how to correct it.

Let the Emperor by Imperial decree restore this ancient and highly useful degree to its rightful place and permit candidates to try for it in the only practicable way by colloquial essays as well as spoken addresses after the manner of oratorical contests in America, and the triumph of the phonetic alphabet in China would be speedy and complete. The stigma of non-comformity, which is so powerful an influence upon the Mongolian, would be removed. Multitudes all over the empire would begin to study the new system. The ease with which it is learned would commend it to all. In a few years it would become the common medium of communication. Ultimately the illiterates would become a minority ; and with the Chinese immemorial reverence for learning, is it too sanguine to expect that the unlettered will disappear almost as entirely as in the best states in America ? What progress cannot be safely predicted of China at the close of the twentieth century with the chains of its effete system of learning broken and the universal alphabet substituted in its place, opening to this wonderful people every avenue of improvement that any nation enjoys ?

Bible Circulation in Japan.

BY REV. H. LOOMIS.

ARCHBISHOP Longley once said: "If I must choose between sending the man without the book, or the book without the man, then I say, Send the book without the man. The man has made mistakes and may make mistakes, but the book can make none."

But we rejoice to say that in Japan we are not shut up to this alternative. The voice of the living preacher has been and is being heard all over the land, and the book also is in the hands of the people bearing its testimony for God.

Of the early history of Bible circulation there is no record. Under the restrictions which hampered all Christian work any open and general attempt to distribute the Scriptures would not have been permitted. A copy of an elegant Bible, prepared for the various rulers of the earth by Mr. John Tappan, of Boston, was sent to Japan about 1860, but no opportunity to give it to the Emperor was found until 1872, when it was presented through the Hon. Mr. De Long, then American Minister at Yokohama.

The first copies of the Gospels were printed on blocks, which were cut secretly and kept hidden away, and the completed books

were delivered at night in small quantities, in order to avoid detection. Not until the old edicts against Christianity were removed, and there was greater freedom, did the people dare to openly possess or even read copies of the Scriptures.

In his account of the beginning of Christian work in Japan, given at the Osaka Conference in 1883, Rev. Dr. Verbeck states that previous to 1866 "large numbers of Chinese Bibles had been imported and circulated This was continued by the missionaries for many years. The price of the books was much less than cost."

The work of Bible circulation as a distinct department of Christian effort may be said to have begun in 1872 by the opening of a Bible depôt on one of the principal thoroughfares of Kobe; but the sales were very small, and the distribution continued to be mostly in private.

The first agency in Japan was established by the National Bible Society of Scotland in 1875. The American Bible Society followed in the early part of the next year and the British and Foreign Bible Society in 1881.

The first attempt to use a colporteur seems to have been made in 1874 by the employment of a man to visit the shipping in Yokohama, and at the same time Rev. Mr. Syle is reported to have had the opportunity, without restraint, of introducing the Scriptures to the students of the Imperial University, in which he held the chair of Moral Philosophy.

In the Report of the British and Foreign Bible Society for 1875 it is stated that "for colportage in general there is as yet no opening." At Osaka it is judged imprudent to attempt it, while Rev. Mr. Burnside, of Nagasaki, writes: "I cannot but think that any step so palpably aggressive as that of a colporteur, would be very injudicious, neither do I think it could be carried on at all any length of time, but would be put a stop to by the authorities." The same testimony was given in regard to Hakodate.

In the spring of 1876 Rev. Dr. Gulick sent a man into the province of Shimosa for the sale of Scriptures. About a week after he returned saying that he had sold two portions, and it was not only useless to try and persuade the people to buy the Scriptures, but dangerous both to himself and the purchaser.

In the Report of the National Bible Society of Scotland Mr. Robert Lilly states that there were in 1874 five depositories for the sale of Christian literature, from one of which in Tokyo there were sold 1,369 European and 1,933 Chinese Bibles and Testaments besides 487 Japanese Gospels.

With a population of whom seventy-five per cent are said to be able to read, there is an enormous demand for books, whether they

be good, bad, or indifferent. As fast as prejudice and other hindrances are removed, it is certain that there will be a large sale of Scriptures.

In a report of the British and Foreign Bible Society for 1876 is the statement that several of the converts have opened shops for the sale of Christian and general literature, and the Bible and other Christian books are to be found exposed for sale in many of the bookstores in Tokyo.

In September of 1877 an agreement was concluded with a leading Japanese bookseller in Tokyo to keep Bibles on sale. He was to receive a commission of twenty per cent ; but the demand was small, and there was yet no way open for colporteurs.

Dr. Gulick reports that in 1879 several of the largest booksellers of the capital, who had hitherto been unwilling to keep Christian literature, openly keep the Scriptures on sale and send them to their subordinate or corresponding houses in the country.

One year later Dr. Gulick writes: "The day has not only dawned, but is upon us in glowing brightness, when we may sell the Scriptures with unrestricted freedom. While there is still much indifference, and while a dread of the heathen priests is often met, there does not seem to be any remaining fear of governmental interference, and we have had many indications of friendship, both of local authorities and of officials of the central government. The supply of native booksellers continues to be an important and increasing branch of our work."

Owing to the great difficulty of getting suitable men for colporteurs among the Japanese the agent of the American Bible Society resorted to the employment of foreigners, and the Rev. J. Goble began work in the fall of 1879. He constructed a unique Bible carriage, drawn by a horse, for the transportation of his books, and used a magic lantern with Scripture scenes to make himself and errand known to the people. He also had a hand-cart made for use in Tokyo, and from it were sold in little more than three months 10,203 Portions. On the 4th of January, 1880, Mr. Goble sold, single-handed, in the streets of Kyoto, 500 Portions.

The employment of salesmen or colporteurs other than Japanese was necessarily very expensive, and was not adopted to any considerable extent. It was found also that without special grace and wisdom more harm than good might be done by those thus employed.

One of the most important results of the employment of foreign colporteurs was the instruction of some of the Japanese Christians in the art of selling Scriptures. Some men who were thus taught continued for many years in the work with far more than ordinary success.

How to best distribute the Word of God in Japan is a question that has not even yet been fully and satisfactorily solved. It was expected that as in other countries it would be only requisite to find native Christians and send them out as colporteurs all over the land. This was the course adopted from the start. But in the carrying out of this plan, it has been found not only difficult, but almost impossible to get suitable men. The position of a trade was next to the lowest in the social scale, and ranked only one degree above the butchers and tanners, who were simply outcasts. On account of this public sentiment, the impoverished Samurai were ordinarily more ready to beg, or draw a jinrikisha, than take a bundle of books on their backs and go about to sell them. Only the severest poverty, and the dread of actual starvation, would ordinarily induce persons of requisite culture and ability to undertake such business.

If at last those of the higher and educated class were led to undertake the sale of Scriptures it was an exceptional man who would make a success of it. With colporteurs of no experience in business methods and the proper way to induce the people to purchase books, the work of circulating the Scriptures has always been in a more or less changeable and unsatisfactory condition.

Sometimes men of the lower or common class have been found with energy and tact, but in financial matters there was such a lack of common honesty that their continued employment was impossible. The experience of those who have had the charge of colportage is very much the same as that of business men in general; there is among the Japanese available for this work a want of ability and integrity that is essential in all successful trade.

Some years ago an attempt was made to use the native evangelists as a means of Scripture circulation; but ignorance of business methods, a want of tact in securing the sale of their books, and an almost universal inability to keep accounts and meet their financial obligations, resulted in failure.

Another consideration has had its influence in deterring missionaries as well as native preachers from book selling. Owing to the universal contempt in which all tradesmen were held, it was frequently found to be detrimental to a man's influence as a religious teacher to even offer books for sale. It is for this and other reasons that comparatively little has been done hitherto by the missionary body in the way of Bible distribution.

As an illustration of the difficulties connected with Bible distribution by the employment of native salesmen I may mention the fact that during the year 1892 eighty-two men were employed to a greater or less exent in the sale of Bibles. Of that number only some six or eight are now at work, and a part of them are too feeble

to be effective. Some have become evangelists; and in fact that is the general desire and purpose of all as soon as any society will offer a fixed salary and the more agreeable and honorable position.

In some cases colporteurs have been employed jointly by the Bible Societies and the missionaries. But this has been only exceptional, and the result has seldom been such as was desired.

At the time of union in 1890 the Bible Societies' Committee resolved to choose out the most suitable men and put them all on a salary, with the expectation that more satisfactory work would be done than by any other method; and the intention was to retain only those who proved to be satisfactory and successful.

The result was such a disappointment that after sixteen months' trial the conclusion was reached that some other plan must be resorted to. The necessity of the change was demonstrated from the fact that in the month of August, 1892, under the salary system, the total sales were 232.71 yen, an average of 3.90 yen per month for each man, and the deficit amounted to 312.71 yen.

After careful consideration it was decided to employ men on commission only, and about eight months later the total sales in one month were 233.40 yen, an average of 5.55 yen per man; and instead of a large deficit a cash surplus of 17.93 yen. An important consideration in the employment of men on commission was the fact that by such method of sales they could also dispose of other books, could work but part of the time when necessary, and then their compensation was in proportion to their ability, energy, and faithfulness.

The general dissatisfaction with the results of employing Japanese in any way as colporteurs has made it seem desirable to seek other and better means of Bible distribution.

One of these means is a more general use of the ordinary bookstores throughout Japan. Owing to the demand for Scriptures having become almost general, and prejudice against the sale having largely disappeared, it is now possible to arrange with the booksellers everywhere to keep our books as a part of their stock-in-trade. In this way we reduce the cost of sale to a minimum and keep the Scriptures constantly and publicly before the people. Our sales by commission sellers during the year 1895 were 443 Bibles, 2,415 New Testaments, and 1,090 Portions, and the cash receipts were 416 yen. During 1899 the commission sellers (mostly booksellers) sold 2,283 Bibles, 10,401 New Testaments, and 14,969 Parts. The receipts were 2,585 yen, or more than six times as much as five years before.

In the employment of colporteurs we have allowed for hotel and travelling expenses, so that the whole receipts were usually require

to pay for the sale of the books. The returns have never equalled more than 10 per cent of the value of the books. Judged by its results the sales at the bookstores is one of the most satisfactory methods of Bible distribution for Japan, and it is being pushed as circumstances permit. It has not been adopted as a matter of choice, but from what has seemed a real necessity.

About a year and a half ago Rev. Mr. Snyder began, of his own accord, trying to see what he could do in selling Scriptures, and during a large part of the time since then he has been in the employ of the Bible Societies' Committee. His time has been occupied not only in selling, but in visiting the colporteurs, the missionaries, and native evangelists or preachers, and by word and example stimulating and encouraging every one to new and earnest effort to spread the Scriptures all over Japan.

Only a part of what he has accomplished can be tabulated. But perhaps the most important result is the increase in interest and the active cooperation that has been developed among those whom he has met in his various journeys. Compared with the native salesmen his sales have been remarkable.

During the period from September 1st to December 31st, 1899, his sales of Japanese Scriptures (which were largely Portions) were 22,293 vols., and the cash value 336.13 yen. To this should be added 120 English Bibles and 293 English Testaments, sold to the soldiers on board the U. S. transports en route to Manila.

The following comparison shows the value and importance of Mr. Snyder's work. During the fourth quarter of 1899 the Japanese colporteurs sold 2,368 volumes, and the value was 459 yen. During the same period Mr. Snyder sold 17,761 volumes, and the receipts were 215 yen. Mr. Snyder actually sold more volumes in three months than all the colporteurs together during two years.

Thus has been revealed the fact that the Japanese are ready, and sometimes even eager, to buy the Scriptures if some one who knows how to do it, will only give them the opportunity. It is also apparent that the prejudice against persons who engage in the sale of religious books no longer exists to the same extent as in former years, and taking part in it does not interfere with one's usefulness. It is the earnest desire of those who have this work in charge that the success achieved by one foreigner may stimulate others, as they may have the opportunity to engage also in Scripture distribution. It is done largely by missionaries in other countries; and in fact constitutes in many of them a most effectual means of disseminating a knowledge of God and His salvation.

In one respect Bible circulation in Japan differs from that in China and probably many other fields. It was decided at the start

to place the price of Scriptures at about the cost of publication. This rule has been adhered to, and, as far as known, has proved to be a wise and proper one. As a rule the Scriptures are sold. The giving away of such books is exceptional.

After several years of experience in conducting their work separately it was plainly evident to the agents of the Bible Societies that in a field so small as Japan there was a great waste of money and many other disadvantages in trying to carry on the same work under three different organizations. It was impossible for either agent to keep close supervision of all his employees, and the presence of rival colporteurs in the same field was the occasion of constant strife and a temptation to dishonest practices on the part of the men in order to keep up their sales.

After considerable consultation it was decided that the work could be more cheaply and efficiently done if the Bible Societies would agree to a joint conduct of the work, with a duly appointed committee in charge of the whole.

To accomplish this a meeting of representative missionaries was called in 1889, at the request of the three agents, and a constitution drawn up and sent to the different Societies for their consideration.

After some time for deliberation, and with only a few slight changes in the original plan, it was adopted ; and on the 1st of July, 1890, the whole work of publication and circulation of the Scriptures in Japan was entrusted to a Committee of twelve persons, in which the agents of the three Societies were included, of whom three were representatives of the British and Foreign Bible Society; three represented the National Bible Society of Scotland, and six the American Bible Society. The representation was thus arranged to correspond to the proportion of funds contributed by each Society.

The advantages of this plan have no doubt been apparent to every one who has any knowledge of the work of Bible distribution. We are happy to state that during recent years there has been entire harmony in the working of this system, which secures not only increased efficiency, but at the same time foolish rivalry among employers is prevented, needless expenditure avoided, and an instance of brotherly and Christian cooperation supplied which is valuable to all engaged in similar work in any part of the world.

The remarkable changes that have taken place in Japan in recent years is well illustrated in the history of Bible circulation. The possession of a copy of the New Testament by Motonori Murta (Wakasa), of Saga, was kept a secret for years and its study conducted in private. As late as 1882 an attempt was made by the British and Foreign Bible Society to open a Bible Depôt in Nagasaki. "It provoked such strong opposition on the part of the

people that the middle man suffered hard treatment at the hands of a mob, his goods were flung into the street, and he was turned adrift. Later on there was another disturbance which had to be quelled by the aid of the police, after considerable damage had been done to the fittings of the store." At about the same time the agent of the American Bible Society went alongside a Japanese-man-of-war lying at Uraga, but his request to be allowed to go on board was met with a refusal.

When the war occurred between Japan and China in 1894-95 permission was given by both the army and navy departments to circulate the Scriptures freely; and it may be said in general that every facility that could be expected or desired to carry on this work was given. As a rule the Bible distributor received a cordial welcome; and in some cases the troops were mustered and a special service held in connection with the gift of a pocket gospel to every man.

One who had assisted in the distribution at Hiroshima, and who was well qualified to judge of its value, wrote as follows: "Not for years, if ever, have the Bible Societies been privileged to give Christianity so strong a push forward in the Orient as by their Bible distribution among the soldiers. Direct, personal, helpful conversation was not neglected. Whenever possible the gift was accompanied with a message, a word with the Word. Every one who came within the range of this movement felt it to be strongly evangelical, and it created a profound impression."

In acknowledgment of the gift of gospels to the soldiers of the Imperial Guard, Col. Sameshima, the chief of staff, wrote as follows: "At the present time our detachment of Imperial guards feels that for both officers and men spiritual education is highly important. We are very much pleased that you have presented to us a number of Bibles, and the Prince also is exceedingly glad."

This Prince (Komatsu) was next in command to the Emperor, and in person expressed his gratitude to the agent in charge of the work.

At the suggestion of a Christian in a high official position a supply of Scriptures was forwarded by the Japanese authorities to the fleet in China; and the distribution was made by the officials.

As a permanent result of the army and navy work there has continued until the present time a more or less regular visitation to both of the naval hospitals with the most interesting and gratifying results. Something, though not so much, has also been done among the soldiers. At the earnest request of those engaged in this work a recent grant of 4,000 gospels was made for distribution among the sick and wounded who have recently returned from China.

The one crowning event was the presentation of a Bible to His Majesty the Emperor in 1895. It was accomplished through the kind offices of His Excellency, Marquis Ito, who now again resumes the high office that he has before filled with such credit to himself and such profit to his country.

An exact statement of the circulation of Scriptures cannot be given. But a conservative estimate is that since the beginning there has been fully 2,000,000 copies of Bible, Testament, and Portions distributed by sale or gift. Since the Committee was formed in 1890 to the last of June this year, the total circulation has been 29,156 Bibles, 166,371 Testaments, and 749,455 Portions, or a total of 944,000 volumes in all.

When we consider how many copies of the precious word have already been put into the hands of the people of Japan, and then turn to God's promise, "My word that goeth forth out of my mouth, shall not return unto me void, but it shall accomplish that which I please and it shall prosper in the thing whereto I send it," what great reason we have for encouragement and energetic effort in the work of sowing the good seed. Converts to Christianity are not multiplying as rapidly as in former years, but the leavening power of God's precious word is evident to all. What may be the political and religious history of this country in the future no one can tell; but this we know, the renovating and enlightening influence of the revealed will of God continues the same, as the one source of light and hope, not only for Japan but the whole world.

Church Music and its Condition in the Chinese Church.

BY WANG CHUNG-YU.

HOW true is the adage, "Music is designed to prepare for heaven." The world would not be complete without it; our existence would have been dry if this inward comprehension of musical harmony had not been implanted within us. It is above all the only factor that can raise our whole being into communion with God. Alas! how sad is it to think that this, the most precious part of our nature, has oftentimes been blunted by what is called by Marx the Aubergistic music, *i.e.*, music of a sensational character without having a tint of spirituality in it. But still sadder is it to see that the majority of missionaries have introduced this kind of sensational music into the Chinese church, whether from ignorance or indifferentism or some philosophies of their own Their duty as missionaries is no doubt to bring men

to Jesus Christ; and understanding that music is a great element to elevate and augment our spiritual and religious nature, they ought to realize its importance and consider it their duty to introduce *good* music into the Chinese church. They are so particular about doctrinal points and creeds, but give so little heed to this great spiritual agency; this is a point I cannot understand. This paper, though puerile and meagre it may seem to some, yet contains my conviction that has been long pendent over my mind; and my yearning desire is to see this matter taken into consideration by the missionaries whose aim is unquestionably to better the condition of mankind and who have accomplished many things—patent to all—towards the amelioration of our country—China. I hope that they will sooner or later turn their attention to reform—if I am allowed to use the word here—the music as used in Chinese churches now throughout this empire, where it is not only dry and factitious, but it simply dwarfs the musical tastes of many and renders the worship unspiritual.

Hogarth, in his musical history, says: "The diffusion of a taste for music and the increasing elevation of its character may be regarded as a national blessing. The tendency of music is to soften and purify the mind." This idea is clearly set forth in one of the passages in Shakespeare's Merchant of Venice. However diversified are the theories of philosophers, musicians, and thinkers in regard to the origin and nature of music, yet they all agree that the culminating point of our being is this musical nature which is the climax of creation. It is as universal as that water is composed of two elements—hydrogen and oxygen. Wherever men are, there is music; and wherever there is music, there must exist a certain form of worship. Music, whether it puts on the garb of an *al-la-da-la* song of an Indian, or the grand symphony and oratario of a Handel or Beethoven, is still the same outpouring of a human soul after the spiritual and ideal existence; *but* in proportion that the pure form of music is cultivated, in so far will the worship of a religion be prevented from being dragged down into a heartless languid formalism. It is just here a new element comes in: worship is good, but superstitious worship is injurious; just so, music is good, but bad music is deteriorating in its effects. I have to quote a passage from Marx's universal school of music, to which I am indebted for initiating me into the realm of music. "But its (i.e., music's) nature, like man's own, is two-fold; partaking both of the sensual (material) and the mental (spiritual). It has power to raise us from a rude and barren state of being to a higher, more susceptible, and spiritual existence; to soften and refine our feelings; to awaken in us ideas of pure and perfect humanity; to exalt us above the human

sphere to the confines of the divine, and, in this mental elevation, fill our hearts with love and holy zeal for everything that is good and noble. But this self-same power of melody and harmony may also bury the yet unrevealed indwelling spirit in the alluring waves of excited sensuality, obliterating from the soul every noble feeling and every virtuous power and gradually leading it to that thoughtlessness, that want of principle, and desire for sensual pleasure which dissolves or stifles every noble disposition, and in whose train are found those strange twins—satiety and insatiability—and that terrible condition of the mind—utter indifference."—Sacred music has also its natures—*material* and *spiritual*. What is the difference between a Bach and a Sankey? It is at bottom a difference of materialism and spiritualism in their wide unrestricted sense. The music of Sankey is sensational, the music of Bach is spiritual, and calls forth the innermost feeling of our being. American music (I mean sacred music, *i.e.*, church music) as represented by such popular composers as Sankey, Bliss, Booth, McGranahan, etc., of whom Sankey is the typical one. is simply deteriorating in its effects, and by them it is "dragged down to the trivialities and nothingness of common life." On this point I believe I am at great variance with many. Go with me now to what is commonly called a revival meeting in America. Certainly they use Sankey and such American writers who are, of course, their favourites. We notice that they bawl out over some choruses and refrains, and we may be led to cry out with them. What do we find in us after the meeting? Nothing! but only a faint idea that we have sung something. Our spiritual nature is still, alas, as dormant as ever. The music is sensational and superficial and cannot take root in us. Again go with me to a Church of England cathedral. There upon the very chanting of hymn, canticle, anthems, and psalms, our whole spiritual nature is awakened and is lifted up, and we feel that we are standing before the presence of God. Our every fibre is thrilled and touched from the solemn and impressive music; we are, as it were, transported into a spiritual and aerial realm. It was told that Haydn was affected to tears by the psalms sung in unison by four thousand infantine voices in St. Paul's Cathedral, which, if they were music of Sankey's type, could hardly perhaps affect him so. Just take at random Monk's Eventide, "Abide with me," and Sankey's "Only Waiting;" the former is No. 731 and the latter No. 296 in Sankey's sacred songs and solos. Whoever has a musical ear can distinguish the impression given by Monk's music and that of Sankey's; the former searches the innate existence of our mind and brings up our feelings and aspirations, while the latter, with so many swings in the music, brings us into a realm of sensationalism where our thought is en-

grossed with sensuous impressions. This Sankeyism must be discouraged. It is a contagious disease. Schumann says: "You should never play bad compositions and never listen to them when not absolutely forced to do so." It was Dawson, if I remember rightly, who tried the experiment of discouraging some boys to read trashy sensational novels by reading to them such literature as Sir Walter Scott's. The experiment was successful. This Sankeyism may be likened to those trashy novels and can only be ousted by introducing such masterpieces as Haydn's Creation, etc. It is a recognized principle in pedagogy that the best of everything should be chosen to teach boys. The same rule holds good in teaching music; children as well as men must be taught to sing *good* music; by using good music I do not mean long and complicated music, such as Haydn's Creation; I mean the music composed by such composers as Sullivan, Dyke, Monk, Bach, Mason, etc., etc. While writing I have by my side the Chautauquan Magazine, and incidentally I find this: "The fact alone makes one obligation of the decorator, and teacher to the child, paramount—they should give it only the *very best* reproductions." What is true in this case quoted, is true in music.

In order to guard me from being misunderstood, I might add that Sankey, to do him justice, has done a great deal in infusing musical taste into great masses of people in America, not by his music, mark you, but by his powerful voice in the rendering of his music; and that the music of his sort might serve very well in a meeting of the lower classes of people and in gatherings of a social nature, while it is entirely unsuitable to be used in churches. However, in these cases, it should not be used to great excess, as it might arrest the development of their musical taste.

The Chinese church, taken as a whole, is now flooded with a kind of sensational music I denounced above—the Sankeyism. In Hongkong at present, except the Basel, Rhenish, Berlin and Church Missions—I might mention the self-supporting church where pastor Wong has lately introduced music of a higher type—where the music in use is *good* and spiritual, all the churches, especially those of American denominations, are affected with sensational music; their favourites are Sankey, Bliss, Root, McGranahan and a lot of third, fourth, etc., class musicians so called, while they know nothing of Dyke, Elliott, Sullivan, Bach, etc., much less of Handel, Beethoven, etc. The same thing can be said of the churches at Shanghai and Tientsin, where there are few exceptions. I feel no worship when such sensual and material music is used. My experience goes to show that when good music is used, they sing it with spiritual meaning; when bad music is used, they sing it with no meaning at all. In all the foreign churches that I have come across in Hong-

kong, Shanghai, and Tientsin. I have not noticed one instance where such hymn books as Sankey's sacred Songs and Solos, Songs of Victory, and many sorts of American hymns couched up under some titles are used; and it is a point that baffles my reason very much, the point that such musical selections as I have just enumerated, that are considered improper in foreign churches, should be used indiscriminately in Chinese churches. Moreover, some missionaries, thinking they have stricken a new path, have made use of Chinese native songs for religious service, disregarding its sensual character and nature; it is really demoralizing and is unfit for religious purposes when the song sung conjures up by association the many bad and sometimes immoral ideas with which such songs are associated. We must know that the art of Chinese music has been practically lost and the existing songs are never sung by gentlemen, and are, as a rule, used in theatres and sung by the lower classes of people. Even if the songs are not connected with immoral ideas, yet its music drags us down to the sensual and material phase of life. I hope that missionaries will take special note of this.

It has been strongly urged that as the Chinese have no musical ear and musical harmony is beyond their comprehension, it is useless to initiate them into the music of Bach, Dyke, Handel, etc.; and, the music tinged with the sensationalism of the Sankey type, being much more simple, should be the only music they are to know for the sake of a display of a formal worship. Such argument—if it were argument at all—cannot stand in the light of reason and fact. To say that we Chinese cannot comprehend music of a higher type is equivalent to saying that the Chinese cannot comprehend the high moral and spiritual teaching of Jesus Christ, which is contrary to theory and fact. Musical nature is not a quantity, it is a quality; and this nature only requires proper stimulation to be awakened. It is quite true that the Chinese taste of music is dormant, but this gives us stronger reason to cultivate it by the use of good music. The fact that you are weak, shows that you ought to take good and nutritive food; the fact that you are sinful, impels you to take moral and spiritual lessons; similarly, the fact that your musical taste is moribund, requires proper training in good and spiritual music. Spiritual music is not harder to learn than sensational music. Take again Monk's "Abide with me" and Sankey's "Only Waiting." According to my opinion it is easier to learn the music of the former than that of the latter. No doubt there are exceptions. A few years ago I heard from a missionary that Handel's Hallelujah Chorus was excellently executed by the students of Tungchow College. No one will say that the girls in the Berlin Foundling House and in St. Stephen's Church in Hongkong cannot execute the proper move-

ments and expressions of the good and even complicated music they use, if he will go there and hear with his own ear. No one will deny them the simple name singer when he heard the excellent rendering of music at Christmas time. These examples serve to show that what the Chinese lack is not musical taste but proper instruction which the missionaries ought to take the trouble—whatever it will cost them—to give. I know personally many girls and boys who, when given proper instruction, can become good singers; but, alas! their musical taste has been dwarfed and they have lost sight of the *spirituality* of it; why? because they have been taught to sing such hymns as I term sensational. In short, it is better to learn one piece of good music than to learn ten pieces of bad music.

The Chinese church is waiting some one to free her from this contagion of sensationalism.

In conclusion, I might suggest that a committee should be formed from among the missionaries to discuss and to reform the church music as used in Chinese churches at present.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(*Continued from p. 290, June number.*)

That Shên means god rather than spirit is shown by the language used and the acts performed with reference to the Shên.

Man is a religious being, and his religious nature has for its object god or the gods. It expresses itself in language and acts which have been substantially the same in all ages and nations. If therefore the language and acts by which the Chinese give expression to their religious nature, center on the word *Shên*, this fact furnishes a very cogent proof that *Shên* means god. To show that this is the fact I offer the following citations. They are somewhat numerous, owing to the breadth of the subject, yet they are only specimens of thousands that could be furnished. For the sake of greater perspicuity I have divided them into classes.

I. To serve, to minister to. 事, 奉, 馭.

(1). 魏主曰若能以道事神不迎自來. 通鑑綱目.

The Lord of Wei said, if you are able to serve the gods as they should be served, they will come without inviting.

(2). 至於武王昭前之光明而加之以慈和, 事神保民莫不欣喜. 穆天子傳.

As to king Woo he shed luster on the glory of the past, adding to it mercy and peace. There was nothing concerning the serving of the gods or the governing of the people in which he did not delight.

(3). 古者先王既有天下，又崇立上帝明神，而敬事之. 國語.
The ancient rulers, when they obtained the kingdom, instituted the worship of the illustrious god Shang Te and reverently served him.

(4). 盡心爲民爲忠，誠實事神爲信. 左傳註.
To labor for the people with all the heart, is loyalty; to serve the gods with sincerity, is faithfulness.

(5). 至事神治人亦非敬不可也. 書經註.
As to serving the gods and governing the people, it is impossible to succeed without reverence

(6). 前廟以奉神，後寢以藏衣. 詩經註.
The temple in front is ministering to the gods, and the sleeping hall behind is for storing the (sacred) vestments.

(7). 王社內有壇以奉神，外有壝以爲垣. 周禮.
Within the royal demesne was an altar for the worship of the gods, and without was an embankment which served as a wall.

(8). 一曰祭祀以馭其神. 周禮.
One is sacrifice which is presented to the gods.

II. To worship, honor, reverence, respect. 禮，拜，敬，尊，恭.

(1). 禮不止交神，而以交神爲主. 書經註.
Worship includes more than communion with the gods, yet communion with the gods is the chief part of it.

(2). 禮神謂祭天也. 文選註.
By worshipping god (or the gods) is meant sacrificing to heaven.

(3). 我也爲民之憂而求助於神凡可以禮祀者皆未嘗絕之. 詩經註.
I also, on account of the distress of the people, have sought help of the gods. There are none that may be worshipped by sacrifices that I have not sought to.

(4). 此言主祭者十日齋戒帶劍佩玉以禮神也. 屈子註
This is said of the master of sacrifices, who fasted ten days, girded on his sword and put on his jewels in order to worship the gods.

(5). 列行善之目曰敬天地禮神明奉祖先孝雙親守王法重師尊. 文昌帝君救世文.
The list of good works is—respect heaven and earth, worship the gods, honor your ancestors, obey your parents, keep the laws, and respect your teachers.

(6). 見神佛不禮拜爲一過. 信心錄.
To see a god or a Buddha and not worship is a sin.

(7). 李元茂已高高的作了一個揖，然後徐徐跪下如拜神的，拜了四拜. 品花寶鑑.

Li Yuen-mao having made a profound bow, afterwards reverently kneeled down and made obeisance four times, after the manner of one worshipping the gods.

(8). 襄子再拜受三神之令. 史記.

Yang Tsï worshipped again, and received the commands of the three gods.

(9). 民奉其君愛之如父母,仰之如日月,敬之如神明,畏之如雷霆. 通鑑綱目.

The people honor their prince, loving him as father and mother, looking up to him as to the sun and moon, reverencing him as they do the gods and fearing him as they do the thunder.

(10). 務民之義,敬鬼神而遠之,可謂知矣. 論語.

To have a care for the virtue of the people, to reverence the gods, yet keep aloof from them, may be called wisdom.

(11). 敬而不瀆,故神降之嘉生. 國語.

He reverenced the gods and did not profane them, therefore they sent down good things.

(12). 祭服必致美者,所以恭敬乎鬼神. 論語註

Sacrificial vestments should be the best in order to show respect to the gods.

(13). 皇帝祗肅舊禮,尊重神明,卽告于祖宗,而不敢失. 前漢.

The Emperor carefully observed the old forms and reverently honored the gods, and thus made announcement to his ancestors, not daring to omit anything.

(14). 殷人尊神率民以事神. 禮記.

The men of Yin (the imperial family) honored the gods and led the people also to serve the gods.

(15). 敢請尊靈降居神位,恭神奠獻遂燎脂于廬炭上. 性理大全.

"I venture to invite the honorable spirit to descend to your divine seat," and doing reverence to the god with libations and offerings, he forthwith burned the fat upon the coals.

(16). 禮者君之大柄也所以別嫌明微儐鬼神考制度別仁義. 禮記.

Rites are the chief reliance of princes. By them suspicions are avoided, secrets are revealed, the gods are honored, laws are tested, and mercy and justice are distinguished.

III. To pray, beseech, supplicate, ask of, implore, petition. 祈, 禱, 祝, 求, 告, 索, 乞, 徵.

(1). 昔虢公祈神,神賜之土田. 孔叢子.

In ancient times Prince Kuo prayed to the god, and the god gave him land.

(2). 群臣請祈禱神祇. 通鑑綱目.

The host of princes asked him to pray to the gods of heaven and earth.

(3). 使太祝祈神只求早死. 東周列國志.

He sent the chaplain to pray that he might speedily die.

(4). 禱者悔過遷善以祈神之佑也. 四書味根錄.

To pray is to repent and reform in order to beseech the protection of god (or the gods.)

(5). 乃請自以身禱於神. 史記.

He (the general) asked the king himself to pray to the gods.

(6). 不料服藥無功, 禱神不效. 快心編.

Unexpectedly the medicine was ineffectual, and prayers to the gods were unavailing.

(7). 只好心裏轉念, 暗祝神明護却. 快心編.

There is no way but to change your mind and invoke the protection of the gods.

(8). 祝神無驗. 信心錄.

He invoked the gods without effect.

(9). 孔氏曰請神加殃謂之詛, 以言告神謂之祝. 書經註.

Mu Kung says: To ask the gods to send punishment, is to curse; to supplicate the gods with words, is to bless.

(10). 齋戒以告鬼神. 史記.

He fasted and purified himself, in order to petition the gods.

(11). 爲有災變號呼告于神以求福. 周禮會通註.

Because of the disasters and revolutions he cried aloud to the gods and prayed for a blessing.

(12). 祝史奉牲以告神. 古文觀止.

The chaplain presented victims, so as to petition the gods.

(13). 要誓以告神. 左傳註.

He wished to take an oath in order to make it known to the gods.

(14). 孝子求神非一處也. 通鑑綱目.

The dutiful son prays to the gods—not in one place only.

(15). 求神自秦始皇漢武始. 通鑑綱目.

Praying to the gods (for immortality) began from Chin Tzï-hwang and Han Woo.

(16). 今朝立志行善, 明日就望福報, 求神感應. 率性闡微.

This morning you resolve to be good, and to-morrow you expect your reward and pray to the gods to respond.

(17). 呪咀者誓於神也, 求直者求神速報也. 信心錄.

To curse is to call on the gods with an oath. To invoke justice is to call on the gods for quick revenge, etc.

(18). 夫國有凶荒則索鬼神而祭之以求消災弭禍之應. 詩經註.

When there is famine in the land, they (the princes) seek to the gods with sacrifices, praying for a response which will remove the calamity.

(19). 索鬼神爲民祈福, 除盜賊爲民去害. 周禮精義.

He (the king) seeks to the gods to implore blessing for the people, and exterminates robbers so as to remove evil from the people.

(20). 若寶下地命也有殃, 乞神昭鑒妝寶歸藏. 咫聞錄.

If the ingot (of silver) should fall to the earth it might injure life, so he prayed to the gods to watch over it and return the ingot to its place.

(21). 宋襄公圖霸故使邾殺鄫子爲犧牲以祭之欲徵福于神以屬東夷之衆. 左傳註.

Yang, the prince of Sung, planned to usurp the empire, and therefore ordered (the prince of) Chŭ to kill the prince of Tung and offer him as a sacrificial victim for the purpose of invoking a blessing from the gods and bringing into subjection the host of the eastern barbarians.

(22). 王之職主於敬民而已徵福於神非王之事也. 書經註.

The duty of a king is simply to strive for the good of the people; imploring blessings from the gods is not his business.

IV. To sacrifice, present offerings, offer to. 祭,祀,獻,供,享,祠.

(1). 祭如在祭神如神在. 論語.

Sacrifice to ancestors as if they were present, and to the gods as if they were present.

(2). 楚茨極言祭祀所以事神受福之節. 詩經註.

The Tsoo Tze section fully sets forth sacrifices as being the rites by which the gods are served and blessings obtained.

(3). 南方人常食蠃蛖, 得人之由則用以祭神, 復以其骨爲醬而食之. 楚辭.

The people of the south practice eating mussels, and if they obtain human flesh they offer it to the gods, and afterwards make soup of the bones and eat it.

(4). 天子祭海內之神. 博物志.

The Emperor sacrifices to the gods within the (four) seas.

(5). 神事祭祀也. 國語.

The affairs of the gods, that is, sacrifices.

(6). 祭祀以事神, 飲食以養生, 喪紀以送死, 皆有禁令不得失禮法也. 周禮精義.

Sacrifices are for the service of the gods, food and drink for supporting the living, funeral rites for disposing of the dead,—all have their rules, and the appropriate order must not be neglected.

(7). 古者祀神, 神卽降之. 穆傳註疏.

When the ancients sacrificed to the gods, the gods descended.

(8). 故有五行之官實列受氏姓, 封爲上公, 祀爲貴神. 左傳.

Hence these are the rules of the five elements, who are, in fact, arranged with names and surnames, being appointed to be high princes and to be sacrificed to as superior gods.

(9). 享牛, 獻神之牛. 周禮精義.

A votive cow is a cow to be offered to the gods.

(10). 詩曰佩玉鏘鏘, 言己供神有道. 文選.
The book of poetry speaks of wearing the tinkling jewels, which indicates that in making offerings to the gods there is a rule.

(11). 香必潔淨, 方可供神. 信心錄.
Incense must be clean before it can be offered to the gods.

(12). 壽宮, 供神之處. 經餘必讀.
The longevity temple is a place for presenting offerings to the gods.

(13). 夏四月幸不其祠神人于交門功. 前漢.
In the summer in the fourth month the Emperor came to Pu-k'ee and sacrificed to the divine man at Chiao-mân-kung.

(14). 精米所以享神. 經餘必讀.
The fine rice is for offering the gods.

V. To communicate with, to have intercourse with, to reach. 通, 交, 達.

(1). 孔子曰孝弟之至通於神明, 光於四海. 信心錄.
Confucius says the perfectly dutiful have communion with the gods, and their reputation spreads over the world.

(2). 帝欲與神通, 宮室被服不似神, 則神物不至. 神仙鑑.
The Emperor wishes to communicate with the gods, but if the temple and vestments are not appropriate to the gods, then the gods will not hear.

(3). 宓戲氏之所以順天地, 通神明, 類萬物之情也. 前漢.
By which Mi Hi harmonized heaven and earth, communicated with the gods, and arranged everything according to its nature.

(4). 眞正是錢能通神.不多一會王太放出. 昇仙傳.
In very deed money can reach the gods, for in a short time Wang Tai was released.

(5). 齋所以交神故致潔. 上論註.
Purification is in order to hold intercourse with the gods, hence cleanliness is necessary.

(6). 古之祭者七日戒三日齋致其誠敬以交於神明. 王明陽全集.
When the ancients sacrificed they practised abstinence seven days and fasted three days, so as to secure sincerity and reverence in order thus to hold communion with the gods.

(7). 今世之孝子慈親各盡心以達神明. 夢遊集.
In these days dutiful sons and affectionate parents each do their utmost in order to reach the gods.

VI. To move, to influence, to call down. 感, 格, 降.

(1). 書曰至誠感神. 通鑑綱目.
The Shoo (king) says, Perfect sincerity moves the gods.

(2). 此是祝願之詞重士之能感神不重神之能福士. 詩經註.

This is the language of prayer. Stress is laid on the fact that the supplicant can move the gods, not in the fact that the gods can bless the supplicant.

(3). 此皆禮神之物, 不敢有加於舊, 而祝史告必以誠信或者感格神明而可以戰乎. 古文觀止.

These all are things for the worship of the gods, and we must not venture to add to the old custom, but the chaplain must be sincere in making supplication, and perhaps they may be moved and we can give battle.

(4). 夫事有終始, 而敬無間斷, 則所以格神者有道矣, 由是神之格思自錫以胡考之休. 詩經註.

Things have a beginning and end, but piety is unceasing and the means of moving the gods is consonant with right reason, hence when the gods descend they give the blessing of long life.

(5). 椒香物所以降神. 屈子註.

Shü is a sort of incense used to call down the gods.

(6). 用鬱鬯灌地以降神則惟天子諸侯有之. 性理大全.

Use the thick wine to pour out an oblation on the earth, which only the Emperor and the princes may do, in order to induce the gods to descend.

(7). 僅性喜鬼怪左道之術常有道人及女巫歌謳擊鼓下神.

Hwoă by nature delighted in marvels and heretical devices. He constantly had priests and sorceresses chanting and drumming to bring down the gods.

(8). 我有召軍符役召鬼神. 神仙鑑.

I have a summon-soldier-charm by which I summon and use the gods.

(9). 聞直塘道士能召神. 信心錄.

He heard that in Chih T'ang there was a priest that could call down the gods.

VII. To praise, celebrate the praises of. 頌, 讚, 美.

(1). 夫頌以告神明者也. 詩經註.

Chanting is in order to make known our mind to the gods.

(2). 此蓋更爲衆人之詞以讚神之美. 楚辭.

This again is the language of all in praising the excellence of the gods.

(3). 假言周于天地讚于神明. 前漢.

To avail of, means spreading through heaven and earth and giving praise to the gods.

(4). 登歌再終, 下奏休成之樂, 美神明既饗也. 前漢.

Having ascended (the platform) and sung again they descended and chanted the propitiatory song, praising the gods for having accepted the sacrifices.

VIII. To thank. 謝, 酬, 賽.

(1). 因復向神明拜謝. 快心初集.

Hence he turned again to the gods and gave thanks.

(2). 遣王欽若奉詔往玉泉山祠下,致祭以謝神功. 搜神記.

He (the Emperor) *sent Wang Ch'in Joŏ with a dispatch to the ancestral temple on the Yü Ch'üen Mountain to offer sacrifice as a thankoffering for the services of the gods.*

(3). 均議各出分金,演戲酬神. 咫聞錄.

All agreed together to give each a quota of silver to celebrate a theatrical and thank the gods.

(4). 曾孫之來又禋祀四方之神而賽禱焉. 詩經註.

When the great grandchildren came they also reverently sacrificed to the gods of the four regions and went through with ceremonial invocations.

(5). 沈尹戌,聞郊外賽神者,皆呪咀令尹. 列國志.

Chin I-shü heard all those who were in the fields having a procession in honor of the gods, cursing the prime minister.

IX. To please, to gratify, to flatter. 樂, 娛, 媚.

(1). 俗好祀必作樂歌以樂神. 楚辭.

According to custom they were given to offering sacrifices, and these were always attended with playing and chanting in order to please the gods.

(2). 舉枹擊鼓,使巫縩節而舞,徐歌相和,以樂神也. 屈子註.

Lifting up the drumstick to beat, so that the priestess might gesticulate in measured time, also slowly chanting in unison so as to gratify the god.

(3). 亦言於枌榆之下,歌舞以娛神也. 前漢.

It is also said that they sang and danced under the white elm for the gratifying of the god.

(4). 媚神不如孝親. 家實.

It is better to honor parents than to flatter the gods.

(5). 作虛辭以求媚於神. 左傳.

Making empty professions to flatter the gods.

X. To swear by, to take an oath, to curse. 盟, 誓, 詛, 引.

(1). 盟者恐負約而盟於神,明其久要,詛者既負約而詛神令其必禍. 周禮精義.

An oath is taken when fearing, lest a covenant should be broken; men swear by the gods to show the lasting importance of the affair. A curse is invoked when the covenant being already broken, the gods are adjured not to fail in punishing.

(2). 孔子曰要盟也神不聽. 通鑑綱目.

Confucius said, a forced oath the gods do not hear.

(3). 孟任遂割臂血誓神. 列國志.

Méng Jên at once cut her arm and swore to the gods by the blood.

(4). 賈薔聽了不覺忙起來連忙賭神發誓. 紅樓夢.

When he heard it Chia Ch'iang involuntarily sprang up and hurriedly appealed to the gods with an oath.

(5). 毀人稱直, 罵神稱正, 指天地以證鄙懷, 引神明而見猥事. 信心錄.

They slander men, yet declare they are truthful. They revile the gods, yet say they are righteous. They appeal to heaven and earth to bear witness to their wicked designs and call on the gods to search their evil deeds.

(6). 當下重寫祝文, 對神罰誓. 快心初集.

He at once wrote out a grievous invocation, invoking the punishment of the gods with an oath.

XI. To fear. 懼, 畏.

(1). 天下靡然從之相懼以神, 相惑以怪. 神仙鑑.

All the world recklessly followed him, fearing him as a god and duped by him as by a demon.

(2). 人卽不畏王法未有不畏鬼神者. 信心錄.

There are those who do not fear human laws, but there are none who do not fear the gods.

(3). 然世人畏神而敬佛, 雖顛人而醉酒. 尙悚然知畏. 夢遊集.

Yet men fear the gods and reverence the Buddhas, so that even lunatics and drunken men know enough to tremble and obey.

(4). 且爾亦知鬼神之可畏乎. 書經註.

Do you not know that the gods are to be feared?

XII. To sin against, to provoke, to anger, to offend. 罪於, 得罪, 怒, 觸.

(1). 同舍謂其獲罪於神, 使備牲酒往謝. 劍俠傳.

His associates said he had sinned against the gods, and they had him prepare a victim and wine and go and confess.

(2). 無心中得罪鬼神默默代滌除. 家寶.

When one sins unintentionally the gods quietly wash it away.

(3). 犯人者有亂亡之患, 犯神者有疾矢之禍. 前漢.

He that sins against men, will suffer rebellion and defeat, but he that sins against the gods, will be visited with sickness and death.

(4). 天譴神怒而致邦國之殄瘁也. 詩經註.

Heaven reproves and the gods are angered, causing the destruction of the kingdom.

(5). 離民怒神而求利焉, 不亦難乎. 國語.

Estranging the people, provoking the gods, will it not be hard for him to get the advantage he prays for?

(6). 假行竊名最觸神怒，夫博名於人而干怒於神豈爲善計. 應驗錄.

He who steals a good name by hypocritical deeds greatly offends the gods. Is it a wise plan to secure a good name among men at the expense of offending the gods?

(7). 賞與刑不設，則人之情，又何苦而抗天觸神，忤雷霆哉. 唐宋八家.

If no rewards and punishments were fixed what would hinder human nature from opposing heaven, offending the gods, and despising the thunderbolts?

XIII. To blaspheme, profane, insult, revile. 褻，瀆，慢，誣，欺罵.

(1). 神明不可褻亦不可諂. 信必錄.

The gods should not be blasphemed, neither should they be bribed.

(2). 天下嘗有言曰，叛父母，褻神明，則雷霆下擊之. 唐宋八家.

In all the world men say, the thunderbolts will descend and strike him who rebels against his parents and blasphemes the gods.

(3). 周人强民未瀆神而賞罰刑罰窮矣. 禮記.

The rulers of Chou oppressed the people, but did not blaspheme the gods; rewards and punishments being used to the utmost.

(4). 毋瀆神，毋循枉毋測未至. 小學纂註.

Do not speak irreverently of the gods, do not follow the vicious, nor pry into the future.

(5). 諂瀆鬼神者，必不務民義. 四書味根錄.

He that hypocritically pays court to the gods will certainly not labor for the virtue of the people.

(6). 帝武乙慢神而震死. 史記.

The Emperor Wu I insulted the gods, and a thunderbolt struck him dead.

(7). 噫神宗於神尚敢慢之，其於民也何有. 通鑑綱目.

Alas! if Shên Tsung dares to insult even the gods what will he do to the people?

(8). 敢於慢神，謂祭祀爲無益而不之舉. 書經註.

He dared to despise the gods saying that sacrifice was of no use, and he would not offer any.

(9). 輕呪者必慢神. 列國志.

He that lightly takes an oath certainly insults the gods.

(10). 無神何告，若有不可誣也. 左傳.

If there are no gods why pray? If there are you should not slander them.

(11). 下民微細猶不可詐，況於上天神明而可欺哉. 前漢.

If the insignificant people should not be cheated, how much more should not the gods of heaven be insulted?

(12). 罵神已大悖聖人之敎矣, 尙得謂之正乎. 信心錄.

To revile the gods is grossly to violate the teaching of the sages; how then can it be called correct?

XIV. To build temples to, to make images of.

(1). 我們老太太, 太太都是善人, 就是合家大小也都好善喜捨, 最愛修廟塑神. 紅樓夢.

Our grandmother and mother were both pious people, and the whole family, great and small, did good, relieved the poor, and delighted in repairing temples and making (images of the) gods.

(2). 又鑄銅爲九州鼎, 及十二神, 皆高一丈, 各置其方. 通鑑綱目.

He also cast copper censers for the nine states, together with twelve gods, each ten feet high, and set each in its proper place.

XV. To welcome, to invite, to bid adieu to, to dismiss. 迎, 送, 辭, 接, 請.

(1). 知神將降, 而往迎之. 屈子註.

Knowing that the god was about to descend, he sent out to meet him.

(2). 大祝迎神于廟門. 前漢.

The chaplain welcomed the god at the door of the temple.

(3). 以樂送神. 前漢.

He dismissed the god with music.

(4). 夜漏未盡, 七刻初納, 進熟獻送神. 後漢.

Before the end of the watch near the end of the hour, the cooked meats were presented, and they bade adieu to the god.

(5). 祝啟門, 主人以下, 入哭辭神. 性理大全.

The chaplain opens the door, and all below the king enter and weep, bidding adieu to the god.

(6). 爲神敷席也, 至此使親接神. 儀禮註疏.

He spread out a mat for the god, and advancing to this point he received the god in person.

(7). 又笑道, 就是你眞請了神來我也不怕. 紅樓夢.

He also laughed, saying, even if in very deed you had invited a god to come with you, I would not fear.

XVI. To justify oneself, to have a good conscience. 質.

(1). 存心無欺, 可質鬼神. 信心錄.

He that keeps his heart from deceit, stands justified before the gods.

(2). 質諸鬼神, 知天也. 中庸.

He who is unabashed before the gods, knows heaven.

(3). 殺牲取血以質鬼神. 孟子註.

Victims are slain and the blood taken in order to justification before the gods.

(4). 所作所爲的事無不可以對天地質鬼神. 家寶.

In all his actions there is nothing in which he does not approve himself to heaven and earth and have a good conscience towards the gods.

(5). 自今以後,誓與心盟,徹骨徹髓,掃空巢穴,務令念念可質鬼神. 王龍谿全集.

From this time I resolved in my heart with an oath reaching to the joints and marrow that I would search in every corner and crevice and that in every thought and plan I would clear myself to the gods.

The above examples are sufficient, I think, to prove that the language which gives expression to the religious nature of the Chinese, centers in the word *Shên*. The various forms of expression contained in these examples, constitute the staple forms of the Chinese language on the subjects referred to. Let it not be supposed that this is a special list collected to support a theory. It might be extended to almost any extent; on most of the heads thousands of examples could be found. No doubt a number of these words, such as, to serve, to worship, to reverence, to sacrifice to, may be found used with *Te* or *Shang Te*. This is to be expected, seeing that *Shang Te* is the highest of the "gods." This is but a special case of the idea expressed by the generic term *Shên*. In like manner these words are occasionally connected with *Foo* 佛 or with *Pu Sa* 菩薩, or with the name of any particular god. It still remains, however, that *Shên* is THE word with which ALL these various verbs are connected, and the connection is not occasional or specific, but constant, natural, and generic. It should be noted also that whenever definitions of religious terms are given, as in six or seven of the above examples, the word *Shên* naturally comes in in its generic sense. In such cases no other word in the language will take its place.

Now I ask the student of this question to look carefully at the various words illustrated above and to consider impartially their character and bearing. Note that the *Shên* are the beings whom the Chinese serve, reverence, worship, pray to, invoke, and fear; to whom they sacrifice, present offerings, give thanks, offer praise and perform rites; in whose name they swear and to whom they make vows; whom bad men revile, insult, blaspheme, flatter and bribe; of whom images are made and to whom temples are dedicated. With reference to what class of beings have mankind generally used such language and performed such acts as these? What is the analogy of universal history? Suppose that in the process of

deciphering the hieroglyphics of Egypt, or the arrow-head inscriptions of Assyria, a symbol had been found, used as we have just seen the word *Shên* is used, would it ever have entered the head of Champollion, Oppert or Rawlinson to render it anything but "god?" Spirits, as such, are not served, reverenced, supplicated, sacrificed to, etc. From a Christian point of view, gods are spirits, it is true, but heathen nations do not call their gods spirits; and especially when they are in the act of doing the things referred to above they do not speak of them as spirits, but as gods. Let us not lose sight of the fact that a spirit is simply an invisible intelligent being, and nothing more. Now what is there in this idea to call forth such acts of service, worship, prayer, sacrifice, etc.? Is it not as plain as anything could possibly be that these acts presuppose and imply power, authority and virtue in the beings so addressed, that is, they are more than *spirits*, they are GODS?

(*To be continued.*)

Our Three Classes of Converts.

BY REV. F. OHLINGER.

WE find the type—the ancestry, so to speak—of each class among God's ancient people.

I.

The *first*, and in new missions usually, though not necessarily the largest class, are those converts who look for miracles of preservation. They comprehend all they have in mind in identifying themselves with us under the term *P'ing An* (平安) and in almost the identical words of the Patriarch, attempt to "drive a bargain" with the newly-found deity. Like Jacob they make a vow, (Genesis xxviii: 20-22) saying they will abandon idolatry, etc., provided they are prospered in their temporal affairs, provided a son is born unto them, provided the family is exempt from sickness, provided the domestic animals cast their young in safety, etc., etc., reserving to themselves the privilege (?) of returning to their idols in case these blessings fail. What the Patriarch would have done had Jehovah failed him to any serious degree, or rather, had he not advanced spiritually to the Peniel experience, we are left to surmise. What the converts from heathenism do who are disappointed in their expectations as regards temporal prosperity and who fail to advance spiritually, any missionary of a few years' experience can tell.

What such converts are worth practically and prospectively to the cause of Christ the history of missions plainly shows, and the divine treatment of wayward Israel more than suggests how they should be treated by the missionary.

At times in the wilderness Israel's whole creed could have been written in one sentence, and that would have read: I believe in having three round meals with occasional refreshments every day. Of little use did it seem to remind them of the mighty miracles that had opened the way for their escape from bondage. They were miracle-hardened. Only that which appealed to the flesh and stood in relation to the stomach was appreciated; all values were determined by the palate; like babes they referred everything to their lips. To slip into rebellion and idolatry was as easy for them as it is for the seal to slip off his ice flow into the water. This tendency was ever before the eyes of their leaders, judges and prophets when these were not themselves also carried away by the prevailing spirit of belly service. Rom. xvi. 18; Phil. iii. 19. The wily tempter would fain have appealed to this morbid bread-seeking in his attempt to conquer the fasting Saviour; the disciples thought bread sufficiently important to be coupled with a serious warning by the Master (Matt. 16), and the people of Tiberias gave themselves not a little trouble to follow after and overtake Jesus (not because they had seen a miracle) because they had eaten of the loaves and were filled. John vi. 22-26. Jesus met no idolatrous Jews in his earthly ministry; the rigors of the captivity had eradicated the tendency to worship strange gods and the spirit of proselytizing had taken its place. The multitude, however, still manifested the national morbid bread passion, and this received due attention in the Lord's Prayer and in Christ's remarks on the "bread of Life," "the bread that cometh down from heaven," etc. His rebuke is wonderfully mild. He seems to treat it as a weakness, and continues his loving ministrations. Doubtless some of these seekers of the loaves and fishes advanced to pentecostal baptism, thence to fearless confession and finally to triumphant martyrdom through and in behalf of the truth.

Most missionaries could tell of converts, whose first inquiry was: How much do you pay your adherents a month? Whose first seeking was after a position. And these converts developed into intelligent believers, conscientious contributors and even fearless witnesses for the Master. Yet the missionary who intentionally holds out inducements to place—or gain-seeking converts, hardly deserves to be called a Christian missionary. Christ with all His facilities fed the people but twice, and even His biblical students (disciples) had to brave the dangers and hardships of fishermen and sailors. Nor may we conclude from His words that He went about with a placid smile

on His face, condoning their faults and ignoring discipline. The Apostle Peter could have given whole chapters to the contrary from memory. It is the missionary's privilege to gather the best converts he can get; it is his duty to make the very best of those he gets, always remembering that there have been many sudden conversions from dark heathenism into the glorious liberty of the sons of God without place-seeking, dickering or bargaining.

II.

We now come to our second class—those who seek *miracles of might*. It seems as if this class had almost been absorbed by the first class amid the testings in the wilderness. At least it is not heard when the cry for bread is loudest. No reference to escapes from the plague, to the Red Sea crossing, to the pillar of cloud and of fire—only the demand for bread (the flesh pots of Egypt). Israel escaped by miracles from bondage, but its dwarfed intellect required teachers and time. The miracles had to be celebrated by impressive rites, rehearsed by inspired prophets, and sung by chief musicians and psalmist. About the time of the captivity Israel began to appreciate the miraculous in its national history, and ere long lost sight of everything else in its sacred literature. "The Jews seek a sign." The intelligent Jews had a well-qualified representative in Nicodemus in the time of Christ. "The Apostle Thomas was a typical Jew," and Paul himself required more to check him in his headlong course than most of his converts ever experienced. He had heard Stephen's wonderful testimony, and yet continued in his madness.

There are a few things to be observed in Christ's attitude or bearing in regard to this miracle worship as we might perhaps call it.

1. He showed no inclination to enter into conversation with Nicodemus on the subject of miracles, but evidently considered his visitor in need of, and in an important sense prepared for, the miracle of miracles—*the new birth*. He urges upon this "ruler of the Jews" the necessity of entering into a new, that is, into the only right relation to God. Nicodemus' standing among his people as well as his appreciation of "these miracles" called for the "heavenly things" of John iii: 1-21.

Sooner or later (the sooner the better) our adherents must reach a point of spiritual perception where they should be urged to seek, seek and *seek* the experience of the new birth. Instead of constantly reproving them for their stumbling and halting—their want of heartfelt interest in the Gospel, their failing to keep the commandments, their quarrelsome disposition, etc., etc.—we should urge these as strong reasons why they should seek at once all

Christ offered to His nightly caller. The longer they delay the more will they become a dead weight on our hands.

2. He rebuked signseeking in those who ignored their moral and spiritual needs. Matt. xii. 38-40. How often our people seek a sign, as for instance the healing of the sick in answer to prayer, and forget the spiritual healing they need. Nevertheless those who can be persuaded to call on the Lord for physical healing, should be readily led to seek spiritual health.

3. The miracles ("works," "signs," "wonders") were a concession made to the spirit of the times and had the indirect or secondary object of strengthening (not creating) faith. Where there was utter unbelief He wrought no miracles. They were subsidiary to the one great work on Calvary. He did not attach more than a temporary and local importance to them. The Cross was to bring success to his whole career. John xii. 32. It was the essence of apostolic preaching (I Cor. ii. 2) and should be the one great theme of the Christian pulpit in China. In our "street-preaching" we have to begin, as the Master often did, with the color of the sky, the flowers of the fields, etc., but in the majority of our Sunday congregations there is a growing demand for spirit-filled preachers. Christianity in China needs its Wesleys, Finnys, Taylors, and Moodys.

III.

Given the above two classes of converts (and they form a vast multitude) and the spirit-filled ministry, we shall see a wonderful increase of the "gloriously saved" converts. The number of these is still comparatively small; they are even considered a kind of curiosity in many churches and their testimony is sometimes heard with misgiving. But they are growing in numbers and in favor with their fellow-converts. They are close Bible readers, fearless witnesses of the truth and increasingly fruitful in their consecrated lives. More and more as the native church hears of them they are coming to be considered *miracles of grace.* Rom. viii. 16 is no longer literary padding, but the very key to Christian enjoyment, witnessing power and conquering faith. Conscious salvation (not merely a creed, a doctrine, or a system of ethics) has come to be the "pearl of great price" among some of our more intelligent converts. It almost looks as if it had come through the medium of the English language, and some of our preachers say the "Wên-li" always misses the mark when it deals with experimental religion. The trouble may lie with the writer and reader more than with the inherent weakness of the language. "It is the spirit that quickeneth."

It seems then to be the rule that most converts from idolatry at first seek, as it were, *miracles of preservation* (P'ing-an); there-

after, more or less definitely, *miracles of might* (the "sign" of I Cor. i. 22) and then if properly directed, *miracles of grace*. Yet there is no rule without exceptions, and we often hear of remarkably clear heart experiences on the first contact with the truth. As "workers together *with him*" we are entitled to the hope that these sudden conversions will become more frequent as the darkness is permeated by ever lengthening beams of divine light and that the class that stands last chronologically and numerically will soon bear the same relation to the first class that the church bears to the natural descendants of Jacob.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

A New Japanese Invasion of China.

BY REV. A. P. PARKER, D.D.

AN invasion of ideas instead of one of arms. A propaganda of education instead of one of coercion. A subtle attempt to make a conquest of China by means of mental rather than physical forces.

Such is, in brief, the condition of things now rapidly coming to the front in China under the Japanese program, as indicated by their methods of procedure during the past few years.

Six years ago Japan invaded China with her naval and military power and quickly conquered this unprepared, unwieldy, old empire. The causes that led to such an easy victory for the little island kingdom over this continental empire are now perfectly obvious and have been pointed out over and again in the few years that have elapsed since the end of that very one-sided conflict. But Japan was, by the unwarranted interference of three European powers, balked in her legitimate designs and so failed to reap the reward for her heavy outlay in carrying that war to a successful conclusion. It is not to be wondered at, therefore, that ever since that memorable day in Chefoo when the representative of the Russian government laid his sword across the treaty between China and Japan as it lay on the table ready for signature, and forbade its ratification, the Japanese have been preparing with might and main to recover what they then lost. That Japan has been expecting to have to fight Russia in order to retrieve this loss, as well as to maintain her position as a lead-

ing power in the Far East, has been taken for granted by all who have given attention to the politics of Eastern Asia. Whether such a conflict of arms will really come, and if so, what will be the result, it is beyond the power of any one to say just now. But one thing appears to be pretty plain, even to the casual observer, namely, that Japan is using other means than that of armaments to gain a controlling position in the affairs of China.

One plan that is being adopted to accomplish this purpose and which is now being quietly, yet none the less effectively, followed up, is the sending of numerous Japanese to this country as students, teachers in government schools, translators of books, editors of newspapers, etc., beside the ever increasing merchant classes. The following facts will, I think, fully substantiate what I have said above:—

1. An agricultural college was established some years ago at Wuchang by the Viceroy Chang Chih-tung, and was placed under the charge of Mr. G. D. Brill, an American expert in the science of agriculture. After some three years of effort on Mr. Brill's part to make a success of the school and which he failed to accomplish to his own satisfaction, principally because of the obstructionist policy of the Chinese official appointed by the viceroy to control the institution, he has been dismissed, and a Japanese has been employed in his stead, the principal reason for the change being, as Mr. Brill found out, that the Japanese is so much cheaper than the American.

2. The military school in Hangchow is, I am informed, taught wholly by Japanese; no Europeans or Americans being employed there.

3. Japanese are employed in the translation department in the Kiangnan Arsenal, near Shanghai.

4. A large number of Chinese students have been sent to Japan by Chang Chih-tung during the past few years to be educated for the Chinese government service under Japanese tutorage.

5. One of the most widely circulated native newspapers published in Shanghai, the *Tung-wên Hu-pao*, is owned by Japanese, as is frequently indicated by the editor, who, when he has occasion to refer to the acts of the Japanese government always uses the expression, "our government" (本邦), and its policy is to advocate a closer union between the two great nations of the Far East. The *Jeh-jeh Sin-pao* is a similar paper owned and published by Japanese in Tientsin.

6. A large school has recently been established by the Japanese near the Shanghai Arsenal in the buildings that were occupied by the Chinese girls' school, about which we heard so much last year. About a hundred Japanese students are now domiciled there, and they are studying the Chinese and English languages, with a view,

no doubt, to finding "positions of usefulness" in China in due course of time. At the opening of the institution, a few weeks ago, a number of Chinese officials were present, and letters of congratulation from Viceroys Liu and Chang were read, all of which seems to indicate unmistakably that the Chinese officials are highly pleased with the prospect of socuring the assistance of Japan as a guide along the paths that China is now being forced to follow, and, it may be, as an important aid in resisting the domination of the white race in Eastern Asia.

7. A large and increasing number of translation societies and mutual improvement associations are being organized in Shanghai, and also in other cities in the central and southern provinces, the principal object of which appears to be to translate books on Western knowledge and publish them for general circulation among the people. The remarkable thing about these societies is that nearly all the books that are being translated and published by them are taken from the Japanese. In fact, interested parties are urging upon the Chinese the great advantages of translating from the Japanese rather than from European languages, because, as they say, the Japanese have already selected from the literature of Europe and America all that is best, and the Chinese by translating from the Japanese directly, will get the benefit of Japanese experience and observation and thus save much in the way of expense, and avoid translating books that would be of little use in China! * And so the work goes on apace. A long list of books that have been recently translated and published and are now on sale at the book stores, appears at intervals in the Chinese daily papers in Shanghai. The list contains books on Political Economy, General Science, Agriculture, Pedagogics. Ancient History, Current History, etc., etc., the greater part of which are advertised as having been taken from the Japanese. Of course many of these Japanese translations are already in Chinese, and it is only necessary to make a few changes, in the very rare instances where the Japanese use of the Chinese written language differs from that of the Chinese, in order to adapt the books for use in China. In other cases where the books are in the mixed language so common in Japan, that is, the *kana* mixed with the Chinese characters, Japanese who understand the Chinese written language, or Chinese who understand the Japanese *kana*, translate such books into pure Chinese. I have seen the regulations that have been drawn up for the governance of some of these societies, and in several cases those who are doing the translating work are not acquainted with the English language, but are translating the books wholly from the Japanese.

* See editorial in *Universal Gazette* (中外日報), June 19th.

8. An educational magazine called *The Educational World* (教育界世) has been established in Shanghai by a Chinese named Loo Tseng-nioh, a native of Shao-hsing. Two numbers have already appeared, and it is to be issued twice a month for the present. In the statement of principles that are to govern the policy of the magazine, it is said that the material that is to fill its pages is to be taken from the Japanese. In addition to original articles on educational subjects in general, translations are to be made from Japanese books on Western learning, treating of the following six general subjects: Courses of Study, Educational Laws, Methods of School Government, the Science of Pedagogics, Graded Schools, Text Books; this last subject to be divided into Books for Primary Schools and Books for Graded Schools. Mr. Loo is the editor, and he has a number of colaborateurs who will assist him in making translations from the Japanese, etc. The magazine is published at the Kiangnan Arsenal and is printed on wooden blocks, which is a rather behind-the-age method of printing for such a work. It is on sale at the *Tung-wên Hu-pao* office on the Bubbling Well Road, near the Metropole Hotel. Each series of articles is to be complete in itself, and when finished, may be bound up in permanent form; the paging being arranged with that purpose in view. While it is not all that could be desired as an educational magazine, nor indeed such a one as a foreign editor would make, yet it is full of valuable matter for the information and stimulus of teachers, and it would be well for the teachers in all our mission schools to take it and read it.

From the foregoing facts, which could be multiplied, if necessary, it will be easily seen that the Japanese are pressing forward to a commanding position in the control of the new education in China. We Europeans and Americans may have been telling ourselves all along that the teachers for the new schools of Western learning that the Chinese are going to establish throughout the country, are to come from Europe and America. But we must not be too sure about this. It is evident that the Japanese are going to underbid us in the matter of salaries, and also that they are going to be able to do much of the work of teaching and preparing books, nearly if not quite as well as the foreigners can do it. They have learned from us the power there is in the new learning to gain control of a nation, and they are working energetically towards a point where they will occupy a commanding position in the political and educational affairs of China. They have already become a power in far eastern politics which Western governments have to reckon with, and they are fast becoming a power in the educational development of China that we Western educationists will have to reckon with also.

Day-school Teachers in Conference.

BY MRS. A. P. PARKER.

TO those who are interested in day-school work it has been a grief that the teachers employed often seemed not to have the work upon their hearts and were only giving their time to it for the money (little enough to be sure) there was in it, and had no love for the pupils or concern for their advancement.

It was somewhat a surprise therefore to hear that the teachers of Shanghai desired to hold a meeting to be given up to discussing this one work. Such a meeting was held on May 20th in the Presbyterian Church, Peking Road, Shanghai. It was attended by nearly all the day-school teachers of the city, both men and women, and it was not at all a mean company, either as to size or appearance.

All took great interest in the subjects brought up, and when the meeting was over they expressed the pleasure it had been to them and the desire they had for more meetings of a similar nature. This was, I believe, the first meeting of the kind ever held in this city, where meetings for the discussion of every other subject and kind of work are from time to time considered necessary.

The two subjects brought forward for consideration were: "School Discipline," and "Christianity in the Day-schools." In considering the first subject many suggestions were made concerning order, promptness and punctuality. On the subject of punishment, while the foreigners expressed the thought that the use of the rod, or ruler, might be done away with almost entirely, the native teachers agreed with Solomon that to spare the rod would be to spoil the child.

For one teacher to control and teach twenty-five or thirty children of all ages and grades in Chinese, Western and Christian studies, they thought was more than should be expected, as in such a case justice could not be done to the pupils. It was thought by many that the old system of memorizing had better be given up and the pupils be taught to read, write and understand their own language by some of the graded reading courses now being prepared.

To make the schools thoroughly Christian in their influence was the desire of those who spoke on the second subject. They urged that Christianity should not only be taught in the one book in the hands of the pupils, but that Christian truths should be constantly brought forward in all the teaching; that the teachers should pray with and for their pupils; that the salvation of their souls should be upon their hearts; and they should be continually thinking

of ways to illustrate the truth so as to impress their pupils. One very good way was to tell short stories to the children. This they would all enjoy and be benefitted by. The establishment of societies, such as the Christian Endeavor and Epworth Leagues, was urged, in which the pupils themselves should have prominent parts, and where they would be led to enjoy learning Scripture texts and stories. These societies tend also to draw the teachers and pupils nearer together, and the moral atmosphere of the whole school is raised.

There were no reports given concerning the number of schools in the city and the pupils taught therein, nor the work that each school is doing. These may be given us at another meeting, which I hope will be held before very long. The holding of such meetings will give the teachers a broader view of their work and a chance to realize its importance.

Notes.

IT will save us a good deal of trouble if some of our friends who have promised us articles for the Educational Department will not forget to be a little more prompt. We much prefer that the letter-press for this department come from other pens than our own.

We would like especially a great many short notes and items of news bearing on the educational work of China. All lend a hand and let us provoke one another to love and good works.

We understand that Dr. W. M. Hayes has been offered the presidency of the college which Governor Yuan Shih-kai proposes to establish at Chi-nan-fu, and that the Governor promises such unrestricted control of the institution and such freedom of action in religious matters that Dr. Hayes is seriously considering the acceptance of his offer.

The college course is to cover four years, with departments of law, engineering, mining and metallurgy. English is to be compulsory, French and German elective, and the general instruction is to be given in Chinese. Students are to be well versed in the Chinese classics before admission to the College. We hope that we may soon be able to give more definite information regarding this important enterprise.

Mr. J. W. Crofoot writes: "I would like to know if there is any book in Chinese on the theory and practise of teaching, or some similar subject. Some of the chapters of Page's book on that sub-

ject would be well worth putting into the hands of native teachers, if they were chosen and translated by some one who has had much experience and knows well the needs of Chinese teachers."

The article by Dr. Parker, in this number of the RECORDER, makes reference to some work by Japanese educators which may perhaps be found helpful in our educational work. We hope that some of our wide-awake teachers will examine into this matter and give the result of their investigations in an article for the Educational Department.

The use of Roman character in place of Chinese hierogliphs, so warmly advocated by Rev. W. N. Brewster in last month's RECORDER, we believe has been attended with considerable success wherever it has been faithfully tried. Perhaps most Chinese can be taught to read one of the shorter gospels about as easily in Chinese character as in Romanized, but they must be taught a large number of new characters before they can read a second gospel, and they must have several years of instruction before they can read the whole Bible. That the Chinese character is an insuperable difficulty in the way of the education of the masses, must be clear to every one who has candidly studied the question. That most of our church members can be taught to use the New Testament and the hymn book in character with some degree of efficiency is not such a tremendous task, but when they have done this, they are far from being able to read ordinary books and newspapers and still farther from the attainment of knowledge sufficient to write an ordinary letter.

Correspondence.

A SUGGESTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: With reference to Mr. Hunt's letter in your May issue: an experience not longer than his own would suggest an opinion upon the proposal of his native pastor.

Would it be possible to prepare a plaque that would not be confused either with a tablet which is the supposed domicile of a spirit, or with one which is hung in a place where a spirit is believed to dwell? A carefully worded inscription might convey to a well educated man, who took time to study it, that the plaque was merely 'In Memoriam.' But the majority of those who saw it would be either careless or illiterate, and for these it would be just the old tablet, with all its undesirable associations, modified to please the foreign teacher. The idea of the presence of a spirit, in or near it, would be inevitable.

Is there not a better way of securing the object desired, and one that has been used with success in some places? If a convert is pre-

pared to destroy his tablets, let him procure a strongly bound book and copy into it the genealogical particulars that these contain. This should be done in as public a fashion as is the subsequent burning. In the absence of a government system of registration it is a duty he owes to his clan; and, in addition, it is a tribute to the element of good which undoubtedly has a place alongside that which is harmful in ancestral worship.

Yours sincerely,

JOHN STEELE.

SINGAPORE.

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Allow me space in your paper to point out a mistake in Mr. W. E. Soothill's The Student's Four Thousand 字 and General Pocket Dictionary (Second Edition). In page 3, fourth line from the bottom, 紅福 ought to be 洪福. Sometimes 鴻 can be used for 洪, so that we can also write 鴻福.

Yours truly,

WANG CHUNG-YU.

SHANGHAI.

ROMANIZATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Another testimony to the value of Romanized.

I have just finished conversing with a brother who I hope will be baptized to-morrow. He came to church two years ago at the age of fifty-nine. He knew a little Chinese character at the time, but, as he says himself, "Confucian characters are very deep." So the following year he set himself to learn Romanized, and now to-day, at the age of sixty-one, he read to me at my request a few verses from I. Peter, chapter ii.

I may say that he learned to read in the ordinary course of the work, without any assistance from a foreign missionary.

Yours, etc.,

THOMAS BARCLAY.

A MEMORIAL TABLET.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It has occurred to me that some steps should be taken to perpetuate the memory of our martyred fellow-workers. The list of those who have laid down their lives is a long one, and lest we forget their fidelity and their heroic endurance, I would suggest that a brass or marble tablet be placed in the Union Church, Shanghai. For generations to come such a memorial would serve as a reminder of the tragedies and triumphs which marked the closing of the nineteenth century in China.

I suggest Union Church for this memorial tablet as the place where it would perhaps be seen by the largest number of missionaries.

As to ways and means. If each reader of the RECORDER would send fifty cents or collect ten cents or twenty cents from each of the missionaries at his station, all that is necessary would be secured.

It might be left to the Shanghai Branch of the China Missionary Alliance, or to the Executive of the Shanghai Missionary Association, to receive subscriptions and carry out the idea.

Will you kindly ventilate this question in your columns, as some better suggestions may have occurred to others?

I am, Sir,

Yours faithfully,

G. H. BONDFIELD.

SHANGHAI.

VALUABLE WORK ON MISSIONS.

To the Editor of

"The Chinese Recorder."

Dear Sir: I have been reading a book on missionary work which has been so helpful and suggestive to myself that I venture to ask you to bring it to the attention of your readers. It is "A Study of Christian Missions," by William Newton Clarke, D.D. Taking his stand at the beginning that there is much in the new knowledge of the world and of man which has greatly modified the old arguments for missions and which has an undoubted effect upon us and our work whether we accept or oppose it, the author aims to show that the real basis for missions, so far from being shaken, is rather strengthened, though there may be a pause in the enterprise and a temporary coldness in the churches. It is not a large book, and is so well printed that it may be rapidly read, and I venture to say that whoever reads it will mark many passages and will find that he has not wasted his time or his money. The work is published by Charles Scribner's Sons (1900), and is dedicated to "The Pastors of America." If they will read it we shall find less misunderstanding of our work in foreign lands.

Here are a few of the thoughts which the author gives us: "Missionary operations call for statesmanship as well as faith." "It is a complete misunderstanding of Christianity to suppose that some Christian church or country, by concentrating its attention and labors upon itself, can so accumulate power as to be able to turn in full vigor to do its Christian work for others at some later date."

"The narrowing of the idea of salvation is a main cause of the weakness of the missionary motive."

"It is sometimes said that Christendom is playing at missions. That is not true, but it is true that Christendom is working at missions with very imperfect appliances."

Doubtless there are things in the book with which we shall not all agree. I myself would differ very decidedly with the author in that he does not give the due place to the Church as the divine agency for the conversion of men and the home and training school of the nations that are brought to Christ, but there is so much that is suggestive and inspiring in the book that I have no hesitation in expressing the wish that all missionaries would read it. When one has read a good book he owes it to others to tell them of it, and though others may have discovered this territory before me I have seen no notice of it in your columns, which emboldens me to hope that you will be able to find room for my letter.

Yours sincerely,

Shanghai. F. R. Graves.

Our Book Table.

Commentary on the First Epistle to the Corinthians, by the Rev. J. Jackson.

This is a new and enlarged edition of the author's previous work on this subject. At the present time good commentaries on the books of the New Testament are a great need in the work of the Christian Church in China, and the thanks of all missionaries are due to Mr. Jackson for having prepared this scholarly production. The prolegomena and the notes show care and accuracy, and make the commentary most valuable. Evidently the author has referred to the most recent commentaries on this interesting Epistle and has given in Chinese the results of much study. The style is simple and

perspicuous, as it ought to be in works of this character. Difficult passages are treated with much lucidity and the great and grand thoughts of the Epistle are brought within the comprehension of the reader.

The only suggestion that we have to offer is that in future editions we would like to see the prolegomena even more extended, because we think that introductions to the different books of the New Testament are what our native clergy need most of all in order to enable them to understand the books and make them see their application to the present day.

As the author himself states in his Preface, in this Epistle of the great Apostle to the Gentiles are discussed many questions that are of living import to the Church in China at the present time, and we sincerely hope that a careful study will be given to it in all our theological schools with the helps that Mr. Jackson has provided in this admirable commentary.

F. L. H. P.

REVIEWS.

Verbeck of Japan, a Citizen of no Country. A Life Story of Foundation Work inaugurated by Guido Fridolin Verbeck, by William E. Griffis. F. H. Revell Co. 1900. Pages 365. $1.50.

At a time when the "foundations" of China have to be re-laid, and when prominent Christian men are already sought for to assist in the process of education, this story of what was done by one consecrated and all-round Dutchman in Japan at a critical time, is of special interest to us in China. It shows once more that there is no kind or degree of equipment for the foreign field which will not at some time come into useful play. We have all known a good deal in a general way of the unique work and the equally unique rewards of the labors of Dr. Verbeck, but there is probably much in the connected and complete narrative which will be new to most readers. The author is familiar with Japan, in regard to which he has already written copiously. He himself knows so well what all Japanese technical terms connote, that he frequently forgets that his readers may find it hard to follow all sorts of terms of this kind without a glossary, which would have been a distinct addition. There ought also to have been a good map inserted, although the narrative itself is not specially a geographical one. The illustrations are inferior and unworthy of a book on Japan, where there is so much excellent material to be made use of. The work will at once take its place among those which throw light on the formative period of religious development among one of the most interesting races of mankind. It ought to be in all libraries of works on missions, and the substance of it should be put into the Chinese magazines to show the Chinese how useful the religious teachers have been in the neighboring country and how the debt has been recognized there.

The Wrongs of Indian Womanhood. By Mrs. Marcus B. Fuller, Bombay, India, with an Introduction by Ramabai. F. H. Revell Co. 1900. Pages 301.

This is a small volume on a delicate and an important topic, which in any discussion of the present condition of India it is simply impossible to ignore. Those who remember the claims made by the natives of India for the religions of their land, at the Parliament held in Chicago, will recall the acrimony with which the rebutting testimony of some of those acquainted with the facts, was received by those who had become enamored with the pleasant sounds of the two words "Esoteric Buddhism." This book is based upon ascertained

facts, and facts which enter into the warp and woof of Indian society. If there is any denial of them possible, it would be well for the advocates of the Indian religions, as practical solutions of the problem of life, to make them public with affidavits at an early day. The remedies for the present disgraceful condition of things lies partly in the hands of the government. The history of the attitude of the British rulers towards matters of this sort, has not been an enviable nor an honorable one. Yet legislation is but a preliminary to concerted and steadily continued action. The circulation of this book in India among the ladies who can by their influence and by their direct action do much towards promoting the reforms so vitally needed, is much to be desired. There is no indication as to what is being done, but we should like to suggest that a few tens of pounds used in sending a copy with a courteous note to *every lady of influence* in the whole Indian peninsula, from Lady Curzon down, might in the end accomplish much. The task of the author seems to us to have been executed with fidelity and with becoming directness. It is certainly necessary when great issues hang upon the action of the time, to call spades by their right names. The toleration, and even the patronage of legalized vice, is one of the anomalies in India which ought to come to an end, and like many other wrongs it will only do so when women, who represent and who largely are the conscience of the race, determine that it shall stop. The photograph of the little daughter of the author, sitting at a table playing, and asked by an Indian lady caller, "When are you going to get married?" is a very effective presentation of the outer aspect of the terrible child marriages.

A. H. S.

The Student. Vol. I., No. 1., published at Mill's Institute, Honolulu, Hawaii territory, April 1901, edited by the Rev. F. Damon.

Every Protestant missionary who has visited the Islands of Hawaii on his way to or from China will know the names of the Rev. F. Damon and his wife with all that they stand for. Almost from time immemorial every ship on arriving at Honolulu has received a letter addressed to all missionaries that may be on board, inviting them to come to the Damon's house to rest and be entertained during their stay. The number who have availed themselves of this kind hospitality is legion ; and none have gone away without feeling indebted to these devoted missionaries, or without admiration at their life-work of self-denial and usefulness among the Chinese and other residents of the Islands.

For those members of the large army of missionaries who are making their first trip to China, which is perhaps at the same time their wedding tour, as well as for those whose health has broken down on the field and who are obliged to return to their native land to recruit their energies, this visit to a model missionary home overflowing with Christian sympathy and love cannot fail to prove both an inspiration and a comfort.

One important feature of Mr. Damon's missionary work is the Mill's Institute which adjoins his cheerful, pleasant home surrounded by tropical trees and flowers. The growth and development of this excellent institute is a subject of much interest, and especially now it is sufficiently advanced to have a publication of its own called *The Student*, of which the first issue is before us for review.

It appears that this educational establishment which now numbers about sixty students, principally Chinese, was commenced by Mr.

Damon on a small scale about nine years ago under the name of "Mill's School." It was so called in honour of Mr. Samuel J. Mills, who was one of the founders of the American Board of Missions, and did much for the good of Hawaii, as well as for India and Africa. The institute is aided by subscriptions; it being only partly self-supporting. The household work, care of school grounds, premises and dormitories, as well as the work of the kitchen and dining hall are all done by the students themselves. The Chinese name of the establishment is the "Hsün-chên-shu-shih" (尋眞書室), which may be translated "Seeking for Truth Institute." Already it has sent forth young men who reflect credit upon its broad and liberal system of English education, while its Christian influences are already being felt in various ways all over the Hawaiian Islands.

This first number of *The Student* contains many items and paragraphs of peculiar interest, some of which are written by the students themselves. The journal seems in this, as well as in other respects, to resemble *The Echo*, published by the St. John's College at Shanghai. The printing is excellent and the half-tone photograph of students, teachers and promoters, containing eighty-seven faces in all, is well executed.

There is a notice of Cheong Young, one of the most promising young men that the institute has graduated. He sank in the ill-fated steamer *Rio de Janeiro* when he was on his way to the university of California to study art, for which he had the talent and the means. It was arranged that he should live in the family of Professor John Fryer with other high-class Chinese students. His sudden loss at the very beginning of a promising career was a sad disappointment to his many friends.

The articles on the Value of Athletics, Chinese Schools, Japanese Schools, various Clubs and Societies, with items of missionary news, cannot fail to prove of much interest to all who have the work of the uplifting of humanity, and especially of the Chinese race, at heart.

A few copies of *The Student* have been sent to the Mission Press for free distribution. For farther supplies it will be necessary to communicate with the Rev. F. Damon, Honolulu.

In Preparation.

Editor: D. MacGillivray, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor.

LIST.

Spirit of Christ ...	D. MacGillivray.
History of the Sufferings of the Church in China, 1900 ...	D. MacGillivray.
Vinet's Pastoral Theology	J. C. Garritt.
Life of Moody ...	Mrs. Richard.
Pastoral Theology and Homiletics	F. Ohlinger.
Giberne's Sun, Moon, and Stars	W. G. Walshe.
Uhlmann's Conflict of Christianity with Heathenism ...	F. Ohlinger.
Thanksgiving Ann ...	Mrs. G. Fitch.
Machinery of Life ...	Dr. G. Stuart.
Germ of Life	,,
Harmony of the Gospels	H. W. Luce.
Fry's Geography ...	Mrs. Parker.
Tyler's Anthropology	T. Richard.
Hundred Greatest Men.	,,
Mary Lyon	Miss Emerson.
Lives and Words of the American Presidents	W. P. Bentley.
Universal Geography...	Mrs. E. T. Williams.
History of Canada ...	D. MacGillivray.

Editorial Comment.

THE last issue of the *St John's Echo* touches on a topic which has been doubtless under the serious consideration of many of our readers, viz., the patriotism of the Chinese. We have heard it remarked by an interior worker of considerable experience that patriotism comes in with the foreigner and education. In the article before us, "False and True Patriotism," by Mr. Y. S. Zau, we are reminded that "patriotism in germ exists in every one; it is instinctive, not acquired, but like many of the human characteristics is capable of development, while under adverse circumstances it is weakened." We are glad to note that patriotism is not extinct in China, and join in the note of praise to the three illustrious officials, who, in altering the awful import of the now famous secret edict, lost their own lives. "Probably," as Dr. Pott points out in his editorial, "they did not love the 'foreigner' any more than the most pronounced anti-foreign official, but they were wise enough to foresee that the Boxer propaganda spelt ruin for their country, and so they sacrificed themselves in their endeavour to avert the coming calamity."

* * *

IN the article already referred to, Mr. Zau speaks of education as the all-important factor in the development of true patriotism. Is it not well at a time like this to note the vital relation of patriotism to Christianity? In a former issue we referred to true life being full of substitutions, self-denials, and atonements; and true patriotism finds its expression in *giving up* for the benefit of humanity; it has no sympathy with the egotistic insularity, "hoarse with cheering for our side, for our State, for our town." Whilst China has patriots who well-nigh realise Milton's ideal of "brave men and worthy patriots, dear to God and famous to all ages," is it not the case that the quickened, purified, self-denying patriotism can only come from Christianity? "That a man should be patriotic and stand by his country in her need, is a dictate of conscience, and it is indisputable that Christianity quickens the conscience," was remarked recently by a well-known educationist who has had unique opportunities of noting the presence and relative development of patriotism in Christian Chinese students and native officials. He also reminded us of the biblical commands regarding subjection to the higher powers and the loyalty of Bible heroes.

* * *

IN discussing the fact of Christian Chinese being more patriotic than their non-Christian neighbours this friend showed how much of the deeper loyalty comes from the teaching and example of the missionary. While pointing out the abuses in the existing government he urges on the converts to be better citizens than those around them, and so commend the Gospel to them. Then, whether the missionary is of American, British, German, or other nation-

ality, there is no doubt of his loyalty to his country. Whilst this influence may not be widespread, it cannot but affect those with whom he is brought in contact.

* * *

AT the same time we realise the importance of education as a factor in the development of true patriotism. The educationist we have referred to, in his experience has found that the knowledge the student gets of other countries, their prosperity, and how men have helped their native land by brave deeds, begets in him a desire to emulate and to have his country attain a like prosperous condition. As the student learns how the West honors a brave man and despises a coward he imperceptibly imbibes the spirit of his teacher and his surroundings.

* * *

THE sad losses experienced in China last year instead of making us, in our absorbing grief, oblivious of the troubles of others, make us all the more sympathetic; and we feel that the loss of Rev. James Chalmers, of New Guinea, ought to evoke corresponding feelings to those which flowed out to China from other mission fields. We have just read the telegram sent by the London Mission agent in Sydney to the head office in London: "Wired Thursday Island. Received following: News from Daru states Chalmers and Tomkins, twelve students, murdered, Aird River. Tribal fight at time Chalmers landed, tried to make peace." Mr. Tomkins had not been long appointed by the L. M. S. to assist Mr. Chalmers, with a view to his ultimately succeeding him. We believe that the life story of Chalmers of New Guinea will be equally prominent and helpful with those of Paton of New Hebrides and Mackay of Uganda.

* * *

DURING the late great missionary meeting in New Orleans, U. S., under the inspiring leadership of Bishop Galloway, the M. E. Church, south, subscribed fifty-one thousand dollars (gold) for the new college at Soochow. Our American Methodist friends, both of the north and south, are strong believers in educational work as one of the best accessories in the work of emancipating China. This work in Soochow has already secured the hearty endorsement of the officials and gentry, some of whom have also manifested their interest in a very tangible manner by generous contributions. While we would not unduly exalt the educational branch of the work of evangelization, yet we can but rejoice in this generous act of the southern Methodists and the good which we feel it will bring to the Chinese.

* * *

A MISSIONARY friend who is making an extensive itinerary (he mentions "nine thousand miles") while at home, speaking in the interests of missions, says: "You will be glad to know that a better feeling toward missions in China is coming to prevail in this country. Mr. Conger has helped much in setting things right. The papers have scarcely noticed Mark Twain's articles in the *North American Review*. 'Twain' has hurt only himself by his unfair attacks. He has made no apology, yet, however, for the false charge that Ament had

demanded as indemnity thirteen times the estimated losses. . . . . When the present turmoil is over, one institution will come out without suspicion, and that is the Christian Church."

* * *

REFERRING to the allusion to Mr. Conger, we have often said that the missionaries always court enlightened and fair-minded criticism of their work and testimony thereto. What makes Mr. Conger's testimony valuable is the fact that he has both seen and known. He does not speak from hearsay, but as the result of visits paid to the missionaries in their various fields of work.

* * *

So far as we get word the missionaries are everywhere entering peacefully upon their work, and are welcomed by both officials and people; certain places in Chihli, etc., being of course excepted. In many cases satisfactory arrangements have been made with the local officials by way of restitution for destroyed property, and while in some instances there will be complaints on the part of the people on account of taxation in order to meet these just demands, these difficulties will no doubt speedily adjust themselves; and with a past buried and a future luminous with hope, we are sure that missionary work will go forward with ever increasing momentum and fruitfulness to the lasting good of China.

* * *

WHILE not all will agree with the sentiments expressed by Mr. Wang Chung-yu in his article on Music for the Chinese, yet certainly there are thoughts worthy of consideration by all who have to do with furnishing music and hymns for the future church in China. It is not often that we have the privilege of having our native friends express themselves so freely and intelligently and in such good English, and we take Mr. Wang's article as a token of what we may expect in other lines as the Chinese become better informed and so more aggressive.

Mr. Wang also sends us a copy of sheet music,* written by himself, containing "Christ's Intercessory Prayer," "A Hymn of Sorrow and Affliction," "An Evening Hymn," etc., which show that Mr. Wang has musical talent that we trust may be developed for the purpose of carrying out the very ideas which he has suggested in his article. We welcome every wise effort of our Chinese friends to put themselves in the front in the great work of giving their countrymen what all who are interested in her highest welfare feel that she needs.

* May be had at the Mission Press for 25 cents.

Missionary News.

Rev. T. Barclay writes from Formosa:—Mr. Campbell has been five months away from home, mostly in the centre of the island, where he has been receiving much encouragement at all our stations, having a fair number of adult baptisms. Whatever the Japanese occupation has done for the Chinese people or the foreign merchants, I have no doubt but that it has been very helpful to our work,—unintentionally, perhaps, on their part, but still very really opening the way

for more successful extension. Our membership has increased more within the last three years than during the previous twenty years. Not, of course, owing to the Japanese occupation, but greatly facilitated thereby.

I am sorry you have had so much trouble and suffering in China. I wish we could believe that we have seen the end of it. But there are good times coming for China missions.

"Missionaries on their Defence."

The *North-China Daily News* makes the following editorial comment on the recently published Defence of the missionaries, copies of which have been sent to all Protestant missionaries in China :—

The men who have signed this letter are such well-known representatives of the principal English-speaking Protestant missionary bodies in China, that their statement would demand careful consideration on that ground as well as on its own merits ; still more is this the case when we know that it has been assented to by fully nine-tenths of the whole body of Protestant missionaries in China. It is a statement with which we can honestly say, after a long residence in China and a prolonged study of missionaries and their work, that we are thoroughly in sympathy. There are two charges against which it is a defence : (1.) That missionaries are chiefly responsible for the recent uprising ; (2.) That missionaries have manifested an anti-Christian spirit in suggesting the punishment of the guilty.

No one but a sciolist, as we have stated before, would attempt to argue that there was only one cause for the recent uprising. We know from statements published in our columns before the attack on the Legations took place, that the government formed the deliberate intention to expel all foreigners from China, and nothing was said in the Grand Council about objections to missionaries particularly. It is widely believed now that the original objective of the Iho-chuan, or Boxer Society, was, as is the case with most of the secret societies in China, the Manchu dynasty ; it was a movement to drive the Manchus out of China and install a Chinese dynasty at Peking. It was Yü Hsien, who was then governor of Shantung, who diverted the attack to the Christians ; and the Boxers, who went out for plunder more than anything else, yielded themselves readily to the diversion, and when they once began attacking the Christians, quickly went on to attacking foreigners, whether they were missionaries, miners, or engineers. It may be safely stated that there is no general dislike of missionaries among the people in China. The statement—which will be found in another column—is very temperate when it says that "wherever the claims of the Gospel are brought face to face with such superstition and idolatry as prevail among the masses of China, a certain measure of opposition and resentment is sure to be excited. For this we do not feel called upon to apologise. But the amount of opposition thus excited has been greatly exaggerated. The conciliating effect of the work done by their hospitals, colleges, schools, and famine relief has far more than counterbalanced any prejudice raised by the preaching of the Gospel. In spite of all that has recently taken place, it remains true that our position in China has not been secured so much by treaty right as by the goodwill of the people themselves. And it is worthy of remark that those missionaries in the interior who did reach the coast, owe their escape in

large measure to the friendliness of officials and people."

It is really hardly necessary for the missionaries to repel the charge "that missionaries have excited hostility by interfering in native litigation in the interests of their converts in Courts of Justice." Such interference is confessedly very rarely attempted by Protestant missionaries, and not nearly so often as is sometimes charged by Roman Catholic missionaries; and that it should be necessary to bring the charge forward at all only shows the weakness and corruption of the native Courts of Justice.

The charge that missionaries have manifested an improper desire to see vengeance done on the perpetrators of last year's outrages is, except in possible isolated cases, as unfounded as Mark Twain's ignorant charges against Dr. Ament and his colleagues in Peking and its vicinity. Men who have examined the whole question with an honest desire to arrive at the truth without prejudice or partiality allow that the behaviour of the missionaries as a body has been not only above reproach, but worthy of praise and gratitude. They have been anxious, as we have all been anxious, to see outrages such as those of last year made impossible in the future, and as long as human nature is what it is, men must be deterred from crime by the conviction that it will be followed by punishment; and not to have punished and punished severely the culprits of last year, would have been to invite a repetition of their crimes. "*Judex damnatur cum nocens absolvitur.*"

Upset in the Yangtsze.

A RIVER TRAGEDY.

The following narrative written on water-soiled and scrappy paper was forwarded from Po-shan, the first city in Szechuen province, coming up the Yangtsze River, and is dated 4th May:—

The unexpected often happens, and the accident which makes it necessary to use this dirty scrap of paper to scribble you these few lines was very unexpected. In the Po-shan gorge, about fifteen *li* below the city of that name, on 1st May, between four and five o'clock p.m., our three-roomed houseboat was completely blown over by a sudden gust of wind coming down the mountain side. The wind was not thought to be strong enough at the time to make good speed, and as there was a place on the shore where the men could track with their rope, they were on the bank for that purpose, but the whirlwind was so sudden that it entirely capsized the boat in less than a minute, upsetting the men and pulling the rope from them. Thus no blame can be attached to the boatmen for the accident, unless it might be on account of the sail, which, being a side-sail, may have been too heavy for the boat. The boat was strong and well ballasted, but narrow and not so deep as some of the other three roomed houseboats. The crew were all fine fellows and did not use opium. We were making extra good time, travelling over 500 *li* in five days, and we felt perfectly safe, as the men all seemed so trustworthy and knew their business so well that it never entered our minds to say to them "be careful." We had always a dread of houseboats, but this time everything seemed so favourable that we settled down in our moving home to study and enjoy ourselves until we found ourselves in the water. On the boat were myself, wife and three little girls, aged respectively, five years, three years, and four months, and a Chinese cook, a teacher and an amah. I was sitting in the front room talking with the teacher, my

wife was in the middle room writing to her mother, the amah was sitting there also with the baby in her arms, and the cook was baking in the back room with my two little girls intently watching him.

Suddenly there came a great gust of wind which turned the boat flat on its side, and the frail craft immediately filled and sank, so that nothing remained above water except the gunwale on the port side. I at first tried to get through the door to my wife, but then thought it would be better to get out through the window and try to pull the others out of the other windows. I got through and pulled my wife and oldest daughter out through the middle window. The child had run to her mother as the boat was going over, saying "This is a queer boat to fall like this." The men working the sail and at the helm did good service by helping our teacher out. Our second girl and the cook were thrown into the water, where the child clung to the cook, who passed her over to the helmsman, who saved her. We owe the life of our daughter to the faithful cook and helmsman. The amah in the middle room with the little baby in her arms, was thrown violently down, and the table striking her, she became unconscious and lost hold of the baby. I caught the amah through the window, and with the assistance of a boatman, hauled her through the aperture, being only about one foot square, and the woman weighing about 200 pounds. Thus all aboard the boat were saved, except the poor little infant. We grappled for the body in vain. The child is buried in the great deep of the Po-shan gorge, with the towering rocks on either side for her monument, waiting "till He come."

Behold us now, having all got out of the interior of the boat, perched on the gunwale of the capsized craft and drifting rapidly down the stream with the current. There was a small boat close along shore with some men in her whom we hailed for assistance, but the fellows began to argue with us about the price to be paid for taking us off before they would come to our aid. At last a suitable reward being agreed upon they started to paddle out towards us, but just at that moment one of the regular river life-boats came to our relief and took us all off the wreck. The men in the life-boat were very kind to us, wrapping us up in their own clothes and doing everything in their power to make us comfortable. Afterwards a second "red" or life-boat came to our assistance, and we all started in company down stream in the wake of the drifting wreck. After some time the boatmen succeeded in attaching a rope to the wreck, and at last, after drifting some thirty *li*, they got the overturned craft to the bank, pulling her ashore near a little jutting point of rock called Kao Min Beh. It was then dark, but we roped the boat securely to the rock and the life-boatmen promised to help us in the morning to get some of our things out.

Our amah came to all right in time, but wept bitterly for the little baby. Then she said she would see her again in heaven, because Jesus loved children and had said, "Of such is the kingdom of heaven." Soon all was still but the moaning of the wind and the rippling of the water, which was then rising rapidly. We knew that this meant the deeper filling of the overturned boat and feared she might sink altogether out of sight before morning. The moon was shining beautifully, silvering the majestic rocky cliffs around us, so our two girls being asleep and warmly wrapped up in the life-boatmen's clothing, my wife and I

crept out to search once more for the remains of our precious baby; but as might have been expected our quest was of no avail. When morning came we easily persuaded some of the kind-hearted life-boatmen to help us to look for the little corpse, but, alas, the result of their search was the same as before.

Our boat contained all our most precious keepsakes and wedding presents, college diplomas, ordination parchments, photographs, etc., which we brought from Chen-tu last summer to save them from the rioters; also our good clothes, cooking utensils and bedding, together with stores enough to last us for the next two or three years, and many new books, drugs and other goods. Then there were all our servants' boxes on board, containing among other things the curios they had bought in Japan while there with us last year. A few of the boatmen, together with me and the cook, tried every effort to get the boxes out, but they were so heavy with water, and there being nothing solid for us to stand upon, we found it impossible to lift the trunks. The rock to which the boat was moored was perpendicular and the water very deep. We had thus to work under great disadvantages, and the best we could do was to unlock the boxes or smash them open and take out the contents. These were thrown into small boats and rowed to a convenient place on the opposite shore where we could dry the recovered articles. We got out what silver we had with us and all the cash, except five thousand. The boat sank to rise no more, about twenty-four hours after it had first capsized, about thirty *li* higher up the river.

The sun came out bright and clear and the day proved a fine one for drying the things we had succeeded in getting out of the boat, but we found rubbers, boots, gloves, and everything that could be mismated had its mate missing, thus rendering much we had worked so hard to save useless. But we were very thankful for the few things we had saved. Our college diplomas were lost and our presents were all gone or destroyed. Still we and our two children were spared, for which wonderful deliverance we return thanks to the Almighty.

W. E. SMITH.

—*Shanghai Mercury.*

Missionary Journal.

BIRTHS.

AT SOOCHOW, on the 26th May, the wife of Rev. J. A. G. SHIPLEY, Soochow, of a son.

AT Pakhoi, on the 12th June, the wife of the Rev. A. H. BACH, of a son, Hans Tinjan.

DEATHS.

AT Tamsui, Formosa, on the 2nd of June, GEO. LESLIE MACKAY, D.D., Canadian Presbyterian Church, of cancer of the throat, aged 57 years.

ON the 2nd of June, on a Chinese junk, off west coast of Hainan, of typhoid fever, CARL C. JEREMIASSEN, missionary, aged 54 years.

ARRIVALS.

AT SHANGHAI:

On the 2nd June, Mrs. MENZIES, (returning) and Miss APLIN, for C. I. M.; also Rev. J. W. INGLIS and Rev. HY. PULLAR (returning), for United Free Church Mis., Manchuria.

DEPARTURES.

FROM SHANGHAI:

On the 8th June, Miss BATTY, C. I. M., for Canada.

On the 14th June, Rev. C. A. MORGAN, C. I. M., for England.

On the 29th June, Mrs. BRYAN and family, Am. Bapt. Miss., for U. S. A.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXXII. No. 8. AUGUST, 1901. {$3.50 per annum, post-paid. (Gold $1.75.)

*Account of a Recent Trip into the Lao-ling District.**

BY REV. JOHN HEDLEY.

THE journey recently taken by Bro. Robinson and myself into Shantung was perhaps the most unique and most interesting and most saddening ever undertaken by any member of the English Methodist Mission. Unique in respect of distance covered and route traversed, my diary records 3,075 Chinese *li*, equal to 1,025 English miles, exclusive of our journey by railroad and sea. Only once before in the history of our Mission has a missionary travelled between Tientsin and Chu-chia *viâ* Chefoo, and that was when Mr. Hodge, during the Taiping rebellion, felt it necessary to escape overland to Chefoo. Of course I except from this our own escape from the Boxers last year, when we travelled by boat to Yang-chia-kow and thence by steamer to the port above-named. Interesting in respect of our means of locomotion and our experiences on the roads. We travelled in railway trains, in ocean steamers, in mule-litters, in Chinese springless carts, in comfortable sedan-chairs and on horseback. Had we only used a wheelbarrow and a houseboat we should have gone the rounds of China's "expresses." We had hills to climb, rivers to ford, and bridges to cross. We ran along roads (they were not numerous) where a cyclist might have sprinted, we were dragged through sandy wastes in gentle, soothing fashion, and we were jolted over boulders until every bone in our bodies ached, and we felt inclined to sing, "When the *weary* seeking *rest*." (Emphasis on the words italicised, please!) We had sunshine so fierce that one instinctively thought of "grease-spots" that once were

* Copy of a letter written by Mr. Hedley to the Secretary of his Society and kindly furnished to the RECORDER.

missionaries, and rainstorms so heavy that one wondered if there were such things as "*little* drops of water;" while on one occasion at least, I, having parted from Mr. Robinson for a few days, and travelling in the Wu-ting-fu district, came in for a dust-storm so "bounteous" that my vocabulary has "nothing that will touch it;" it must be experienced to be appreciated. We dined and slept in inns furnished most sumptuously—for Chinese inns—carpets and cushions making us imagine ourselves transported to Western lands: but our notions were corrected when we reached the normal type of inn, so dirty and comfortless that one would feel sorry to quarter a donkey there for more than one night. We were gladly welcomed and magnificently treated by our friends of the English Baptist and American Presbyterian Missions, whose only complaint was that we would not stay longer with them. We were received and fêted by the officials in right royal style, much too royal for our tastes. To be met at the city gates by the magistrates of the various "hsiens" and every other man who could sport a "button;" to be waited upon by Yamên runners and bothered with callers and cards until we had scarcely time so much as to eat and drink and sleep; to find the officials assembled outside the city on our departure, arrayed in their gorgeous robes to "speed the parting guests;" to be followed by a motley crowd of "hangers-on," clothed in fantastic garb and glorious with waving flags and blaring trumpets; to be expected to partake of feasts "fearfully and wonderfully made," and altogether beyond our digestive powers, and last, but not least, to be escorted wherever we went by the governor's western-trained cavalry,—all this and much more that I cannot stop to mention may be very grand and magnificent from a Chinese point of view; but ah me! it was very, very wearying to your too tired missionaries, who were anxious to get through with their work as quickly as possible, and not fritter away valuable time in useless ceremony. Yet to speak of the official attentions only in this way would be very ungracious, for we gratefully admit that to the responsible officials, from Yuan Shih-k'ai downwards, we were indebted for much that tended to a safe and comfortable journey during the seven weeks we were in their hands. The presence of our escort (and they are the finest troops China possesses) delivered us from the obtrusive attentions of the Chinese crowds, which are the invariable accompaniments of an inland journey. If we could not eat the prepared feasts which were sent us (our boys usually managed to dispose of them) we were none the less grateful for such useful presents as fresh beef and mutton, fowls, pears and other fruits, and such articles of food as we should have found it difficult to purchase at this time of year. While all the glory of reception and dismissal demonstrated the friendliness

of "the powers that be," and were at least highly appreciated by our preachers and people.

The journey was the most saddening we have ever taken in respect of the duties we had to perform and the scenes we had to witness. Imagine, if you can, what it means to have to listen day after day to the same sad tale of persecution and woe and death; to behold the ruins of Christian homesteads in almost every section of our Shantung work; to note the marks of hunger and want in the faces and forms of men and women who a year before were in comfortable circumstances; to look almost instinctively round at certain places for certain men you once knew, and then suddenly to realise that "they are not,"—imagine all this, and you will understand how often we turned away heartsick and weary at the very thought of the devastation that has been wrought by evil men.

It is not my intention to write in detail of our journey, nor even to supply facts that will already have been sent forward to you by Mr. Robinson, on whom the charge of the Shantung circuit at present, and until Mr. Turner's arrival, devolves. What I wish to do is to present a few salient features of the journey as a whole as they suggested themselves to me, and give you, as far as I am able, my personal impressions of the men we met and the places we visited.

The journey from Chefoo to Chi-nan-fu, in mule-litters, or as the Chinese call them, "shen-tzu," occupied eleven days, and was much more fatiguing than one can well describe. To rise every morning before the sun, to walk an hour or so in the coolness, and then to be carried in a litter swung between two mules until one was weary of the creaking and almost "sea-sick" with the peculiar motion,—was very trying both to body and nerves. The road was full of interest to us, however. To see these Chinese pack-mules carrying enormous burdens of Manchester "piece-goods" and American oil; the carts laden with straw-braid or cow-hide; the brisk little donkeys bearing fat, sleek Chinamen who had cash enough to hire one; and the poor wheelbarrow coolies pushing their loads along,—all this was something we do not see much of in our ordinary Shantung itineration. I have come to the conclusion that the wheelbarrow coolie is the hardest-worked man in China, or anywhere else for that matter. With limbs as hard as iron and patience as great as Job's, his one-wheeled barrow heaped with merchandise so high that often he cannot see over the top, every nerve on the stretch, both to balance and push his vehicle, his donkey or mule urged on with cries loud enough to wake the dead, on he goes from early morn till dewy eve, travelling his

thirty-three miles a day with one meal at midday and another at night, sundry stops for a whiff of the pipe or a drink of tea,—and all for about as much cash per day as would buy the British workman not more than "an ounce o' baccy." As showing the amount of traffic upon this great highway, I may mention that one morning I took the trouble to count all the animals and vehicles we met. From six o'clock to eleven there passed us over 360 animals, 165 of which were pack-mules, 112 donkeys and only two ponies. Pedestrians were numberless, and I never attempted such a task as counting them would involve.

One day as our mules meandered along and I was dozing in my litter, I was suddenly awakened by a cry of "fire! fire!" Mr. Robinson was ahead of me just then and did not hear the cry. I scrambled out to find a small roadside tea-house with its thatched roof in flames. I had borrowed a "Kodak" camera for just such suddenly-met occurrences, so I ran round to take a "snap." Imagine my surprise when an old man near ran up to me quite delighted at what he thought was some mysterious instrument for stopping the fire! And imagine his disappointment and, I doubt not, disgust, when I told him to get on with his water, and not waste time talking to me! In returning to Chefoo I was sorry to see the old place quite a ruin. Neither my method nor his had been successful. Another picture I tried to snap appealed to my sense of the ludicrous, notwithstanding its solemn associations. Passing through a village *en route* we came upon a coffin containing a dead body, evidently being conveyed to its ancestral graveyard, on the top of which was the customary white cock, intended, so I believe, to wake the sleeper in the other world. The men in charge of this coffin had stopped for a meal, leaving the coffin in the street. A village rooster, evidently resenting the presence of a stranger in his presence, had leaped upon the coffin, and just as we reached the spot, had engaged the visitor in mortal combat. My picture, unfortunately, does not show the fight. My clambering down out of the litter alarmed the combatants, and put a stop to the fray.

While at Chi-nan-fu we had the opportunity of visiting the Chang Fo Shan Miao, a Buddhist temple south of the city, and only a little distance from the Presbyterian Mission head-quarters. Here we were more impressed with the number of beggars that lined the ascent than anything we saw in the temple itself, where from thirty to forty Buddhist monks find a lucrative livelihood. While going round the temple we came suddenly upon a band of pilgrims on their way to "T'ai-shan," China's sacred mountain at T'ai-nan-fu, who were visiting this temple as part of their programme. And one longed for the day to come when these journeys for the

sake of merit would for ever cease, and these poor people of China find God, "who is not far from every one of us!"

We also very much enjoyed a visit to Chi-nan-fu's famous pleasure-lake, a body of water four miles in extent within the walls of the city. Here the expectant officials and gentry of the city spend much of their spare time. And a few prints of the lake which I am sending to you will give you an idea of the place, which is a very unusual thing in a Chinese city.

One scarcely knows where to begin in writing of Yuan Shih-k'ai, the famous governor of Shantung, and the men he has gathered around him. Mr. Robinson will have given you all the particulars of our interviews with him, and told you of how frankly and readily he met us in the matter of indemnity. Perhaps there is no one man in Chinese politics at present about whom there is such difference of opinion as Yuan Shih-k'ai. I have had him described to me as "absolutely without principle," "a sitter on the fence," "the betrayer of the Emperor in 1898," and have heard applied to him a host of other opprobrious epithets. If we are to speak of people as we find them, however, I must at once say that we find it difficult to believe that he is anything but a straightforward, honest and capable statesman to whom last year, under God, we owed our lives, and from whom this year we have received most generous and kindly treatment, both for ourselves and our persecuted native Christians. He received us in a free and easy manner, with none of the foolish palaver incidental to visits paid to Chinese officials. Seated at his round table, in two minutes we were chatting away like old friends. Very soon he had promised to make all our losses good; no matter how great the cost. A few more minutes, and he had introduced us to Mr. T'ang, the Taotai who specially deals with foreign cases, and who impressed us as one of the best types of Chinese gentlemanliness. Later still, Yuan had Mr. Yü brought in, and introduced him as the deputy he had appointed to accompany us in our tour round our circuit, and have all our claims, both native and foreign, set in order. To Yuan we are really indebted for all the attentions of the officials, for he sent out instructions to each magistrate concerned that we were to be received and treated with all courtesy and respect. On our return to Chi-nan-fu we had the privilege of spending a social hour in his company, and found him as bright and genial as ever. I was allowed to photograph him, his son and his Taotai, with what success you will see by the print I send you; and he sat with us while with my camera a group was taken of those who have been associated in our work. Last but not least he made Mr. Robinson and myself each a present of his own photo, which now occupy honoured places in our home. To sum

up, without venturing to dogmatise or to forecast respecting the man and his doings, Yuan Shih-k'ai impressed me by his geniality, his justness of spirit, his strength as a statesman, and his capacity for governing. He is a born leader of men, with a magnetic personality, and one can only hope that his future life shall be devoted to bringing about in his native land that "righteousness which exalteth a nation."

We were very fortunate, too, in the men we had to deal with in the adjustment of our cases. Mr. T'ang was educated in America, and speaks English perfectly, was Consul-General for many years in Corea, and until the Boxer troubles of last year, was Director-in-chief of the Chinese Railways, with his residence in Tientsin. He, poor fellow, suffered in the siege of Tientsin; his wife and little daughter being both killed by a shell thrown from the native city into the British Settlement. Mr. Yü was formerly attached to the Chinese Embassy in Washington, and being well acquainted with foreigners, was of conspicuous value to us in our journeyings round the circuit. Indeed, at times it was due entirely to him that we were able to amicably arrange the settlement of our people's claims, and on our return, we very gladly testified to the assistance he had been able to give us. Of the other officials I need not say much. None of them are to be envied in these days, and we came home with many of our notions about the much-abused Chinese mandarins considerably modified. One, the new magistrate of Hui-min-hsien, expressed his wish to know more of the Jesus' doctrine, and I have promised to send him a copy of the Scriptures at the earliest opportunity.

It was very depressing and saddening, as I have already said, to go round our circuit and see everywhere the work of the evil-disposed men of last year's rising. What could we do but exhort our people to patience and Christian forbearance, to rejoice with them in those of our number who testified to the faith that was in them by the deaths they died, and to plead with them that all of us who are spared should give ourselves afresh to the Saviour and with full purpose of heart serve Him in days to come? There are many elements of discouragement in our Shantung work just now, but these, I feel sure, are only temporary, and the missionary would be soulless and faithless who did not recognise and appreciate the encouraging and hopeful signs in our work there. To see men who have lost their all calmly content and uncomplainingly patient is a sight that must give pleasure to God! Should it not also be so to us who are here to do God's work and who have the joy of knowing that the labours of many years have not been undertaken in vain?

Rev. W. A. Cornaby at Exeter Hall.

(April 29th, 1901.)

AN editor thus describes the speaker and his speech:—

"Tall, spare, 'filed and grated down with thought,' China on every line of his face, and the sobbing of China's sorrows in every intonation of his voice, William Arthur Cornaby justified the prophecy that went before upon him when there was given to him one of the greatest Christian names in the history of Methodism, that of Rev. William Arthur (author of *The Tongue of Fire*). His speech, from its first sentence, arrested Exeter Hall. He never for a single moment lost his grip, until, sitting down, the people cheered long and loud. Directly Mr. Vanner, the chairman, from a full heart thanked God that he had been permitted to hear such a speech, they began cheering again. We hope that this speech will in some form or other find its way to the native churches of China, also into the circles of the best non-Christian Chinese family life, and also to such members of our English government as are specially responsible for the action of England in these present distresses."

Mr. Cornaby's own account of the occasion, however, emphasizes the fact that at the moment of speaking he was upheld by the prayers of some members of the Christian Literature Society (or Diffusion Society) in Edinburgh, as well as of friends in England and China.

The Rev. W. A. Cornaby (Central China), said an old Scotch professor had described a missionary as an errand boy with a message. He supposed that applied also to a returned missionary, and that he had been asked to speak that day because he had a message to deliver. In delivering that message he was supported by a very sacred fact, namely, that there were many out in China who were once heathen who were that morning offering very loving prayers for one or two of their pastors in England. Those men had the martyr spirit; they had stood the tests of the year 1900—and had learned to pray indeed. His message was: "Pray on, and your prayers will be met by the prayers of men of crowned lives yonder. Pray on, work on, and *China will pay you back with interest in the end.*"

The closing years of the last century had forced upon us a wider outlook than that which had been usual at a meeting like that. The problems out yonder were not to be solved by the sending out of one or two extra missionaries. They had been forced, partly against their will, to study the subject of international relations—the inter-relation of the West and the East. The tragedy of 1900 had brought into sharp focus an axiom of a humble relative of Rev. F. W. Macdonald (on the platform), Rudyard Kipling,

who must be humble or his brain would have been turned by all that had been said about him. The axiom he referred to was: "East is East and West is West," which seemed to have been written in characters of blood and fire on the walls of the mundane universe, until some had begun to ask whether, after all, England had any duty towards the East except that of making cannons and firing them off. Preparatory, that was, to "twenty millions of Boxers" carrying the Chinese arms in a sea of blood into many regions, bombarding the houses of Parliament and planting the Chinese flag upon the Clock Tower and on many a prominent European building.

Such was the nightmare which disturbed the slumbers of an ex-Taunton School boy, the illustrious Sir Robert Hart. On which a modern school boy would naturally exclaim, "Good night!" while we sober middle-aged folks might sincerely wish Sir Robert for the future "*pleasant* dreams." The West objected to such a nightmare as that; and, on the other hand, the East seemed to object to any intermingling from the West. But, happily, "things are not what they seem," at any rate, on the Chinese side. There was in China no such violent objection to a moderate immigration of foreigners as had been suggested of late. Last year the trick was to minimise the dangers of the folk in Peking, to tell them that there was really no danger to them at all, and that it was only a handful of refractory missionaries that was in danger. Now, the same persons who did that had begun to talk about enormous volunteer forces for the future; but such forces did not exist, and never would exist in China. Those persons whom we called the Boxers had only infested a tenth part of the country, and, therefore, their immediate work was local. And behind the destruction which followed in their train there was a small Manchu clique, and not the Chinese nation. He had been requested by Chinese gentlemen to make that explanation. Only yesterday in the streets of Shanghai there was witnessed a remarkable pageant, consisting of high officials and soldiers. All the streets were lined with a sympathetic crowd. It was the occasion of a funeral procession. Inside two out of three coffins there were the bodies of two statesmen who had been murdered. Their names were Hsü Ching-ch'eng and Yuan Ch'ang. On the 17th June last year an edict was put forth for destroying by fire every foreign building and exterminating by torture every foreign official, foreign missionary and native convert, and these two statesmen altered the word "destroy" in the edict into the words "strenuously protect," though they knew that they would die for their act—and, accordingly, they were sawn asunder as traitors and put to death. The foreign residents in Central China, and, perhaps, in all South

China, owed the preservation of their lives to those two men, and their existence on earth to-day had been bought by Chinese blood. If their existence was at all valuable, and if the lives of their friends in China were at all valuable, he should like that meeting to make him its errand boy, and send him to China with a message to the British newspaper of China, and to the native newspaper too, and authorise him to tell them that an Exeter Hall audience could appreciate such bravery and could sympathise with the bereaved families of those noble statesmen. He thanked the meeting for that commission.

The time had come when English people ought to make a distinction between Manchu and Chinese with regard to the immediate past and with regard to the future in China. For the last 250 years China had not been governed by the Chinese, except locally. The state of things there was as if Russia had been governed by little Finland, and Finland, feeling that her hold on that great half-continent was rather slight, objected to the internal reform which would strengthen Russia, so that it might possibly throw off the Finnish yoke, and also objected to outside influence which might wrest Russia from her. Let them change the names, and, instead of Finland, put the Manchus, and instead of Russia, put China, and they would have the situation. In September, 1898, the Emperor was practically set aside and imprisoned, and some of his choicest friends, the reformers, were executed. On the 5th November in the same year, there was promulgated the famous edict ordering the formation of "Boxers" throughout the whole empire, to turn the whole realm into an armed camp. The taking up of that edict was confined to the north, because of the fact that the rest of the provinces were not at all prepared to do anything of the kind that was proposed. The reason it was taken up in the north was that there were some rather warlike anti-Manchu societies who practised military tactics on the sly, and they were bought over, and terrorised, and turned against the Western foreigner.

Another thing which helped to form the corps of the Boxers was that there was a famine in part of the land, and the authorities persuaded the country folk that the failure of the crops was due to the foreigner. To the Chinese nation, as a whole, *poverty was a nearer fact than nationality.* It was so in Shantung and Shansi during the time of that terrible famine in the years 1877 and 1878, when Arnold Foster came home specially to collect funds for famine relief and when David Hill, Timothy Richard and others distributed the alms to the starving people. But a moment's thought would show that the distribution of famine relief was, after all, but the treatment of symptoms, and it did not prevent the recurrence of a

famine. For the spiritual salvation of that part of China, men like David Hill and Timothy Richard were needed; but for the physical salvation of the country the Western engineer and the railroad track were needed. When the Chinese people realised that fact, the very elements which turned them against the foreigner in 1900 would help them to feel that the foreigner was their friend who could save them from famine in the future, as the Western experts were sure they could. The Western foreigners said, in effect, to the Chinese, "You are poor; you are famine-stricken; let us in, and you will be the chief gainers. Those little concessions which the repeated breaking of treaty clauses have tempted us to grasp will be but a small price for us to receive for the great boon which you will get from our operations." A remarkable fact had been unearthed by Dr. Ernst Faber, a most accurate scholar. It was that the area of China ought to support at least five times the present number of inhabitants. The congestion of the population was along the river basins. The Chinese did not go abroad when they could get sustenance at home, and the opening up of China by Western enterprise, under the direction of God, would mean that the centrifugal forces which now tended to scatter the Chinese everywhere would be turned into centripetal forces to keep them at home, and it would mean that under the Providence of God *the "yellow peril" would be postponed indefinitely.*

But they must look also at the moral argument. In the preface of a very old book, published in 1588, there occurred these words: "It is now five and thirty years since that young, sacred, and prudent Prince, King Edward the Sixt of happie memorie, went about the discoverie of China, partlie of desire that the good young King had to enlarge the Christian faith, and partlie to finde ample vent for the cloth of England." It would be seen that in the days of the good King Edward VI. the moral argument was put first. God grant that it might be so in the days of the good King Edward VII! He liked that phrase, "Enlarging the Christian faith." How was the Christian faith to be enlarged? Not by a reconstructed theology, but by increasing the number of the recipients of the Gospel. How was the Hallelujah Chorus to be enlarged? Not by tampering with the dogmatic dots and notes of the composer, but by enlarging the number of those who formed the orchestra. God's Hallelujah Chorus was made for a whole world of minstrels and singers. Or, to vary the simile, the Christian faith was to be enlarged as commerce was to be enlarged, by diffusion abroad. In the home and foreign commerce conducted by the same firm there was no rivalry. No one in the firm quoted the one against the other, and said that one was at all

antagonistic to the other. Home and foreign commerce, after all, were one, and so Home and Foreign Missions were one. The West London Mission, the Central and East London Missions, and other Missions in this country, were not only Home Missions, but they were Foreign Missions, too. When he arrived at the station on his voyage home from China, he was met by one of God's saints in humble circumstances, who said to him, "I have two sons out in China." And the carman who brought his boxes home said, "I have a brother in Hongkong." He (Mr. Cornaby) almost despaired of meeting anyone who had not either relatives or friends or connections somewhere in the Far East. Supposing those two sons and that brother in China, of whom he had just spoken, had been converted at the West London Mission or in any other place? He maintained that those men would indeed be missionaries. For "missionary" does not necessarily mean a white tie any more than it means the conventional tall man in a top hat under the palm-tree with a circle of negroes round him.

It was a fair picture (not that of the tall hat and the palm-tree—that is a very unfair picture) of the British sailor and trader as enlargers of the Christian faith. And were they not called upon to be so in truth?

What meant the Union Jack with the triple cross upon it? The Chinese flag used only to have a dragon on it, but now the dragon had between its jaws a circle, which was meant to represent the sun. That circle was really the Japanese sun, and it was put there because, centuries ago, China intended to conquer Japan. The attempt was made, but it did not succeed; nevertheless, the Chinese quartered the Japanese sun on their own flag, as though the deed of conquest had been achieved. So the flag of China was a delusion and a lie. God keep the people of England from allowing their flag to be the same. As the English nation floated that flag, they confessed that they were the people who had been conquered by the cross.

The moral argument must ever be put first. Commerce was sanctioned by Christianity, and not Christianity by commerce. He hardly knew how to express his horror and disgust at an argument which he had heard on a missionary platform to the effect that if mission work became prosperous, there would be more demand for English blankets and sheeting, and that, therefore, mission work ought to be supported. One day it seemed to him as though he heard a heathenish song, a parody of the Te Deum, which went something like this: "We worship thee, O Blanket and Sheet, and confess thee to be our Idol, and Jesus Christ, Thy obsequious servant." It must never come to that. It must be:—

"Thine is the forge, the loom, the mart,
The wealth of land and sea:
The realms of science and of art,
Ordered and ruled by thee."

Let them look at what had happened when there had been no moral argument behind the commerce of the West. The Chinese had been in the habit of calling foreign missionaries and others by a term which was commonly translated into English as "foreign devils." The Chinese words literally meant "Ocean fiends." It arose in the sixteenth century, when two Portuguese adventurers, as Sir Rutherford Alcock recorded, "sailed up the coast of China, with a fleet of thirty-seven vessels, ostensibly for trade, and plundered the tombs of seventeen of the Kings of an ancient dynasty, where treasure was stored, and perpetrated many piratical deeds of violence, so that the populace rose against them and visited them with swift vengeance." The words, "Ocean fiend," were merely the Chinese way of spelling pirate, and a very appropriate term it was, considering that the Portuguese adventurers were followed by Spanish, Dutch, and—let them blush to say—British adventurers some years afterwards, many of whom only too truly fulfilled the name which the Chinese applied to them, for they out-heathened the very heathen themselves. Under such circumstances was it wonderful that a handful of missionaries should not have succeeded in reversing the edict of the millions of China during the fifty years that those missionaries had been in the country? But they had begun to reverse it. Wherever a missionary had made a long stay there was no longer heard the cry of "foreign devil," except from the lips of mischievous boys or girls. Instead of that, the terms applied to the missionary were "Signor or pastor."

It was not the trader who protected the missionary, but the missionary who opened up the country for the trader. The Tientsin correspondent of the *Standard* said, a few months ago: "In almost every instance of new trade centres, new settlements, and ports, being opened up in the Far East, the missionary pioneer has been the first student and interpreter, geologist, astronomer, historian, and schoolmaster, and his example and instruction have first aroused the desire for those commercial wares of ours which subsequently drew forth the traders. The only railway in (North) China runs over a road worked by missionaries, and abounding in mission stations for twenty years before it was found possible to build it, and directly it was attempted to make lines where the missionary had not paved the way, there was trouble and the railway stations were the first things destroyed." *The opening of China was desirable, first of all, in the interests of the Kingdom of God, and then in the interests of com-*

merce; but the missionary must precede the trader, and commerce must be on Christian lines.

It was an axiom that Western commerce had been permitted by God because the West had been entrusted with a mission. No national gift had ever been given in order that it might be squandered selfishly. There was in the Scriptures an apparent exception to that principle. It was the case of the Jewish nation. That nation had been shielded from all contact with the rest of the world, but it was shielded just upon the principle that a match which had been struck was shielded before it was used in lighting a beacon fire. So the Jewish nation was shielded in order that, in time, it might set the kingdoms of the world ablaze by giving them the world's Book, the world's Church, and the world's Redeemer. The history of England showed that in the reign of Edward VI. England was not prepared to take up missions in China. Not until the days of Wesley and Whitfield had England washed her hands sufficiently to receive that gift from God. They had only to glance at the signs of the times of the twentieth century in the reign of Edward VII. to see that England was called upon by all that was holy and all that was sacred to carry the mission which God had given her to the vast East. Every telegraph wire and every post-office spelt intercourse, and that intercourse surely meant mission work. Every forge and loom and mart and ocean steamer spelt commerce, but still more surely it spelt mission. The Union Jack of Old England could only spell mission The word mission was written upon every factory and every wharf in London and throughout the whole land; and, if that noble word was erased, the walls would not remain blank, but there would be other handwritings upon them, such as the handwriting which the King of Babylon saw on the walls when he was feasting with his courtiers. God save England by making her the saviour of lands beyond the seas! The salvation of the next generation of the Chinese depended largely on the persons who were represented at that meeting. England was made up of hearths and homes, and upon those hearths and in those homes Christians must tell their own hearts and tell their children that they all had a mission, as surely as ever a mission was given to such men as Livingstone and Carey and Paton and David Hill. Fathers in their homes and merchants in their offices were missionaries. The mothers who bent so tenderly and sometimes so wearily over the cradles of their children were missionaries. The boys and girls of the homes had a mission wherever they were, and some of them would go out into the Far East to be employers of labour and would influence tens and thousands in years that were yet to come. Were the people of England equip-

ping themselves for the task of missioning the East? Were they men and women of prayer with the well-worn Bible and that grand old-fashioned thing, family piety, in their midst? Might God give to them all the habit of indomitable intercession until their families should indeed become Christian families and this nation a Christian nation, and until the missionary societies should no longer have to appeal for help, but should have men and funds thrust upon them, so that missions became indeed national enterprises of the highest importance, and a Hallelujah Chorus be started by them and caught up in the East by many who should testify that not in vain had the words been engraven in stone in the very centre of London's traffic and commerce,—"The earth is the Lord's and the fulness thereof.'

Concerning our Relation to the Civil Power.

BY REV. F. W. S. O'NEIL, M.A.

LAST year's earthquake not only demolished the visible structure of our Mission work, but it also exposed the foundations to our thankful gaze. We had suspected there was much wood, hay and stubble along with the precious metal, and now we know it. He who threw the building into the fire, is now inviting us to carefully examine the result and learn how we may improve upon the past.

The well-known author, the Rev. T. G. Selby, in a statement of the causes of what may be styled the "Volunteer Union League," has given the first place to "the decision of the French Government to demand for its priests the status of officials." This, however, is but one phase of a deeper and wider fact. Before ever such a claim was made, there existed in China an "imperium in imperio," not by any means confined to our brethren of the Roman church. What caused the bitter opposition to the native Christians? Observe, for instance: (1) the use of such expressions in official proclamations as "means of livelihood," "protecting charm," "using the foreigner's power to oppress the people and defy the rulers;" (2) the universal insistence, both by Boxers and magistrates, on excommunication as the only alternative to death; (3) the stigmatising of Christians as "secondary devils." ready to act as spies for the enemy or even to fight against the soldiers of their own country. These are plain indications that our followers were regarded as unpatriotic and disaffected citizens for their own private ends, siding with the strangers,

whose purpose, though announced to be exhortation to virtue, was not so after all. Now can we Protestant missionaries honestly say that we have done nothing to deserve such a reputation for ourselves or the church? For myself I cannot. Permit me to suggest that, coming to this tortuous realm with our benevolent instincts and ready sympathy, we may perhaps have failed to grasp the full force of our difficult position. It seems a simple and natural act of brotherhood to write a letter to a magistrate on behalf of a friend who we know is being wronged. To let a member far from home, when in difficulty, use the name of the chapel as a guarantee, not of his case, but merely of his appearance at trial, strikes one at first sight as reasonable and harmless. In reality what have we been doing? On the one hand, there is nothing to prevent the suspicious official from assuming that the tiger's claw is only sheathed. We have, as it were, put the whole power of England and her gunboats at the disposal of our Chinese fellow-Christian. And on the other hand, we have unwittingly given this native friend and all others a mistaken conception of the kingdom of God. Our purely spiritual mission may well be disregarded by those who have felt the very palpable attraction of the powerful foreigner's protecting arm. Surely it is hardly necessary to offer proof for a fact that stares us in the face, if we have eyes to see. Allow me to mention an instance from my own recent experience. A member, whose family owns land on feudal tenure from a Mongol Prince, came to inform me that he was being persecuted by his chief's retainers with a view to taking away his lease or extracting a heavy fine. Not without some inward qualms I refused to interfere. What do you think was the gentleman's idea? Afterwards I heard that he was willing to spend a small fortune if he could only procure a Russian permit to establish a foreign office, or have some Russian soldiers to stay a while at his place.

In what light are we to consider the great influx of recent years into the church? Have we taken quite sufficient pains to disabuse the multitude of their loaves-and-fishes expectation? It required three years to prove to Judas that Christ's kingdom was not of this world. We have now, by God's grace, a magnificent opportunity to bring home this absolute law to those who, from whatever cause, have come within our influence.

If it be objected that justice is a right end in itself, let us not forget that there is something higher than justice, viz., the patient endurance of wrong. Here of course the difficulty at once arises that such teaching sounds hypocritical from the foreigner. Nevertheless, to inculcate this paramount truth is his duty. Though, with our Master, we refuse to interfere in politics or the dividing of

property we can, with Him, show our love in less ambiguous and more lasting ways. We may not indeed divest ourselves of the nationality that brings with it so much misunderstanding, but we can, like Paul, use it sparingly.

How then are we to purify the church at this critical stage? A longer probation, a stiffer examination, a more careful enquiry into character, may all be advisable. But these methods do not touch the root of the matter unless it be made clear to all our members and would-be members that their connection with the church is not meant either to help them in law-troubles or to lessen their payments to authorities. Here are two statements of a spiritually-minded elder: (1) Wherever disagreements with officials were commonest, persecution was greatest; (2) the way to prevent insincere applicants from seeking admission is to put a stop to our assisting in Yamên business.

In short, brethren, *the* question is, after all, not how long Russia is going to give us liberty to preach, but how we are using the liberty we have. Christianity never did win and never will win by insisting on its rights. For a missionary to demand British troops to shield his converts, or to help them in enforcing just claims, as seems to have been done in Chihli is, to say the least, exceedingly perilous for the future of the cause. We may hold that the paradoxical commands of the Sermon on the Mount are not meant to be taken literally. But does not the whole tenor of Christ's life show that the strength of our religion lies in weakness, sacrifice, actual loss, the negation of force—whether of bayonet, wealth, or act of parliament—the death of the grain of wheat that much fruit may be borne?

God has wonderfully blest our labours during the three decades of the mission. Though we fear that a large proportion of the 19 or 20,000 members have built on the sands of a false hope, we know that the true seed of the kingdom is planted in the hearts of not a few, whose inner life, touched by the divine finger, has grown in the recent storm. Shall we allow ourselves to be satisfied with the easier and shorter road that, like a baneful shadow, has dogged the footsteps and misled the judgment of God's people from the beginning? A vision of the hell in one's own heart and in one's surroundings is indeed enough to drive one to despair of ever leading a single Chinaman to Christ, but only to despair of self. In setting out upon the new epoch of the great church entrusted to our care, let us rely more unreservedly upon the only possible source of permanent success—the Holy Spirit.

*The Relation of the Missionary to the Magistrates.**

BY REV. JACOB SPEICHER, AMERICAN BAPTIST MISSION.

MY theme is an important one, though difficult perhaps to treat minutely. It will not do for us to attempt to make any dogmatic statements, though there are certain principles which will be stated unequivocally. The subject is comprehensive. On the one hand, it will not do for us to be too narrow in our sympathies with this topic, and on the other hand, it is not our desire, nor is it in keeping with the best tradition of our denomination, to be too liberal in considering the subject of the relation of the missionary to the magistrates. Nevertheless the condition of certain parts of our mission field calls for mutual discussion of this theme.

It will not do for us to maintain in these days of storm and stress in China that there ought to be no official relation between the missionary and the magistrates. Our own government has made a treaty with the Chinese government concerning the status of our persons while living in China as missionaries. The official magistrates can and do demand the passports of some of us before granting us permission to travel through their district. The magistrate is also held strictly responsible for any attack which may be made upon the person of the missionary while traveling through his domain. The missionary is oftentimes placed in charge of thousands of dollars worth of property belonging to our Missionary Union, and it is the duty of the magistrate to protect this property in time of danger. Then again what is of still greater importance, because of the peculiar condition of the Chinese nation at the present time, the missionary is in a large measure the guardian of the lives of many of his converts. After considering the importance of all these obligations and responsibilities I think it is idle to maintain that a missionary ought to have no relation with the magistrates.

Granting then that we have relations with the magistrates, let us undertake to answer the question, what these legitimate relations are and how they can be fulfilled to the well being of the community and to the advantage of our mission.

In the first place, What are our official relations to the magistrates? We most emphatically repudiate the honor the Chinese government bestows upon us in making the missionary of equal rank to a district magistrate. That may suit Roman Catholicism, but we as ambassadors of Christ, missionaries of the gospel of the living

* This essay was read before a conference of missionaries at Chow-chow Fu, Swatow district, in February, 1900. The topic is perhaps of more importance to-day than eighteen months ago.

God, cannot accept the burdens of this honor. In doing this we would also utter our protest against the implied understanding, taken for granted by the Chinese government as it would seem, that we are in some sense political officials representing the interests of our own governments in China. I think that we as evangelical missionaries need to protest against this imputation. We owe it to ourselves, to our churches at home, and also to those who are ignorant as to the real nature of our mission in China. The granting to missionaries the rank of a district magistrate is a snare for all true spiritual missionary work. We cannot afford to be indifferent to its dangers, external as well as internal. A protest of the united evangelical missionaries ought to be made known throughout the length and breadth of China. Perhaps I may be mistaken, but in this bestowing of political honor upon religious teachers I detect the beginnings of the State attempting to control the Christian church, which is only another way of saying the future church controlling the State. Missionaries have to do largely with principles and precedents. Let us learn the lesson history teaches us and be intensively responsive to the opportunity to make known the dangers of ecclesiasticism and to proclaim the true character of evangelical faith as distinguished from the historical Catholicism.

We repudiate then the political recognition of the Chinese government. In doing so we destroy the *theoretical* aspect of officialism of our high calling; but the *practical* aspect of the same problem still confronts the missionary in this part of China. The missionary is looked upon by the Chinese people not only as a person of wealth but also as one representing the political power of his government besides holding the honorable position of a teacher. This is perfectly Chinese and in accord with their own ideas of propriety. We protest and expostulate, but all our explanations will not convince the common people, excepting perhaps that we are very humble in the use of our power. There are reasons why the people cling to the belief that we do represent the interests of our government, for many can remember the circumstances which led missionaries in days gone by to obtain the presence of gun-boats in the harbor to help the missionaries to obtain what they desired. The natives reason that a man who can bring such things to pass, must have authority and power worth respecting. It is this reputation to which we have become heirs which is the prime cause why we are sometimes asked by our own people to have relations with the magistrates which would be injurious to the spiritual development of our work. It is this reputation, I say, which brings to a missionary, situated in a large center, many men of questionable character who come to him under the pretence of being interested in the

gospel but whose real purpose is to seek protection from the consequences of their own covetousness and crimes. In these parts the missionary is, to some extent, the same refuge which David proved to be while abiding in the cave of Adullam. "When every one that was in distress and everyone that was in debt and everyone that was discontented gathered themselves unto him and he became a captain over them." Whatever use David might have had for such men, their coming to our chapels does not add to the merits of the real purpose and aim of our life's work. Some of them, it is true, are led to consider higher ideals of life and in time become true believers, but it is also true that a very large portion of them never become interested in the gospel. This is only history repeating itself. Some time ago when reading Neander's "Denkwürdigkeiten aus der Geschichte des Chritentums" I came across the following passage:—

. . . . . "Augustine therefore applied these words of the Lord to such persons when he cried, How many seek Christ only to receive temporal benefits? The one has a lawsuit, and therefore seeks the support of the clergy. Another being oppressed by one more powerful, seeks refuge with the church. A third person seeks that a word be spoken in his behalf to a man by whom he himself is esteemed of little worth. As the one, so the other." . . . . . .

An exact description indeed of a large portion of men who come to our chapels in these days. Are we content with such a condition of affairs? If so then we have indeed lost the apostolic ideals. The coming of such men to our chapels puts us in a wrong position before the world. The missionary of course does not encourage their coming, much less do they receive aid from him, but they need not ask for it; these questionable characters need only attend the meetings at our chapels regularly, and that is often sufficient for keeping their adversaries at bay. The better element, who by the way are watching the various missions very closely, do not like this perverting of justice, and many have become opposed to Christian missions because oftentimes the Christian chapels become a rendezvous of 告訟者 (litigators) and all sorts of people in distress because of their own wickedness. The magistrates also get a wrong impression of the true character of our work if we allow these men to go parading with our influence by uniting themselves to our mission during the time they have a lawsuit on hand. As far as my limited experience goes I do not think the magistrates, as a rule, are openly hostile against our mission work if they are certain that we do not give encouragement to men having lawsuits. It seems to me that we ought to let the magistrates as well the common people know that we are opposed to the practice of making the church a refuge

for people having lawsuits. If we did this we would establish our relations with the magistrates on a basis of friendship and co-operation for truth, honesty and justice. However much the magistrate may ignore justice and deny the truth we as missionaries cannot afford to have even the suspicion of doing so rest upon our work. Nor can we permit the idea to become more prevalent than it has already become that the missionary is a good lawyer to obtain to represent cases before the magistrate. The Catholic priests have this reputation. When one whom some of us know was asked by some city elders why he took up cases of men who unquestionably were in the wrong the priest answered, 我到此若遠欲作何事. "And for what then have I come so far?" He considered *that* one of the chief functions of his calling. The entire mission endeavor in this district suffers because of this wrong use of their power and office. I do not know of an evangelistic missionary who has any sympathy with such a gross surrender of his high calling. We all hold that to take up a case of a long-standing feud between heathen in the hope of obtaining an opening for the introduction of the gospel is a mistake. We will preach the gospel to both parties, but it ought never be said of an evangelical missionary that he has carried a case to the magistrate which antedated his coming to a village. The promise that is sometimes made that if the missionary will give them a little help they will all become adherents to our mission, is a snare of the devil to pervert the ideal method of preaching the gospel. Besides it is very seldom that such a venture produces a normal Christian character among the people. The very foundation of such mission work is not built upon the gospel truth; it may have the appearance of the real, but time will show it in the proper light. This is the case with the Catholic mission throughout our field. For a season hundreds clamor to enter the church, but after the case is settled there is a great falling off until hardly any traces are left of the whole missionary effort. It will pay us as a mission, even from a policy of expediency, leaving out the moral side of the problem, to have nothing to do with magistrate cases whatever, excepting in cases of severe persecution of our Christians. This is also the desire of H. E. the U. S. Minister at Peking He advises the missionaries "to refrain from interfering in lawsuits or prosecution in which native Christians may be interested, when the cases are purely Chinese, involving no foreign interests and not being cases of religious persecutions." The relation of the missionary to the magistrate is thus defined by our political authorities. It is a very satisfactory definition to us who seek qualitative rather than quantitative mission successes. We are not allowed by our superior authorities to run semi-mandarin

offices. Nor is it our desire, I am quite sure, to have such relations to the magistrate because of the injurious effect it would have upon our work. Hence the motto of our mission—to offer no help to any native in his cases before the magistrate that do not amount to a case of severe persecution BECAUSE OF HIS FAITH.

Secondly.—*Our relation with the magistrates in cases of persecutions of Christians.*

Is it our duty to protect our Christians from persecution? The native Christian, by reason of his religion, cannot do many things which his heathen neighbors think it his duty to do and as they sometimes judge they are bound to do if they are to be tolerated in the village. His refusal to submit brings upon him trials and tribulations. We missionaries rejoice in the moral fibre of these loyal ones; they are our crown of rejoicing. But while we rejoice in the steadfastness of their faith, the native Christians suffer. What are we to do? In the first place I think it is well for the missionary to remember that this is only fighting the good fight of faith, and for this very reason we ought never to be too ready to help them in getting redress and revenge upon their oppressors. We are not to step in between the life of faith of the individual believer and his Saviour. It is our duty to teach the native Christians to put their trust in God and not in the missionary. The common habit of many of the native Christians to come running to the missionary with every petty case they have on hand is not conducive to the growth of their inner spiritual life. I am afraid many native Christians do not show that submissive spirit in time of persecution which our Lord and Master bids them show. Are we missionaries the cause of this failure on their part? I hold that even in a clear case of persecution it is well for us to be very careful and to think twice before we offer them any political help. For after all we can never be absolutely certain that things are just exactly as they were related to us. The Chinese have such a fine art of suppression of a fact or of presenting their own side of the story that it needs all the discernment a missionary can master to escape being duped. We know in our own experience of missionaries being hoodwinked and made to stake their everything, so to speak, for what afterwards proved to be a lie. These revelations are important lessons for us who are but beginning to understand the real Chinese character! If then our oldest missionaries have had such experiences, how all the more careful ought we who are but juniors to be in offering our help, even to our converts, in times of distress. Now I do not maintain that we should never come to the rescue of our people in time of persecution. I only hold that we should let God's plan of suffering for the gospel's sake have its sway, and only when the very towns and

villages ring with the outrage made upon the Christians, and there is no other way to bring the evil-doers to their senses, then, and only then should we seek political aid. We all know that in many cases it is not necessary to seek the aid of the authorities if we only urge patience to our converts and practice a little of it ourselves. But there are cases of persecution which by reason of our unwillingness to aid the Christians at once become all the more unendurable to our people as the time passes on. Our goodwill toward all men, even including the oppressors of Christians, leads the evil-doers to misunderstand us. The continued persecution is hard on the Christians and has the effect of bringing about a little hard feeling on the part of the native Christians against the missionary because of his refusal to use his power to stop the evil. But the missionary has his compensation that he is surer of his position, and the suffering of the Christians for *Christ's sake is also a glorification of God's name among the heathen.*

There is another aspect of the question of persecution of our Christians. It is in reference to the Catholic problem confronting us in this district. The heathen throughout our field know that it is safe for them to persecute our people if they unite with the Catholics. A more deplorable condition cannot be imagined. It prophesies a very serious religious problem to be solved in this country. What is the proper attitude for the missionary to take in this crisis? What is the missionary to do when he has positive proof that the Catholic priest has taken up a case with which he has absolutely nothing to do? To seek the magistrate is a questionable method, because we do not and cannot do the things they have no scruples in doing. To carry these cases to our Consuls would be simply overwhelming them with missionary cases. But on the other hand, to permit these men to carry on thus with utter disregard to the rights of our mission enterprise is contrary to the very law of self preservation. The magistrate would rather have the friendship of the French priests than any missionary from any other country. He considers that the French priests have more power to support or injure the magistrate at Canton and Peking than the missionaries of other nationalities For this reason it is almost impossible to get a just decision from the magistrates in this district when the Catholics are involved. The magistrates rather desire to have the two foreigners pitted against one another, for then the magistrate supposes himself to be excused from giving judgment in the case. This unfortunate pitting of the missionary against the Catholic priest should be discouraged both for the sake of our reputation as religious teachers and also because of our relation to the magistrates.

Thirdly.—*The relation of the missionary to the magistrate ought to be one of mutual friendship if possible.* And in order to be on good terms with the magistrate we must not be urging a favorable decision of any case. The less we have to do with the magistrate in regard to cases the more popular we shall be with the officials and the better class of natives. The magistrates resent any interference in their office on our part, though they may fear to ignore the demands of the missionary. The Catholic priests can get almost anything they desire, but then it does not raise them in the estimation of the magistrate and the better class of natives. Our relation with the magistrate is on an entirely different footing. The Catholics are noted for their relations with the magistrates; let us try to be distinguished for our position. To aid this common understanding between the missionary and the magistrate it is well perhaps to call on the magistrate and to tell him plainly what we consider our mission to be in China. We are not in this country to bring about a state of confusion as to the question of right and wrong, justice and injustice. We owe it to the character of our work that we reiterate our position again and again in order that there can be no mistake on the part of the people, from the highest official to the beggar, as to the nature of our work. We are not sent out here to preach to any one class of people. There are a large number of men of good reputation that are willing to listen to what we have to say, but their moral sense of right is injured sometimes by the way evil-doers escape justice, because they were smart enough to get the help, perhaps only indirectly, of the mission. Our friendly relation with their magistrates, honoring them for their office sake, also makes a good impression upon these men. A friendly call upon the magistrate, *absolutely free from asking any favors*, makes a very good impression, as that is considered a new departure to them. It is generally taken for granted that when a missionary calls upon a magistrate he has a case on hand, but inasmuch as our conversation with the magistrate is purely friendly and of a social nature and will become the talk of the street in a few hours after our visit, we make a good impression upon the whole community. I have done this, and the result has been satisfactory in so far that a large part of the city elders and other leading men of the city have become personal and intimate friends of ours. Some missionaries may not care for the personal friendship of the magistrate and may put very little faith in the loyalty of the influential class to a foreigner. Each one has a right to his own opinion. I for my part would rather have the friendship of one of the city elders of Kit-yang* than the

* It was largely due to this friendship that we were permitted to live at Kit-yang during the entire crisis of a year ago and were not molested in building a commodious chapel and a two-storied dwelling house.

friendship of ten men who have lawsuits on hand and are seeking the missionary's aid to help them out of distress. At any rate we owe it to our churches at home and to our native Christians that we keep the reputation of our entire mission clean and wholesome. We must not let any of our chapels become a rendezvous for men seeking our protection from the law of justice of China, and in doing this we will have the thanks if not the personal friendship of the magistrates and better element of every community.

Future Missionary Policy in China.

A Notable Conference of Missionary Secretaries.

BY REV. ARTHUR J. BROWN, D.D., NEW YORK CITY.
Secretary of the Presbyterian Board of Foreign Missions.

NOW that immediate danger of the further destruction of missionary life in China has probably passed, stupendous problems of reconstruction confront us. Never before in all the history of missions have such difficult and delicate questions called for answer. The work of the largest mission field in the world is paralyzed, many stations have been abandoned, and the missionaries have been fugitives in the port cities, and in Corea and Japan, while at home the expediency of the whole missionary enterprise is being challenged, the boards are urged to send no more missionaries to China, and some people frankly say, that in any event they will give no more money for missionary work in China.

In these circumstances every board has a heavy responsibility. In order that we in the Presbyterian Board might have sound counsel, we first sought the opinions of the missionaries themselves. So we cabled to those assembled in Chefoo, asking them to hold a meeting, consider the policy that ought to be adopted. and wire us their judgment. Providentially, there were about forty Presbyterian missionaries from China in this country on furlough. We selected eight wise, devoted men, representing all our missions in China, brought them to New York at the expense of the Board, and spent many profitable hours with them, listening to all that was in their hearts, after the months of thought and prayer which they had naturally given to the subject. Nor was this all, for we wrote to all the other missionaries from China now in the United States, explaining that while it was impracticable for financial reasons to bring so many to New York, yet we desired their opinions too, and requesting each one to freely write any suggestions. Thus we did everything in our power to ascertain the views of the devoted missionaries themselves.

Realizing, however, that the questions before us were common to other boards similarly situated, all the boards of foreign missions in the United States and Canada, having work in China, were invited to send delegates to an interdenominational conference in New York. The invitation was cordially accepted, and September 21 thirty-two delegates assembled in our board rooms, representing nearly all the leading Protestant bodies of America. In this conference also the entire ground was traversed, step by step, including a docket, embracing thirty topics and sub-topics. The conference was of extraordinary interest and value. While the discussions were free and the opinions not always unanimous, yet harmony prevailed to a remarkable degree. The session began with a season of special prayer for divine guidance, and never was prayer more plainly answered. We separated, feeling that we had been greatly helped, that our vision had been clarified, and that we were prepared to submit clearer judgment to our respective boards.

The main lines of policy agreed upon by both missionaries and board representatives (for with one minor exception practically identical views were expressed in the two conferences), and which will now be voted upon by the boards concerned were as follows:—

RESUMPTION OF THE WORK.

1. While the uprising in China has, of course, had a restrictive and in some places a deeply injurious present effect on missionary operations, there is no adequate ground for discouragement, and the work ought to be, and must be resumed at as early a date as may be practicable and wise. There is no disposition to be reckless in reopening stations. We do not underestimate the possible consequences of premature resumption of work. The servants of the Lord must be sensible. But not for a moment are we discouraged. Clear, strong, and unanimous was the note of both conferences that God will overrule this disturbance for the furtherance of the gospel, that just as the most successful era of missionary work in India followed the mutiny of 1857, so will a new day for China date from the Boxer riots of 1900, that not only should every destroyed station be rebuilt, but that plans should be made for reinforcements and increased expenditures, in order that the Church of God may seize the coming strategic opportunity to win China for Christ. The missionaries in particular were united and enthusiastic in the conviction that a large number of new missionaries will be needed next year, and that the young men in the theological seminaries should be encouraged to apply for appointment.

AN AGGRESSIVE POLICY AT HOME.

2. In view of the public interest in China, the frequent denial of the validity of the whole missionary enterprise, and the fact that the missionary cause now has the attention of the country as never before, it was unanimously agreed that we should adopt an aggressive policy at home. A committee was therefore appointed to prepare a joint letter to the American churches, reaffirming the divine authority of missions as of supreme and perpetual obligation, emphasizing the true significance of the present situation in China, and summoning the churches to special gifts for the reestablishment and enlargement of the work, and to the observance of the week beginning October 28th, as *a week of special prayer*, with memorial services for martyred missionaries. It was also voted that the letter should include reference to the noble fidelity of the Chinese Christians under the awful persecution to which they have been subjected, commend them to the sympathies and prayers of God's people everywhere, and heartily indorse the appeal of Minister Conger and representative missionaries in Peking, for relief contributions, the conference holding that these Christians were worthy of a generosity similar to that which has been extended to the famine sufferers in India.

THE MISSIONARIES NOW IN CHINA.

3. Sympathetic consideration was given to the embarrassment of the missionaries who were crowded in the port cities, with only the scanty clothing they happened to be wearing when they fled from their stations, and forced to pay high prices for rent and supplies. Is the interruption of work likely to be so long continued that they should come home? Both furloughed missionaries and board representatives felt that a general recall to America was neither necessary nor expedient. Such a return would involve an enormous expense, for our Presbyterian Board alone has over 150 China missionaries still abroad. It would destroy the continuity of the work, leave the Chinese Christians to unrelieved suffering and disaster, and the remaining mission property to be still further damaged. It would make it impossible to resume the work if, in the providence of God, such resumption should be practicable within a few months. The home church would be unfavorably affected by such a general withdrawal, naturally construing it as an admission of defeat, and indefinite postponement of missionary work, and in consequence diminishing gifts, while as the usual term of service in China is about eight years, so many furloughs now would mean that eight or nine years hence most of the missionaries in China would need a furlough, and so another general exodus would be necessary, thus

practically subjecting the work for an indefinite period to alternations of vigorous effort and more or less complete inaction. All agreed therefore that, except where conditions of ill health or nervous strain render an immediate return necessary, the missionaries then on the field should await developments in Corea, Japan and such China ports as might be safe, in anticipation of an early resumption of the work, the care and reconstruction of the mission property, and particularly the guidance and comfort of the Chinese Christians, who otherwise would be left to the wolves as sheep having no shepherd. The suggestion was made that missionaries who may not be able to return to their own stations might temporarily assist other stations or missions.

In like manner there was general agreement that while each board must determine for itself when missionaries on furlough and new missionaries under appointment should leave for their respective fields, such missionaries should not anticipate an indefinite delay in this country, but should hold themselves in readiness to sail at such dates as might prove practicable in consultation with their respective boards. Some of these rested, vigorous men may be needed at once to relieve their North China brethren who have been exhausted by the awful experiences of recent months.

THE QUESTION OF INDEMNITY.

4. Much time was given to the question of indemnity. Eight boards reported definite knowledge of destroyed or damaged property, in some instances to a very large amount, while most of the other boards anticipated losses. Not all saw alike on this question. There was, however, unanimity in the conviction that it would be highly unbecoming in the followers of Christ to manifest a mercenary spirit and make exorbitant demands upon the Chinese, especially as corrupt officials would probably squeeze the required sums out of the innocent villagers and count themselves lucky in getting off so easy. After full discussion, vote was taken upon the motion that: (*a*) When the governments shall ask for information as to claims for indemnity, such claims should not include suffering, loss of life, or interruption of work, but only the actual value of destroyed or injured property, and the extraordinary expenses incurred in consequence of the troubles, and (*b*) in exceptional cases, for loss of life which has destroyed the means of support for wife and children.

The question being divided, (*a*) was carried unanimously, though one delegate did not vote. On (*b*) a majority held that in such cases a claim might reasonably be made on behalf of an otherwise destitute family, though a minority felt that not even then should a money value be placed on missionary life, and that the care of dependent

relatives was a proper charge on the home church. It was unanimously voted that claims for indemnity should not be presented by individual missionaries directly to the civil authorities, but only through their respective boards, and that it was inexpedient to appoint an interdenominational committee to collate and present these claims, but that each board should act for itself.

The thought here was not to interfere with the liberty of any missionary, but rather to relieve him and also the government. Several hundred missionaries are involved. They are widely scattered. While a few are so situated that they might effectively push their own claims, a large majority would be under great disadvantage in conducting the necessary negotiations. Nor must we forget the embarrassment to which our government might be exposed. The State Department has been exceedingly kind, and no member of the administration has ever even hinted at the annoyance of which Lord Salisbury complained in England. Nevertheless, we can readily see what delicacies would be involved if so many individuals were to be pushing indemnity claims with varying degrees of vigor and with widely different ideas as to what objects should be included. Moreover, experience with Oriental governments hardly justifies the belief that the indemnity will be paid within ten days! While the negotiations are pending, how are the missionaries to be carried? They must have immediate reimbursement for the extraordinary expense which they have incurred. Manifestly the boards must stand behind the missionaries, promptly meeting their necessary and pressing obligations, and then deal with the government regarding the indemnity. The boards are better able to bear the burden of delay than the individual missionaries. In the Presbyterian Board we shall follow the analogy of our annual estimates, ask each individual and station to make out a schedule, have it voted on by the mission and then forwarded to the board in New York. In this way the vexed question of indemnity can be handled in an orderly and prudent manner. We shall avoid demands which might subject the whole missionary enterprise to criticism, and we shall not embitter the Chinese by taking what might be deemed unfair advantage of them.

MISSIONARIES AND THE CIVIL POWERS.

5. The conference was not disposed to allow critics to define the relation of the missionary to the civil power, especially as those critics do not ordinarily distinguish between the radically different practises of Roman Catholics and Protestants. It was felt that this would be a good time for the Protestant missionary bodies to put themselves on record. As such a paper could not wisely be framed

amid the hurry of a conference, a committee was appointed to draft it and to report at the annual joint conference next January. Meantime, the Presbyterian missionaries unanimously declared it to be their rule not to apply to the civil authorities unless absolutely necessary, and that they had repeatedly refused to make such appeals when they might reasonably have done so. The Rev. Dr. A. A. Fulton, of Canton, stated that he had not appealed to the civil authorities half a dozen times in twenty years. The Rev. A. M. Cunningham, of Peking, had appealed only twice in eight and a half years, and then simply to transmit information; the Rev. P. W. McClintock, of Hainan, only once in eight years; the Rev. Dr. J. N. Hayes, of Soochow, once in eighteen years; the Rev. J. H. Laughlin of Shantung, never in nineteen years. And the missionaries stated that they believed themselves to be fairly representative of the practise of American Protestant missionaries in China.

A significant indication of the attitude of the boards was given in the vote on a request that had been cabled from China to several boards, asking them to protest to Washington against the proposed evacuation of Peking by the allied armies and the reinstatement of the Empress-Dowager as disastrous to missions. Some of the missionaries thought such a protest should be made on the ground that the withdrawal of the armies and the reinstatement of the Empress would be construed by the Chinese as a victory for them, destroy the moral effect of the occupation of Peking, and perhaps lead to the renewal of trouble. The interdenominational conference, however, unanimously voted to take no action. Some of its members had decided convictions as to what the governments ought to do; but they held that it was not proper for missionary workers, as such, to proffer unasked advice to the government in a matter so distinctly within its sphere, nor were they willing to go on record as saying that an armed force is necessary to missionary interests anywhere. While several of the missionaries felt that the instigators and leaders of the uprising should be punished in the interest of future security, the majority declared that this question also belonged to the government, which was understood to have it under consideration, and that any demand on the part of missionaries or boards was to be seriously deprecated. The power of the sword has not been committed to us, and the civil magistrate to whom it has been committed should, in our judgment, exercise that power on his own initiative and responsibility.

THE QUESTION OF COMITY.

On May 15, the Presbyterian Board adopted a declaration of principles of comity and expressed to its sister boards its cordial

willingness to co-operate in any practical measures to carry them into effect. The suggestion was made that a providential opportunity had now occurred. Manifestly the conference could not take final action on such a question, but it unanimously adopted the following resolution:—

> It is the judgment of this conference that the resumption of mission work in those parts of China where it has been interrupted would afford a favorable opportunity for putting into practise some of the principles of mission comity which have been approved by a general consensus of opinion among missionaries and boards, especially in regard to the overlapping of fields and such work as printing and publishing, higher education and hospital work, and the conference would commend the subject to the favorable consideration and action of the various boards and their missionaries.

Each board will immediately inaugurate a vigorous foreign missionary campaign among the home churches. In the Presbyterian Board, we are urging the missionaries from China now in this country to avail themselves of the public interest by freely contributing articles to religious and secular papers and to give all practicable time to the home department secretary for addresses. We are calling upon the churches not only to maintain their usual gifts but to provide a large fund with which we can meet the extraordinary expenses incurred during recent months, and in due time rebuild the ruined stations and enlarge the work. We propose to divide this estimated special expenditure into shares of one hundred dollars each; and endeavor to place them with churches, societies, and individuals, such shares to be in excess of ordinary contributions and of the fifteen per cent increase required for the maintenance of the regular work.

It will thus be seen that the steady tone of both conferences was distinctively hopeful. All felt that the American churches are now being brought into new relations with the unevangelized races. They must no longer regard foreign missions as simply one of many causes calling for collections, but be led to recognize the world-wide preaching of the gospel as the great work for which the church is set. May we not confidently rely upon the prayers of all the friends of missions as we now summon the churches to go forward in the name of the Lord of Hosts?

THE MARTYRED MISSIONARIES.

Very tender was that part of the conference in which report was made of martyrdoms. Only two boards represented were thus bereaved, but they have lost heavily. The American Board announced the massacre of one man and two women at Pao-ting-fu and the entire Shansi force—five men, five women, and five children. The Presbyterian Board mourns the death of three men, two women,

and three children at Pao-ting fu—a total for both boards of eighteen missionaries and eight little ones. Considering the large number of American missionaries in China, and the magnitude and violence of the outbreak, this is a comparatively small numerical loss. But when we add the European missionaries who also ascended in that tumult of fire, the list lengthens to appalling proportions. None who knew them can scan that roll of martyrs without feeling that the soil of China has been forever consecrated by the blood of God's saints—"of whom the world was not worthy." May God show the shining of His face through the cloud of sorrow, and may He grant to those who remain a new spirit of love and power for the Master who Himself tasted the bitterness of death for us all!—*Missionary Review of the World.*

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Delay the Study of the Classics.

BY YÜ-AN LIU CHI.

WE are indebted to Rev. W. B. Nance for the following translation of a part of a circular published by a few of the more enlightened native teachers of Soochow, who are conducting their schools along the line of the reform advocated. The arguments advanced are well calculated to impress favorably the Chinese mind, and this movement in Soochow is one of the ever increasing evidences that China is waking up.—ED.

According to the Chou Kuan (周 官), the Pao-shih (保 氏) in charge of the training of princes (國 子) taught them the "Six Writings." (See Williams' Middle Kingdom, Book I, p. 583 ff.) When the T'ai-shih (太 史) of the Han dynasty examined youths, those who could read 9,000 or more characters (字) received the degree of shih (史). This shows that the ancients used word-study in elementary instruction. The scholars of the Sung dynasty surpassed those of the Han in the attention they gave to ideas (as distinguished from the mere form of composition), though their "Conversations" (語 錄) are for the most part entirely in colloquial style. Chu Hsi collected them into what he called Chin Ssŭ Lu (近 思 錄), to be used as a kind of introduction to the study of the Four Books. He

also compiled a "Little Learning" and a "T'ung Mêng Hsü Chih" (童蒙須知) for the instruction of beginners. Thus Chu Hsi, though he wrote a commentary on the Four Books, was in no hurry to set them as a task for children; how much less the Five Classics!

Under the Yüan dynasty, Ch'êng Wei-chai (程畏齋) illustrated Chu Hsi's idea in the production of his 讀書分年日程 (a graded course of daily lessons for several years). His treatment of Elementary Learning includes Learning Words (習字) and Learning to write Easy Wên-li (i.e., learning to turn sentences spoken in colloquial into Wên-li), for learning words is the way to get the use of the pen, and translating colloquial sentences into Wên-li is the way to learn to compose. These are two things of such importance that neither of them can be delayed.

In the Nei Tsê section of the Li Chi it is said, "At ten years of age he goes to the school-master to learn to write and cipher"—to cipher, that is, to learn to use the abacus.

During the Ch'ung Ning period of the Sung dynasty (A. D. 1102—1107) a second degree examination based on mathematics was established. Liu Fu-t'ing (陸稹亭) also, in his Ssŭ Pien Lu (思辨錄) says, "Computing is one of the Six Arts, and though it may seem unimportant it is in reality of great importance." Hence the student must not neglect mathematics.

Now our present policy of teaching the meanings of words from the first is identical with the ancient method, which based elementary instruction on the study of words. Following this up with the use of simple and easily understood readers is carrying out the idea of such works as the "Conversations" of various scholars, Chu Hsi's Chin Soŭ Lu, etc. In the study of words the teacher should require writing from copy, and should also give phrases orally in colloquial, requiring the student to turn them into Wên-li phrases. This corresponds to (Ch'êng Wei-chai's) "Learning Words" and "Learning to write Easy Wên-li." Instruction in mental and written arithmetic and in the use of the abacus for their practical value, is also identical in idea with the ancient study of numbers.

If, therefore, anyone who has not investigated the matter considers these to be 'modern' methods, let him know that everyone of them had its origin with the men of old and has a long history behind it. We are merely walking in the old paths, and who dare call them new!

Or if it be said, "A schoolboy's hours are worth thousands of taels, and the shelves are running over with useful books; shall we then turn aside to these rude, uncultured subjects and waste on them the hard-got years and months?" We reply, That is not the

alternative. You have not grasped the advantages of the method. Permit me to indicate them in rough outline:—

In these days children usually enter school at the age of six. Those who have unusual natural ability can, of course, finish the Four Books and Five Classics by the time they are twelve or thirteen. But persons of exceptional gifts are rare; the great majority have only medium endowments. It is only the one in a thousand who can make a name for himself by his great accomplishments; while those who fail in their studies and give them up to learn some other craft are found in every village. I have seen people leave school after years spent under a teacher, who when questioned upon the Classics they had studied were utterly lost for a reply, and who, pen in hand, desiring to write a letter home, could not form the first phrase; and their number is countless. Did they not study the Classics in their youth? Yet this is the result. Can it be due entirely to the laziness of teachers? Is it not rather due to the lack of easy readers to prepare the way, and elementary exercises in composition to lead on to an understanding of Wên-li? But if we follow the method of the ancients, and beginning with word-study teach our pupils easy composition, writing and arithmetic, in three or four years even the dullest will have some slight ability in the use of particles (虛字), and will understand Wên-li. One can then stop to learn a trade, if he cares to, and his knowledge of accounts, letter writing and arithmetic will be quite sufficient for all his needs. As compared with spending years in the study of the Classics and becoming really proficient in no occupation at all, the advantage is infinite. It is all the difference between what is useful and what is of no value; which is worth while, which is pure loss, the "man in the street" is fully competent to decide. In view, then, of the widespread lack of means and the great difficulty with which the expenses of the schooling of children is provided, as compared with such haste to be studying the Classics with the sole result of utter waste of time, how much better it is to delay their study and receive a certain return within a few years?

Now I am not saying that the Classics need not be studied. My contention is, on the one hand, in the interests of beginners, viz., that they may without disadvantage put off such study in order to secure the life long advantages coming from the study of easy text-books. On the other hand, I am looking to the interests of parents and guardians: that any man—scholar, farmer, craftsman, tradesman—may choose for his son any occupation he pleases, and not be so bound by his awe of scholars as to feel it necessary to force his son to become one against his natural inclinations and abilities.

Now, granted that it is not necessary for a boy to become a professional scholar, the study of easy books will be quite sufficient for his educational needs; then why waste his strength on the Classics, to no good purpose, neglecting practical studies which bring never-ceasing benefits. My desire is that those who have boys to send to school, put into their hands at once such books as the "New Way of Learning Words" (新編識字) instead of following the beaten track and copying those who went before; that they give attention to proper order and grading so as to escape the bane of improper classification and secure students' getting to the bottom of what they study. When those of fine abilities have had three or four years of such training, then put them into the Classics, and they will not merely be able to understand the easier explanations of the Commentary, but even in the deeper passages of the text itself they will be able to reason out and come at the meaning for themselves. And since the acquisition of knowledge has already become easy, progress is rapid, and when he puts pen to paper his style will be five-fold more rich and clear than if he had spent his time wholly in memorizing.

Now giving four or five years to elementary studies and three or four more to the study of the Classics will bring a child who enters school at the age of six to fifteen or sixteen. Surely that is early enough to get a degree. May not delaying the study of the Classics, then, be considered a short cut to graduation? If on account of stress of circumstances or natural limitations, one who has gone to school several years desires to change to some other occupation, being already well up in writing and arithmetic, these will be useful to him, no matter what he chooses. Any one who wants an apprentice will be glad to receive him, and boys who know something of the reasons of things will easily succeed when they turn to learning a trade. What comparison can be made between them and the "neither grass nor weed" kind, who can do nothing at all? It is to be hoped that fathers and elder brothers will carefully consider the advantages and disadvantages of this program. And as for those who have already studied the Classics but do not understand them, they should make haste to put them aside at once and study easy books instead, till they understand them thoroughly, after which they may take up the Classics again and get the benefits of their study all the sooner.

This method has already many times produced real and tangible results; what I say is not mere unproved assertion of private opinion, and they who have tried it can bear witness that I am not using empty words.

But if it be said further: What you say is all very true, but where are all the good teachers to come from? I reply there need be no anxiety on that score. It is a difficult thing to teach the Classics; it is easy to teach elementary books. Will not one who can teach the classics be able to explain primers? If any father or elder brother should request the teacher to use simple text-books and the teacher should persistently refuse to do so, he would prove himself to be a hinderer of youth; surely no enlightened teacher would be guilty of that. Furthermore, the results of this method are already evident. To speak of Soochow alone, there are already four or five schools which teach only elementary books and easy composition. There will be no lack of those who will hear of the growing reputation of these schools; then there will be many who will imitate them, and the resultant blessing to youth how can its depths be sounded? So I have presumed to write this on the basis of personal experience for the information of my associates (teachers) and of those who stand *in loco parentis*. Let those who are in doubt about the matter put it to the test.

Notes.

TO those who are in favor of helping on the cause so ably advocated by Mr. Brewster in the last two numbers of the RECORDER, we would like to suggest that they send in their testimony as to the usefulness and practicability of Romanized literature. There are many who believe that the Chinese character is preferable to Romanized and that the superior usefulness of Roman character is less real than imaginary. What they need to convince them is not well enunciated theories, but facts. Mr. Brewster has given some facts. Let us have more abundant testimony. The writer well remembers visiting a class of elderly and middle-aged women taught by the late Miss Haygood a few years ago. They were not specially bright women, but a few months of instruction, two or three hours a week, as we recollect, had been sufficient to enable them to read the very limited Romanized literature at their command. Our own experiments have been very gratifying as far as they have gone, and we hope that this subject will receive more attention in the near future than it has in the past.

The best kind of teacher is the teacher who has in him the evangelistic spirit and who combines evangelistic effort with that of a faithful teacher; and the best kind of evangelist is the evangelist who is patient and persistent in teaching those to whom he has preached the things which will enable them to understand his

message and to work out in their lives "all things whatsoever" are commanded by our Lord. The most successful missions in China are those which unite in harmonious proportion the work of the teacher with that of the evangelist. Where either is lacking other missions must be depended upon to supply the lack; otherwise the best results will not be obtained.

The *Universal Gazette* urges the establishment of schools in the interior, and points out that a few schools in the capital and other large centres cannot materially affect the masses. What is needed is the establishment of schools in the villages. Thus will the people be reached and enlightened. When Chinese newspapers advocate such a reform as this, we begin to have some hope for this decaying empire. The little "red school house" of New England has no doubt been a mightier factor in the development of America than Yale and Harvard; in fact, it was the little red school house that made Yale and Harvard possible. That is the great hindrance to higher education in China; it is not so much the lack of schools of an advanced grade, but rather the lack of pupils with such elementary training as will enable them to profit by instruction in higher branches.

In our mission work let us not neglect the "day-schools." These are the schools that will help us most in getting near to the people. The higher schools cannot do their work successfully without the help of these more elementary institutions.

At its last triennial meeting the Educational Association of China appointed a committee to devise a system of Romanization suitable for use in teaching the Chinese. Many of those who have produced systems heretofore have been too much hampered by Anglo-Saxon prejudices. Distinctions which Chinese regard as important have been disregarded, and distinctions which Chinese regard as unimportant have been too strongly emphasized. The absence of a uniform system and the lack of literature seems to be at present an obstacle almost as great as the difficulties connected with learning the Chinese character. Whether it is better to learn characters sufficient to read a few books or to learn the Romanized and then have only a few books to read, is a difficult question. In either case the knowledge obtained by two or three, or even five or six years of instruction, introduces the pupil into a very narrow field of available literature. This subject is worthy of an important place in the programme of the next triennial meeting of the Educational Association.

A society of Shanghai "students," numbering about one hundred or more, invited Rev. Timothy Richard to address them a few days ago, and have also asked Dr. Parker and Dr. Pott to favor them in the same way. They say they are seekers after the truth, and they welcome the truth in every aspect. The society is patriotic rather than religious, and among its members are quite a number of Christians, although the large majority are probably "Confucianists." They profess to be working for the reform and regeneration of China and say that they are willing to die for their country.

Correspondence.

A CHINESE AUTHOR.

My Dear Mr. Silsby:—

ONE of our well known educators in China has said that in our mission schools we seem to have been feeding the silkworms but obtaining no specially valuable cocoons in return for our outlay. He, and others of your readers, will be glad to know that a graduate of one of our mission colleges, Mr. Wong Hang-t'oong, is just now publishing a General Descriptive Geography and also a Chinese First Reader. He has spent years of painstaking labor on the former, which is to appear in two volumes, the first one of which is already out of press; and his First Reader (to be followed later by others of the series) is to be ready by August 1st. This takes up the analysis and study of similar Chinese characters, with lessons on geography, astronomy, history, with illustration and story; teaches the art of Chinese letter writing, from the simple to more varied and polished *Wên-li* style, and will be found a most useful and satisfactory book. It will be gratifying to missionaries to see that he has given prominence to the truths of the gospel, as his main idea in preparing this series of Readers was to supply the need of mission schools. During many years spent in teaching he has become more or less familiar with the real needs of the pupil and more and more dissatisfied with the old native methods of education. Let us give a practical appreciation to effort of this kind on the part of Chinese teachers. The best among them will soon be able to do better work in these directions than the best of us. God speed the day!

Sincerely,

Mary M. Fitch.

In Memoriam.

Mr. C. C. Jeremiassen, the pioneer missionary of Hainan, entered into rest on June 2nd in the 54th year of his age. He had a remarkable history which was known to but few of his many friends. He was a native of Denmark, and took up his residence in China about 1869, when he entered the employ of the Canton provincial authorities for the suppression of lawlessness in the delta of the West River. During the next few years, in the small steam launch which he commanded, he had many trying experiences with typhoons, and fought and conquered in fourteen sharply contested battles with the smugglers and pirates. Later he was for a time in the Imperial Customs' service, which he left to become an independent missionary in Formosa. He later became convinced that a knowledge of medicine would make him more useful, and went to Canton and studied for a time with Dr. Kerr in the Canton hospital.

Mr. Jeremiassen left Canton in 1881 and began work as an independent self-supporting missionary in Hainan, which up till that time had had no Protestant missionary work. He worked in association with the American Presbyterian Mission of Canton, which he joined in 1885, and worked for ten years very successfully in establishing that mission in Hainan. He explored and made maps of the whole island, secured land and erected buildings, did successful medical and itinerating work, translated most of the books of the New Testament into Hainanese Romanized and did much to prepare a Christian literature in the same form, and was able to see the most of his work brought through the press. While he was not able always to work in harmony with his colleagues, he always retained their admiration and affectionate regard, and all who know him must acknowledge that a good man and a strong man has fallen in Israel.

His death was under especially distressing circumstances. At the close of the last year he took his wife and four children to Lak-lah at the south of Hainan. Business brought him twice to Hoihow after that and he made the journeys out each time through the centre of the Loi country. About the middle of May he was taken sick with typhoid fever at Lak-lah. There was no other foreigner with him except his wife and children, and his wife tried to take him to Hoihow. He was delirious before he went into the junk in which they took passage and died on the junk on the second day of the voyage. With difficulty his body was brought to Hoihow, where it was followed to the grave by the whole foreign community and by many mourning Chinese friends.

So closed the career of a brave, tender-hearted, self-denying, strong, and useful man, who, as a fighting captain, a devoted friend, husband and father, and as an explorer, a pioneer missionary, a medical practitioner, and a translator into an obscure language, filled his life with labors which might arouse to emulation many men in the various spheres in which he displayed his activity.

FRANK P. GILMAN.

Correspondence.

ANCESTRALISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I have read Mr. Hunt's letter under the above heading with much interest and translated the contents to my Kansuh teacher, a Christian of seven or eight years' standing, asking his opinion of the proposal.

His reply, which I sum up below, was given without suggestion from myself.

(a) The proposal was a seeking to please man and a conformity to the world, who would not discriminate between a commemorative tablet and an ancestral tablet.

(b.) In the church it would be a temptation to weak members at time of persecution to point to the "plaque" as an evidence that they had not discarded ancestral worship, or even for them to secretly worship their ancestors.

(c.) It was "building up again those things which I destroyed," and might prove the "little leaven that leaveneth the whole lump."

As a contrary suggestion he proposes that a photograph of a parent might be kept in the room, but not on the table in the place of the ancestral tablet.

If the Christians were unable to afford a photograph let a record of the parent's life be kept in the family register.

I give his opinion, which is but a local one, for what it is worth.

I am,

Yours, etc.,

JOHN B. MARTIN.

SIN-TIEN-TSI, E. SI-CH'UAN.

EDUCATIONAL ASSOCIATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It has been suggested that some account of our local educational association might be interesting. It is a very short story. We trust the long end of it is yet to come. Those engaged in and interested in educational work among us were feeling the want of some medium of exchange of ideas which would be helpful to foreigners and natives alike. A meeting of those interested was called nearly a year and a half ago, and the matter discussed and a committee appointed to draft a Constitution and By-laws. This committee's report was revised and adopted April 7th, 1900. Then came the confusion and scattering of last summer, from which we have scarcely yet recovered. Our college is still in Macao, and so we are not able to help on the movement as much as we would like. But two good meetings have been held this year, and a third is arranged for to meet the first week in July. At the April meeting, a very interesting and helpful discussion was led by Rev. R. H. Graves, D.D., on "How to improve our Day-schools." As an outcome of the discussion the Association recommended the introduction of instruction in geography, elementary science and arithmetic in the day-schools in so far as those in charge of them should find it expedient to do so.

Our form of organization provides the usual officers and a committee on program for meetings, all to be elected annually. Also for three Standing Committees, to be elected

triennially. The following is some account of these committees :—

(1). A Committee on Institutes. These institutes are to be semi-annual meetings for the improvement of native teachers, to be conducted in the Chinese language. The committee consists of three members of the Association.

(2). A Committee on Publication. —Its business is to examine any text-books offered for publication, arrange terms with authors, and supervise the publication of such as they have approved and the Society have authorized. They have also been asked to examine and bring to the notice of the members of the Association already published educational literature.

(3). A Committee on Examinations.—It is provided that this committee "shall arrange for, and announce at convenient intervals and at accessible places examinations of teachers who may apply, both male and female, whether heathen or Christian, along lines and by standards that shall be approved by the Association, and shall issue certificates of competency, explicitly stating the subjects and the grades which the applicant is fitted to teach. The committee shall also hold itself ready to respond to the invitations of any of the missions or heads of schools to conduct examinations of schools in higher branches of study."

The annual membership fee is $1.00.

Regular meetings are to be quarterly; on the first Saturday of January, April, July and October.

We would much prefer to be able to point to work done rather than to preparations for work chiefly. But it may be that this little account may be of use to those who are in a position to organize locally elsewhere. May not a great deal be accomplished by the multiplying of such local organizations, having for their object the promotion of the interests of Christian education in China?

Yours truly,

O. F. Wisner.

Macao, China.

Our Book Table.

China Under the Search Light. By Wm. Arthur Cornaby, editor of the *Chung-si-chiao-hui-pao*, author of "A String of Chinese Peach-stones," etc. London: T. Fisher Unwin. (On sale at Presbyterian Mission Press. Price to missionaries $2.75.)

The unemotional reviewer must have been perplexed, during the past year, by the persistent appearance on his table of yellow-covered books dealing with far-eastern puzzles and problems; and if the meaner and more tragic phases of the Chinese crisis made him confusedly dream of yellow perils, and yellow fevers, it is hardly to be wondered at if his reviewing is done with a jaundiced eye and a prejudiced mind. And here comes another, and yet it is not another, as this book of Mr. Cornaby's is not a read-up and boiled-down affair, or a hypothesis and speculation based on a globe trotter's scanty data, but the scholarly presentation of the results of intimate knowledge of the subject and keen insight into underlying problems. With a "community of feeling from stress of experience," Mr. Cornaby has been able to get behind the external strangeness, as compared with his own land, which invites the snap-shotter; and to see divergency of feature and disposition among the natives, where the literary wanderer, seeing only apparent sameness, is provoked to hasty generalization.

The plan adopted by Mr. Cornaby has been to present to the reader a

comparatively familiar sight, and then to throw the search light of careful study upon the facts and problems lying behind it. The first of these sights is certainly a common one to any dweller in the East, that is, a Chinese crowd, and the sight of this crowd and the thought of the many crowds that make up the millions of China lead to a discussion of the problems underlying the overdensity of China's population. Some of these are Sir Robert Hart's "Yellow Peril," the struggle for life and the consequent development of Chinese utilitarian instincts, also the lowering of religious ideas, the development of keen perception of character, the operation of the law of the survival of the fittest, the peculiar form of solidarity to be found in China, clannishness and mutual responsibilities, ancestral worship and dead levels, fatalism, and inflammability.

We are further on, in chapter vi., presented to a countryman on an initial visit to Shanghai, staring at foreign sights and inventions, and to a Chinese urchin smoking a foreign cigarette. The first is taken as a type of the mystified, the second represents the emancipated and imitative. The first class is subdivided into those who wish to be pulled out of the rut and those who desire no such thing; the second class stands for those to whom the word "Western" has an attraction and who take the colour of their surroundings.

The next picture, a missionary in Chinese dress, is the starting point for an examination of the missionary *de novo*, and leads naturally on to chapter viii., which treats of the intricate question of the Boxers and discusses the actors in the tragedy of 1900. Further on in the book we have a pen picture of a mandarin and his retinue going along the Shanghai Bund, the shabby gentility in glaring incongruity to the substantiality and tidiness of the surrounding evidences of Western civilization; and this causes the search-light to be turned on to Mandarindom, showing, *e.g.*, the impossibility of working out in practice the conscience stirring maxims of Confucius.

These and other pen pictures indicate that Mr. Cornaby has learned to learn the lessons and significance of familiar sights and is able to turn on the search-light with a "truthfulness to inner fact." This, too, is done in a fascinating style, as is to be seen, for instance, in the illustration of rice planting, in chapter v., to indicate how huddling together is inimical to individual developments. Perhaps we are too greedy, but we would not have objected if the publishers had locked up the author safe from the importunities of mission secretaries and conveners of meetings, and so given him the opportunity for still fuller illustration from the observations so diligently made in China. The style also derives part of its fascination from the witty and original way of putting things; for example, the reference to the highly-trained Confucianist Stoic as "consuming his own smoke," the *sine quâ non* of consulship on page 34, the "luminous mist" on page 51, or the Jekyll and Hyde story in chapter xii., where Jekyll is seen to be his higher soul *psyche* plus *animus*, his lower animal spirit, whilst Hyde is *animus* minus *psyche*.

By the way, in the chapter just referred to, "Fanning the Grave" is mentioned as having been given by Goldsmith, Davis, and Professor Douglas. It was also given by G. Carter Stent in his Jade Chaplet, published by Trübner in 1874.

The work is beautifully printed although we object to "civilsation" on page 171, and are sufficiently unfashionable as to dislike uncut edges.

G. M.

REVIEWS.

Spiritual Knowing, or Bible Sunshine. The Spiritual Gospel of Jesus the Christ. By Theodore F. Seward. Funk and Wagnalls Co., New York and London. Pp. 155. $1.00.

This rather attractive little book seems to be one of the increasingly numerous volumes on the general plan of their great prototype, the unequalled "Christian's Secret of a Happy Life." With this supposition the writer sent for it and has been much interested in running through its four and twenty chapters, beginning with "God and Man in the Bible" and terminating with a singular "Catechism of Spiritual Christianity," to the extent of 110 questions and answers, some of which give much fresh information. The tone of the book is devout, but one recognizes, before he has read far, that there is a peculiar dialect which he dimly remembers to have met somewhere before, and long before he is done he is aware that it is that strange amalgam of our time rightly known as "Mary-Baker-Eddyism," with very little positive Christianity and nothing in the smallest degree resembling science. The volume in question contains many good thoughts, but they must be separated from the subsumptions of the author's thinking, and the poor reader must take the advice of Mr. Beecher in regard to a book which he ventured to commend, and "spit out the bones." As a unique specimen of illustration we condense some paragraphs in which the author is trying to show the relation of socialism to individualism, which he says is made "very clear by employing the analogue of mathematics which is expressed by numbers." God, the supreme origin of all things, is represented (he tells us) by the infinite principle of mathematics; humanity is represented by the different numbers. Each number is an individual expression of the principle of mathematics and, as the expression of this principle, each number has a certain meaning, character, and value. Also the relation of each number to all the others depends upon, or grows out of, its relation to the universal principle. The next supposition is that the whole family of numbers have become insane (!) and have lost all consciousness of their relation to their "Father, the infinite principle of mathematics, and all proper sense of their own abstract value."

Their error lies in supposing that their value depends upon the object with which they are associated; five does not realize itself as five unless it is associated with some special object. (This would appear to make the indiscriminate employment of numbers to which we are accustomed, impracticable, since if "five" got in the habit of being "associated" with the "Constant Virtues" it would refuse to be contaminated by the same number of digits.) The outcome of this is "pride" on the part of some numbers and compulsory humility on that of others, and it ends in claims of superiority on the part of some, which are permitted to rule all the others. "Quarrels, wars, bloodshed become universal in the family of numbers" (!!! One wonders what becomes of the wounded 'numbers' who die in the hospital, or who are racked to pieces in the ambulance while on the way there, and whether after the funeral there is any successor appointed or elected.) Then "a Saviour is sent from the Mathematical All-Father to heal these divisions and restore the quarreling family to a state of sanity." In doing this would not his first and main work be to lead the numbers to realize their relation to the universal principle to which they belong? Mere patching up their quarrels and heal-

ing their breaches would do the "deluded children" no good. "If any of the family came asking him to do that kind of work, would he not say: Who made me a judge and a divider over you? Seek ye first the kingdom of your Father, and all these things shall be added unto you."

(We cannot say whether this would be the nature of the Mathematical All-Father's address or not, but think it not unlikely, under the circumstances). The author adds, "Does not this illustration convey its lesson without need of comment?" We think it does, and we recommend each "gentle reader" to put the whole illustration into Chinese the next time there is a convenient opportunity and witness the result! We should not be surprised if some old lady from the country should inadvertently observe: "Chih-pu-tao-shih-ko-ma-shih!" We are not surprised to read (Question 100) "Are there not different souls? Answer, There cannot be, if God is infinite," so that in one respect we might better be "numbers" and have sufficient individuality to fight, bleed, and die! Notwithstanding all this, there are many grains of gold scattered here and there, and the book is a symptom of the spiritual unrest of the time, which spiritual teachers will do well to heed. A. H. S.

Arabia, The Cradle of Islam. Studies in the Geography, People, and Politics of the Peninsula, with an Account of Islam and Mission work. By Rev. S. M. Zwemar, F.R.G.S., with an Introduction by Rev. James S. Dennis, D.D. Fleming H. Revell Co., New York, Chicago, Toronto. Pp. 434. $2.00.

This is a scholarly work on a subject upon which little is known by even the intelligent reader. Those who recall the pungent volumes of Francis Gifford Palgrave will be glad to have his conclusions confirmed by the most recent writer on the unchanging continent so seldom visited. The author is a graduate of an American theological seminary, but his linguistic attainments are decidedly European, embracing French, German, and Dutch authorities. His work for ten years or more was in connection with the Reformed Church in America, and he had made a thorough study of all aspects of Arabian history, manners, religion, language, etc. There are thirty-six chapters packed with the most carefully digested information, followed by Appendices embracing an elaborate chronological table, a list of Arabian tribes, and especially a carefully prepared bibliography of works on Arabia, etc., covering fourteen pages of fine print. There is an Index of many pages, eight excellent maps and nearly fifty illustrations. No other work on this plan is available, and the patient thoroughness with which the author has gone into every detail of his subject, renders his work invaluable. His outlook for the Arab is hopeful, despite the apparent impossibility of converting him. Such faith as is required to work in the "Cradle of Islam" ought to move the world. It is exactly what is needed at this crisis in China.

A. H. S.

Protection of Native Races against Intoxicants and Opium, by Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret W. Leitch. Fleming H. Revell Co.

This little book of 287 pages is the mouth piece of a crusade seeking the abolition of slavery and the kindred traffics in liquors and opium, and to that end aims at the promotion of right relations of the great Christian nations to the weaker peoples. The authors have a special fitness for the task they have undertaken; Dr. Crafts being the superintendent of the

Reform Bureau; Mrs. Crafts is the Sunday School Superintendent of the World's W. C. T. U.; whilst the Misses Leitch were successful missionaries for ten years in Ceylon. A large section of the book is taken up with classified testimonies; China being represented, among others, by Revs. J. Hudson Taylor, C. F. Kupfer, W. K. Mckibben, W. E. Soothill, T. Barclay, and W. Ashmore, Jr. Valuable information is given as to the condition of mission fields under the American flag: Alaska, Hawaii, the Philippines, Guam, Tutuila, Porto Rico, and Cuba; experiences of military men are given regarding total abstinence matters; a comprehensive survey is supplied by Dr. Crafts; whilst in other contributions will be found a discussion of evils and remedies. The work is attractively got up, being richly illustrated with photos; the China section having nearly a dozen to its share. We understand that it has been arranged that copies for free distribution can be had at a nominal price. We trust that the ultimate object of this statement and appeal will be attained; the creating of a more favorable environment for the child races that civilised nations are essaying to civilise and Christianise.

Annual Reports.

Official minutes of the Twenty-fourth Session of the Foochow Conference of the Methodist Episcopal Church, held at Foochow, October 4th to 6th, 1900.

In studying the statistical tables in the above we are glad to note that in the various circuits of the eight districts of the Foochow Conference there is a total membership of 4,739, an increase of 390 over 1899. The probationers number 4,408, an increase of 117 over the previous year. There is also a large increase in the number of day-school pupils: 5,934 as against 5,229 reported in 1899. From Mr. Lacy's report we are glad to note that fully twenty-four million pages were printed during the year.

In Mr. Wilcox's report we read that "thanks principally to the fidelity of the Viceroy and his subordinate officials—a fidelity implying disregard of the Empress-Dowager, Prince Tuan, and the Boxers—there has thus far been no outbreak in Foochow or vicinity, though the buildings of the American Board Mission at Shaowu, on the Min, two hundred miles above this city, were destroyed, and the English Presbyterians suffered a similar loss at a place about one hundred and fifty miles south-west from here."

Second Annual Report of the West China Religious Tract Society, (Head-quarters Chungking).

This is naturally a somewhat meagre report, as the Boxer disturbances elsewhere led to the departure of almost all missionaries from West China, necessarily involving the closing up of what appeared to be a promising work. Unfortunately, also, the Society's account books, vouchers, 1900 data, depôt books, etc., were lost in the wreck of the *Sui-hsiang en route* back to West China last December. We are glad to hear that the Society is again at work, and the erection of the new and commodious depôt which was planned last year is shortly to be commenced.

Twenty-ninth Annual Report of the Po-na-sang Missionary Hospital, Foochow.

The outer cover of this report bears the significant title, "A Broken Record," but in spite of an unwelcome vacation in Japan Dr. Kinnear presents a good showing for the seven months' work. The dispensary attendance was 12,101, of whom 1,736 were women. The hospital patients numbered

214, and for these 7,439 changes of surgical dressings were made. The operations numbered 694, making 17,367 operations performed since the opening of the hospital.

Annual Report of the Medical Missionary Society in China, established 1838, at Canton.

The report of the above Society's hospital shows that, with the exception of some embarrassment caused by the scaring away of the native assistants, no real interruption was caused by last year's troubles. We are glad to learn that this hospital now possesses a Static machine and Roentgen ray apparatus of the highest grade, largely through gifts from the Chinese. Of a number of cases in which the Roentgen rays proved of practical value, one in particular may be mentioned as illustrating their use. A girl about ten years of age was brought to the hospital by her mother, who stated that a needle had entered the sole of the foot and broken off. Careful examination revealed no indication of a foreign body, but the application of the rays instantly revealed the head of a fine needle about one-fourth inch in length lying deeply imbedded against the first metatarsal bone. It was at once extracted, and it is safe to say that only by the Roentgen rays could so small a foreign body have been found Another case of dislocation and fracture of the head of the humerus was shown to advantage. The "evangelistic" part of the work is duly emphasized, whilst with regard to the "medical" we learn that the number of out-patients was 22,021, including 5674 women. The in-patients numbered 1,685,—329 being women. The total number of surgical operations was 2,055.

In Preparation.

Editor; D. MacGillivray, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

Life of Moody ...	Mrs. Richard.
Giberne's Sun, Moon, and Stars	W. G. Walshe.
Uhlmann's Conflict of Christianity with Heathenism ...	F. Ohlinger.
The History of the Living Machine	Dr. G. Stuart.
Story of Germ Life ...	,,
Harmony of the Gospels	H. W. Luce.
Fry's Geography ...	Mrs. Parker.
Tyler's Anthropology	T. Richard.
Hundred Greatest Men.	,,
Mary Lyon	Miss Emerson.
Lives and Words of the American Presidents	W. P. Bentley.
Universal Geography...	Mrs. E. T. Williams.
History of Canada ...	D. MacGillivray.

Miss Emma A. Lyon, of the Christian Mission, Nanking, writes that she is preparing in Chinese "The True Life of Christ in the very words of the Apostles." This is a book published by the "Church Press," Chicago. The publishers have taken the words of the four gospels and arranged them in order.

Mr. H. O. T. Burkwall, British and Foreign Bible Society, Wuchow, South China, writes that he has in manuscript a "Primary Geography for day-schools."

Mr. Wang Hang-t'ung, teacher of the Mission Press day-school, sends us advance sheets of two books: 繪圖蒙學課本, Illustrated First Reader; and 新輯地理問答, General Descriptive Geography, in two volumes, the first of which has already appeared and the second is in press. The Reader is to be ready in one month, and Mr. Wang intends to prepare others in the series.

A correspondent would be obliged if anyone who is writing a Commentary on the Psalms would send a note to that effect through this column, as he meditates doing the work unless some one else has it already in hand.

Editorial Comment.

THE anomalies of Foreign Concessions in China would make an interesting but painful chapter in the history of this sad country. It would furnish a saddening illustration of how the Chinese, like many others, are prone to imitate our vices and neglect our virtues—where we have any. Our attention has been specially drawn to this subject of late by the knowledge of the moral condition of the new settlements of Hangchow and Soochow and the ever increasing effrontery of vice in the English and American Concessions in Shanghai. To speak plainly, these Concessions in Hangchow and Soochow, as well as some of the principal thoroughfares of Shanghai, are simply huge nests of brothels. Vice is openly disported in a manner such as the Chinaman has hitherto been a stranger to. Youth, and older people too, from the surrounding towns and villages, resort to these places, which become the moral and physical ruin of many. It is a sad comment on what modern improvements may do for a people, when so perverted as they are in these places.

* * *

And in this connection we wonder what Prince Chun has seen in Shanghai and what he will see in Europe and the other places to which he travels. It is an unprecedented thing that a Prince of the Blood, of the Manchu dynasty, should come out of his seclusion, and like a butterfly just out of its chrysalis, flit abroad in the world to see and be seen. He will see much of our so-called civilization, will ride in steamships and on railways, will see wonderful navies, will be fêted and wondered at, will appear before princes and rulers and everywhere royally entertained. He will certainly see much of the glitter and the glare of our Western lands. He will see the outside and may-hap the inside of some fine churches, but how much of real Christianity will he see? How much will he learn that he can bring back for the real enlightenment and uplift of China? It is a wonderful change from the seclusion and shadow and mustiness of Peking, right out into the most brilliant courts of earth. What will touch the better nature, what will appeal to the heart of Prince Chun as he thus goes abroad?—a mere stripling, and yet capable of untold blessing to China if he has but wisdom and strength to improve the opportunity. Would

that those who will receive and entertain him and pass him on to the next great theatre of display might have the sense and grace to see and use the opportunity thus presented to them of impressing upon the Prince the blessed truths which have made our own peoples great.

* * *

THE desire having been expressed both in public and in private that Mr. Cornaby's Exeter Hall message should find its way to the East we have printed it in this issue. We had already heard with pleasure how the Exeter Hall audience had enthusiastically expressed their appreciation of the bravery of Hsü Ching-ch'eng and Yuan Ch'ang and their sympathy with the bereaved families of these noble statesmen.

As many of our readers are still on enforced furlough in the home lands, we trust that full advantage will be taken of such opportunities for stirring up the home church from the apathy which has so largely prevailed. We trust they will also be able to do something towards removing the general ignorance regarding things Chinese. In our April issue we mentioned how the first feelings of indignation and sorrow felt in the home lands, on hearing of the outrages in China, went through rapid stages of bewilderment to chill indifference and apathy ; and how one of the minor causes of this bewilderment was the ignorance of the geography of China and of social and political conditions, with atrocious and random spelling of Chinese names.

* * *

IN this connection we would like to draw attention to the suggestion made by Rev. James Sadler, of Amoy, as to the establishment of a Central China news agency in London. When home on furlough he wrote to the *British Weekly*, advocating the establishment of such an office where China news could be collected and diffused, and where discrimination might be observed. Mr. Sadler pointed out as a necessity the securing of an earnest Christian man of public spirit, mind and means to manage the business and to give out the news to all papers and Christian magazines. We believe such a man could be found among the many earnest Christians at home, who, whilst not able to go out to the mission field as permanent workers, are anxious to do something in spreading the light. The practicability of such an agency has been proved by the success attending the efforts of Mr. W. H. Grant in starting the Foreign Mission Library in New York. Mission Board officials, newspaper editors and reporters, and home workers in general for foreign missions, have been placed under deep obligations to Mr. Grant.

Rev. F. P. Gilman writes from Hoihow, Hainan, July 3 :—

You will be pleased to be assured that the work of the missionaries in Hainan is progressing very favorably and that though there are rumors of the coming of the French to take the island, that none of the rumors have any proof as far as French activity in Hainan is concerned.

Missionary Journal.

MARRIAGE.

In Belfast, June 12th, Mr. W. A. H. Moule, C. M. S., Shanghai, to Miss Minna, daughter of the Rev. Canon Riddall, D.D.

BIRTHS.

At Shanghai, July 5th, the wife of the Rev. J. W. Crofoot, S. D. B. M., of a daughter.

At Chefoo, July 5th, the wife of Rev. R. A. Mitchell, C. P. M., of a son (William Hill).

ARRIVAL.

At Shanghai:

July 17th, Mrs. J. A. Fitch, and two children, A. P. M., Shantung, from U. S. A.

DEPARTURES.

From Shanghai:

July 8th, Rev. and Mrs. A. Sydenstricker, and two children, S. P. M., for U. S. A.

July 20th, Rt. Rev. Bishop F. R. Graves, D.D., A. C. M.; Miss L. R. Martin, M. E. S. M.; Miss L. A. Trimble, and Miss Julia Bonafield, M. E. M., all for U. S. A.; A. M. Westwater, M.D., U. F. C. S. M., for Scotland.

July Issues from Presbyterian Mission Press.

創世記.	Genesis, Mandarin. B. and F. B. S.
路加福音.	St. Luke. Do. Do.
性理探源.	God in Nature. C. T. S.
威廉振興荷蘭記.	William the Silent. S. D. C. K.
多謝安五傳.	Thanksgiving Ann. Mandarin. C. T. S.
勸戒香烟論.	On Cigarettes. Mandarin. C. T. S.
公禱書.	Prayer Book. Anglican Church Mission.
三字經.	Three Character Classic. A. B. C F. M.
眞理問答.	Catechism. Do.
殘疾可憐.	Picture Leaflet. Anti-foot-binding Society.
地理問答.	Geography, Vol. I. Mr. Wong Hang-tong.

Primary Lessons in Mandarin. Rev. C. W. Mateer, D.D.

Catalogue. American Bible Society.

Mandarin Scriptures Catalogue. B. and F. B. S.

Ningpo Hymn Book, Romanized.

The Future of Education in China. (Pamphlet.) Mr. Wong Chung-yu.

Pamphlet: "Enlargement." (For home distribution.) S. B. Mission.

THE LATE DR. KERR AND HIS JUBILEE TABLETS

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXXII. No. 9. SEPTEMBER, 1901. { $3.50 per annum, postpaid. (Gold $1. 75.)

The Sifting Time in Manchuria.

THE PERSECUTION OF THE MANCHURIAN CHURCH.

Reports from Various Districts.

Notes taken by Rev. J. Webster and revised afterwards by the speakers.

1. THE SUNGARI REGION. Membership in 1900, 120; enquirers, 200.—The Boxer movement did not reach the Sungari region until a fortnight after the missionaries had retired, but when it came it went right through the heart of the district, even to the hills. The Boxers were all boys of from fourteen to nineteen years of age; their leaders being men. These boys assumed great power, forcing even magistrates to pay them the respect due to minor divinities. But the movement was, from the beginning, almost a military one. The looting and destruction of property were the work of the soldiers. The virulence of the attacks on Christians varied not according to the proneness of the Christians to manage law-suits, but according to the attitude of the person in command. In most cases the Christians fled and lost all their property. Those caught were put in prison and tortured, others were suspended with ropes from the roof tree. At least one man was roasted with fire, and his son, on hearing of his father's sufferings, committed suicide. A few recanted, chiefly men of a low spiritual type or great ignorance. In Shuang-cheng-pu, where is the oldest church, there were three distinct periods of trial: 1. There was first the "fining" time, which would appear to have been previous to the Imperial decree ordering the extermination of all foreigners. 2. The "killing" time. 3. The "torturing" time with a view to extort money. During the first of these periods a man named Fu, a large merchant in Shuang-cheng-pu, fled from the Boxers. His business man was arrested and threatened with death unless he found his master. When Mr.

Fu heard of this he immediately went to the Yamên and gave himself up. When he arrived he announced his name, but the officials refused to believe that he was the person whom they were seeking. He vehemently maintained that he was, and insisted that his servant should be released. The officials were so astonished at his conduct that they released him on the payment of 3,000 tiaos. During the "killing" time a man named Su was tried before the magistrate and condemned to death. Before he was executed the order came from Kirin cancelling the death penalty for Christians, and he was released. The cases of torture mentioned under the sufferings of Christians occurred during the next or "torturing" time. One man promised by means of a go-between to pay money, but in the meantime escaped. Another escaped with his chains and hid in a millet field. Of the two men who recanted one was the most cowardly man in the place and the other was of a very low spiritual type. Two men, after torture, being penniless, were released. When the Russians arrived the native magistrate, believing that Russia and England were unfriendly, continued to persecute the Christians until a deputation informed the Russian official at Harbin of their conduct, when the matter was immediately put right. The Russians were quite willing that mission work should be carried on to the extent of instructing the Christians. They discountenanced proselytising, at least in the meantime. The Christians found the cross a useful badge of Christianity, had placed them in their houses and found them effective in preventing the Russians from looting. It soon became apparent that while it saved them from Russian extortion it brought down upon them afterwards the enmity of their neighbours. The spirit of the members was found to be one of sympathy with the missionaries and a growing willingness to follow their instructions. They had all come back. Not one had finally abjured the church. No one had asked for relief or received compensation. On the whole the spirit of the members had been chastened and improved by what they had passed through.

2. KIRIN AND KU-YÜ-SHU. Membership in 1900: Ku-yü-shu, 846; Kirin, 650.—In Ku-yü-shu district the Christians escaped lightly, probably because the officials found themselves between two fires, not knowing whether the Boxers from the south or the Russians from the north would prevail. No deaths occurred in this district. Two members found a Russian soldier in hiding, weak, half-starved, unarmed and almost naked. They took him and led him to the Yamên, receiving the sum of eighteen tiaos for him. The man was beheaded. In Kirin district matters were more serious. At A-shin-chêng eleven were killed by Chinese officials. Two evangelists, when fleeing with some Chinese, were shot by Russians,

being mistaken in the distance for Boxers. In both districts a large number recanted in one way or another. 1. Two kinds of certificates were issued by the Yamên (and most of those who recanted received these). In Ku-yü-shu district only one Yamên issued chï-chao-r (certificates.) 2. Some placed idols in their houses, especially the picture of the god of the kitchen. 3. Others burned incense and worshipped idols at special places provided by the Boxers. 4. Some resorted to open sin, such as gambling and opium smoking as proof to the heathen that they were not Christians.

In most cases death seems to have been threatened chiefly as a means of extortion. Fines were general and heavy. In the Ku-yü-shu district there are no Russians in any of the stations. In one station the cross was used by the members as a protective measure. The two elders visited all the other stations on the way back from Vladivostock, and they report that in most cases members who recanted are much ashamed and sorry for what they did. They both agreed that work might be started any time on the old lines. Two churches and two chapels are still in our hands intact. Ku-yü-shu chapel has been repaired and all the other chapels, with one exception, we can easily rent again, as the landlords are willing to let us have them.

None of the evangelists recanted by worshipping idols, burning incense, or buying Yamên certificates, but one is known to have gambled a couple of times. Taking all the various forms of apostacy, the proportion of recantations is under fifty per cent. Elder Liu has been allowed to reopen the preaching chapel in Ku-yü-shu as a kind of test case, because of his tact as a preacher. In all the stations members are regularly meeting for worship.

KIRIN.—Dr. Greig had seen most of the men in authority, and none showed any desire to inerfere with our work. General Kaulbers declared his intention to be absolutely impartial to heathen and Christian alike. He asked Dr. Greig's pledge not to cause trouble. He also asked for English papers, and among others Dr. Greig gave him Dr. Ross' article in the *U. F. Record.* At Dr. Greig's request the Governor-General provided him with a house and a very suitable compound for a hospital. The hospital has been opened and the number of patients is gradually increasing. Morning and evening services are held on Sundays and a mid-week prayer meeting. The attendance has been very encouraging, almost as large as before the trouble. In the east out-stations it is impossible for members to meet for worship except at O-mo-so, where there are a thousand Russians. There the chapel is used as a telegraph office. All the other chapels were destroyed, some by Chinese, some by Russians. In the southern out-stations all the chapels were destroyed and the

members lost their all. At present C'ha-lu-hê, on the Yü-lu, is the only place where Christians dare to live. In the north out stations, although the pressure was less severe, recantation was almost universal. Some of the Christians seem deeply ashamed and repentant. Only one evangelist got a certificate, and it would seem that it was bought for him without his knowledge by his father. He was unsatisfactory, and has gone to the Roman Catholics. In Kirin itself there is now one bookseller at work, and we have arranged to secure part of a new building to be completed before the fifth moon festival for a street chapel.

3. KUAN-CHENG-TSU.—Here the persecution was not severe owing to the fact that the magistrates "sat on the fence." The destruction of mission property was precipitated by a fight which took place between the Chinese soldiers and a band of Russians escaping to Harbin. Only one death is recorded. Nearly all the members fled. Few lost property. In one place the magistrate confiscated all the property of the Christians and allowed them to redeem it afterwards. In some places the "Tsai Li" sect had looted a great deal. At the town of I-tung-chow, on the Imperial Kirin road, fines were imposed by magistrates on the threat of handing them over to the Boxers.

Recantations.—With the exception of two villages there were no cases of recantation, because they were not asked to do so. Those who suffered most were a few evangelists. Two of them attempted to commit suicide; one on two occasions. Only about a third of the former members now come to worship, but those who come seem to wish to remain.

4. MAI-MAI-KAI.—The town suffered little because the magistrate did not believe in the Boxers. At the time the movement began he happened to issue a proclamation calling upon the citizens to build a new wall. Towards this the Christians also subscribed. Certificates were received by the men, but they are said to have merely stated that they were good men and had subscribed towards the new wall. The others escaped on payment of fines. At the out-stations the members all fled and the chapels were all burned. One preacher was tied up, but afterwards liberated. There were no deaths in the district.

5. KAI-YUAN.—In this town both magistrates fled at the time of the trouble. The looting of the mission property was carried out by the "Tsai Li" sect under a Mahommedan soldier. One member had renounced the faith at the outbreak of the persecution, handing back his Bible and New Testament to the elder in charge of the church. One elder went to the Boxer head-quarters and received a certificate. In the villages of Ma-shih-pu and Wei-yuen-pu all the members recanted. Their fine money had not yet been paid before

the Russians arrived. No deaths are recorded. At present the members are holding a daily prayer meeting, and on Sundays there is an average of 90 or 100 at service. The Russians are most friendly. There was a great desire among the people to study the Scriptures. Only once had suggestion been made about compensation. Although it was known who had taken the foreigners' goods no steps had been taken to get them back by force. At the Tie-ling station Pastor Chang has got quietly re-established. There have been three deaths there.

6. HAI-LUNG-CHENG.—In this district the persecution was very virulent. All chapels and private houses belonging to Christians were destroyed. In the city four men were put to death, testifying their allegiance to Christ. Three others were killed, of whom there is no report. At Mo-pan-shan, a branch station, the members escaped to the mountains, where they met for prayer under their leader Yao Hua. At Tai-ping-ho the preacher was murdered. At Teh-sheng-kow blind Chang was harrassed by the "Tsai Li" sect for a week, during which he ate or drank hardly anything, giving himself wholly to prayer. He was then taken to a temple and beheaded, praying and confessing Christ.

At Shan-cheng-tsu there were twenty-one deaths—eleven members and ten enquirers. All chapels and private houses were burned, and the Christians lost everything. An old preacher named P'an had his daughter kidnapped and a member named Tang committed suicide. Twenty girls were stolen. An old woman, sixty years of age, was killed because her son was a member. In all forty-one were killed—twenty-seven members and fourteen enquirers.

7. HSIN-MIN-TUN, Membership 2,364; and KUANG-NING, 1,149.—The sufferings of the Christians in these districts were in some respects the hardest of any we have yet heard of. As regards Hsin-min-tun one cannot but feel thankful that so many have weathered the terrific storm, and yet one cannot reflect on the sorrow of it all without a feeling of sadness. It would take the harshness from our judgments if we knew the details of the sufferings which they had to endure. When the persecution started in Hsin-min-tun it began in a carpenter's shop. The shop was burned, and in a few days twenty-five members were killed. Some of them were not indeed very creditable; they had a name to live while they were dead. But among them there were men of great influence in the church. One such man was taken early and beheaded, his head being placed in front of the chapel. Shortly after his wife followed him. Throughout the district no houses were left; all were burned. All the people who could do so fled. Some couldn't. Two brothers and a nephew were all killed together. The elder brother offered to give his life for the others,

but he too was killed. He was a man who had a great zeal for the church. The old mother and the wives of the three men—four widows in all—are left desolate. The daughter of one of the men was kidnapped. It is a sad case; one of many. A man was brutally murdered after seven days' torture, during which he witnessed for Christ. He never made any secret that to preach Christ was the main object of his life. It may be truly said that this man suffered because he was always letting his light shine. On the west part of the river the persecution was most severe. On the east side they had to make peace by offering incense and paying money. Altogether in Hsin-min-tun there have been forty-five deaths; thirty-eight were massacred and seven died, either through fright or by suicide. Five girls were abducted and carried away to heathen homes. Sixty per cent of the houses have been burned. At present one-half of the people have placed images in their houses, not because they are leaving the doctrine, but to have peace in their villages till quiet is restored. Only thirty have really finally renounced the faith. The Christians could meet in Hsin-min-tun at the present time if there was a meeting place. The heathen proprietor of the chapel suffered more than the Christians. The recantations in Hsin-min-tun were very many. First the Boxers came, and they might have been avoided by flight, but the magistrate issued a proclamation ordering all Christians to report themselves and recant, giving a month's grace. He said it was in order to give them a way of escape; most people thought it was a means of filling his own coffers. Before the month expired the Russians came and the persecution stopped. Meanwhile some had got the recanting certificates and others had not.

In Kuang-ning the case was even sadder. The Russians have had nothing to do with that place. They entered it, spent a week there and then left. In the city there were eighteen killed, and twenty-eight in the surrounding districts. There were three or four cases of real martyrdom, a faithfulness even to death that would add a lustre to any church of whatever age or country. Two Bible women met their death in this way. One was killed directly by the Boxers, one was hunted from pillar to post, and after a friendly family was murdered because they had given them shelter, she and her husband, unable longer to bear the strain, committed suicide. Another, an unpaid Bible woman, a warm friend of Mrs. Hunter, died a most heroic death. She has left two little children, who are almost penniless. The deaths were sometimes by slow torture. Some men suffered because of their ardent propagation of the truth, others for no particular reason, except that they were connected with the church. Even of the latter class some died nobly. One man who had not as we thought lived up to his light, yet when the trial came

and he was asked to disown Christ, declared that he could not deny the truth, and he preached up to the very last, exhorting the people to enquire for themselves and see if the doctrine of Jesus was not true. At present, in many places round Kuang-ning, Christianity cannot be preached. In some cases evangelists have gone to the out-stations, but have been entreated to leave as soon as possible. The elder of Kuang-ning, Mr. Chi, has had to leave his station on this account. Mr. Chi thinks that the future of the church depends on the attitude of the missionaries towards compensation. If we go in for compensation, they will come round us to a man; if we don't, one in three will remain and the church will be financially poorer, and purer. The question of compensation will be an important element in our future dealing with the church in this and other districts, and if we could make up our minds independently to a definite policy, it would enable us to begin work on a proper basis.

Recantation has taken many forms, and we cannot begin to discuss it at present. It has been said of some that having put up images in their houses they are therefore out of the church. The reply to that is this: They have suffered for the cause, they are suffering still and suffering not least because they have those images in their homes. Many are bound to a great extent by family action in the matter. If all who have put up images are to be regarded as outside the church, only a half, or it may be only a third, will be left. In Chin-chou, Membership 854, the persecution was lightest and the prospects brightest of all the stations. The magistrate killed the Boxers; he was himself charged with being a Christian. Only three Christians were killed in the district. Five of the churches in this district are opened for worship.

8. Liao-yang. Membership, 1,100.—The city of Liao-yang was peculiarly favoured at the time of the Russian occupation, inasmuch as Dr. Westwater accompanied the forces in the Red Cross service and was the first to enter the city at the request of the officer commanding. He succeeded in reassuring the inhabitants, and is regarded now by them as the saviour of the city. What actually took place at the time of the Boxer outbreak and afterwards has been carefully investigated, and as Mr. MacNaughtan has never left the field, and our subsequent information has been obtained from most reliable native sources, it must be regarded as strictly accurate. The storm broke on the ninth of the sixth moon, July 5th. The street chapel had previously been sacked by the local Boxers, the very day the last of the missionaries left. A band of insurgents came from Moukden, and, joined by the Liao-yang rabble, wrecked the foreign houses, church, hospitals, etc. The magistrate of Liao-yang was exceedingly friendly to foreigners and

had considerable sympathy with the Chinese reform movement; his son even being one of Mr. MacNaughtan's English pupils. He had made up his mind to protect the Christians, and after the wreck of the chapel went to the spot in person to investigate the matter. But after the Moukden Boxers came on the scene he was powerless and was actually forced to bend the knee to them, who for the most part were mere youths. All the members fled; most of them to the eastern hills. Consequently the houses and shops of many city members were burned or looted, but otherwise they suffered little harm. The Roman Catholics fled to San-tai-tzü, where Père Corbel and Père Canbrière had determined to hold out, which they did in the most heroic manner for three months until relieved by the Russians. The armed resistance at San-tai-tzü was an additional element of danger to all Christians in the locality, and it is much to the credit of the magistrate that the persecution was not more severe than it was. He put out a proclamation offering "pardon" and began issuing certificates. The terms of the certificate were as mild as one could expect; but it stated plainly that those who received it "rejected the false and returned to the true." As soon as these certificates were issued some of the most prominent members accepted them. It had been stated that all the Liao-yang members had recanted. This was untrue Of the office bearers three elders out of seven had accepted the certificates under the direst pressure. One much respected elder named Li, up till now looked upon as the future pastor of the Liao-yang church, who was at the time in charge of a country district chapel, fled with wife and children and hid in millet fields for some weeks. At last he came to a point when he had to choose between fleeing by himself, leaving his wife and family alone and unprotected in the midst of great and imminent dangers when nearing the time of her confinement, or accepting a certificate. He accepted it, but when relating the story afterwards he felt his position very keenly. The stepping over the cross did not amount to much. A cross from the Catholic church was brought in and placed on the floor of the Yamên, but the magistrate took little heed of what was done by individuals. Of the agents of the mission fourteen out of twenty-three are not compromised in any way. Among these were the booksellers who were generally in places where they were not very well known, and so they found escape comparatively easy. Of the members very few have renounced the faith absolutely; but the surprize is that the number is not greater. One man practically joined the Boxers, another the "tsai-li" sect. The persecution was most severe in the

districts where the "tsai-li" were strongest. It differed greatly in the city and country districts. In Hsiao-pei-ho the members were compelled to go to a temple to offer incense, and about two-thirds of them did so. In Li-erh-pu twenty members out of eighty did not compromise themselves; some seven or eight will have to be disciplined severely. In some cases individuals had taken out certificates for others without their consent. The most severe persecution was in the district of Pan-shi-hu. There were only two cases of martrydom. One of these was an old woman. When the Boxers came down, the whole family, which was Christian, fled. She being over eighty thought it not worth while. They would surely never molest her. The question was put; "Do you believe Buddha?" She simply replied, "I do not believe Buddha." Whereupon she was cut down. The other was the founder of the station at Ta-kuan ts'ai; he was killed at Hsing-ping. A number have died in consequence of exposure; in all perhaps twenty-two persons thus suffered. Latterly peace has reigned within the city, but hordes of robbers have roamed the country districts. They have made no distinction between Christian and non-Christian. Relief was given to those who had no means of sustenance; but as a rule there was no urgent want. On the whole the members just now seem more impressionable and more spiritually alive than ever before. One noticed it in their prayers and the readiness with which they took the spoiling of their goods. Compensation has never been mentioned. Services were held regularly again from the middle of December until they were interrupted by the Russian officials in March; these were attended with great blessing.

9. HAI-CHÊNG—*Sufferings.*—The sufferings of the Hai-cheng church have been comparatively light. Several members lost all their property and most have lost some. But the speedy arrival of the Russians quickly restored peace. Unfortunately a few were killed by the Russians. At Tien-tsi-tsai the P'an family were brutally attacked and ten members killed. Several others were severely wounded, and one has since succumbed to the injuries received. At Shui-chuen a deacon named Tsai was seized by the Boxers and bound. They first threatened him with death if he did not renounce his faith. He refused. They then took him to their leader, and he was sentenced to death if he still refused. He was prepared for execution. The sword was raised twice and still he refused to recant. Finally he was released by the village elders kneeling down and beseeching the Boxers to release him on payment of a fine. At Niuchwang the elder Li had his property burned and his daughter, a senior pupil of

Mrs. Macintyre's, stolen. In the northern districts the persecution and reign of anarchy have been very bad, and still continue to some extent.

Recantations.—In Hai-cheng city and to the south very few recanted. Most of them escaped by flight But to the north very many have recanted, either by burning incense, worshipping idols or receiving certificates from the magistrates. One agent at Niu-chwang was, after a severe beating, compelled to recant and act as a secretary to the Boxers.

Losses of Property.—Mr. Macintyre's house was completely removed, the very foundations being dug up This was done by the rabble of the city, and Yamên runners also joined in the looting. All chapels and schools were looted and two burned.

Spirit of the Church.—The Hai-cheng city congregation seems to have been greatly benefited by the trial through which it has passed. Attendance at divine service has greatly improved, being about double what it was before the trouble At other points, however, this is not the case. The outlying districts are still under a cloud and are cold. Very few are willing to leave the church, but there are some. The church attitude towards indemnity will influence their conduct in this respect.

Relief.—I have found it necessary to give over $100 in relief of distress.

10. FA-KU-MAN.—In this station four were murdered, including Elder Hsu and his eldest son, who had been a dispenser in Dr. Christie's hospital. There were also a few women and children who perished from fright and exposure. A leading deacon and bookseller are missing.

In one of the stations—Cheng-chia-tun—the magistrate had insisted on members receiving excommunication certificates and paying fines as late as the beginning of February.

The losses of property have been very great. One large family, for example, through the burning of farm houses, theft of goods, etc., were the poorer by about £1,000.

The attitude of the Christians was varied. The more spiritually-minded had grown by their late trials. While on the other hand, the hope of compensation may be keeping some of them about us. Some have gone back. Not a few received certificates. One good evangelist did so, thanking God that, as it happened, he was not called upon to worship idols.

One very sad case came under notice. One of the leading Boxers of Cheng-chia-tun was a boy who had formerly been in the high school. This lad was said to have carried about the head of a man whom he had himself beheaded.

Work had been resumed to a certain extent. The members met for worship on Sundays. At first there were threats of attacks, and the position looked dangerous, but by quietly going about our business we found there was nothing in them. The boys' high school had started on a self-supporting basis. A girls' school had also been begun. Chapels had been opened at Ta-ku-men and Tung-chiang-tzü.

There was an attempt made by the Roman Catholics to recover property through the Yamên. At the Yamên's request we allowed the Protestant name to go on the proclamation. It has not come to much so far.

A Russian expedition had recently visited the town. The behaviour of the troops had, on the whole, been good. There was little looting or other irregularity. They paid for what they got, though not the full amount of the bill.

11. MOUKDEN.—The first of the trouble was on the 30th June, when the church in the east suburb was burned to the ground. The houses and hospitals on the small river terrace were looted and burned on the same evening. The following day the mission houses in the west suburb were burned, and on the third day the Roman Catholic buildings in the south suburb were attacked and the Bishop, one priest, and two sisters, were murdered. The Imperial Edict was published on the 8th July, and on the 9th a proclamation was issued by the Governor-General offering fifty Taels for any foreigner, alive or dead, and a reward to any one who would go to war against the foreigner. Whether this was the work of the Governor-General or due to pressure and intimidation on the part of his second in command is not certain. The Boxers possessed the city, and their writ went through the "hsien." The Tartar Lieut-General was their best friend, and it would have been impossible for the officials to have opposed the Boxers eventually had the Lieut-General not gone to fight the Russians. The presidents of the Boards of Revenue and Punishment were the heads of the Boxer movement, and their head-quarters were at the "Chin-chai-fu," in the north suburb, from which the Boxers drew supplies of various kinds. These two presidents issued a proclamation notifying their appointment. The Boxers held full sway in the city till the 11th August. Officials had to get off their carts and chairs when they met them on the streets. On August 11th, an order was given to exterminate the Boxers (an order which could not have been carried out had the Lieut.-General been in the city at the time) and the soldiers killed sixty or seventy of them in the north of the city. There were five different clubs of Boxers, one in each suburb and one

in the centre of the city. The north and west suburb clubs were the only ones attacked, but most of the members of the west club, having got word, fled. In the west suburb membership there were many Mahommedans, even the leader was one, and not mere boys but grown men for the most part constituted the Moukden Boxer membership. Pastor Liu says they had at first no desire for mere aggrandisement, but when the "Tsai Li" and other rascality joined them they took up the idea of loot. The church was attacked suddenly by the crowd, and actually a few minutes before the arrival of the Boxers, a word of mouth message having been sent round the tea-shops. Looting was done by the rabble. Nine-tenths of the Christians fled, the rest of them were able to establish some connection with the Boxers by means of heathen relatives joining the society, or paying money.

In the four mission districts connected with Moukden, there have been 100 ascertained deaths.

There have been a good many recantations in some districts, more numerous in the country than in the city, because many of the city members being in business only in the city and having their homes elsewhere they were able to flee more easily, and having fled did not need to come back to make terms. Certificates were issued by Boxers only in the Moukden district. Generally speaking those whom we expected to stand have stood.

The present temper of the Christians is good. They have borne their sufferings exceedingly well. Many have lost everything, yet they never complain. They feel chastened. There is very little of the spirit of revenge. Some have left—for good evidently—even blaming those who introduced them to Christianity, but these are not very many. Some are holding back partly through fear, not knowing very well what is yet to take place. The audiences at the Sunday services are good, and earnest attention is given to the word preached. There are many things to show that recantation in many cases was simply another way of telling a lie.

12. NEWCHWANG.—The Boxer movement first appeared in the port of Newchwang in the latter end of March or beginning of April. At that time drill began to be practiced by youths in temples and open spaces in various parts of the town. This, however, was put down by the Taotai when his attention was officially called to it by the consular body. Soon after the practice was again revived and continued more vigorously than before, the propagandists taking up their head-quarters in the west end of the town. It is said that the native authorities at last lost all control over the movement and that officials and merchants alike were terrorised by the leaders. All shopkeeper

were compelled to paint on their doors the Boxer password "Pai-lai," contribute money or provisions to the support of the propaganda, and burn incense as required. As the peace of the port threatened to be disturbed by these outlaws, the Taotai, Mr. Ming, wished to draft additional forces into the town, but the Consuls protesting, he prevented their arrival by countermanding the order. Therefore beyond the usual number for the protection of the place there was not an extra soldier.

It was agreed to by all the authorities, native and foreign, that active hostilities should not be resorted to, but that everything should be done to quiet the people, preserve trade and so guarantee the peace of the place.

On the 26th July, an attack was made by Russian troops from the settlement two miles distant on the Chinese camp outside the south gate. The camp was attacked by about 500 troops with six field pieces, when the Chinese were at breakfast. There was little or no resistance on the part of the latter, but the cannonade lasted for about two hours. The Russian Consul and the commander of the Russian gunboat both averred that they were ignorant of what was about to take place and laid the blame on the shoulders of the colonel in command. On the 4th August, a small body of Boxers attacked one of the barricades, that on the bund, but were easily repulsed by the civilians on guard. Immediately the Russians took possession of all the barricades and undertook the general defence of the place. The Boxers numbered 100 to 150 with a rabble at their heels; the civilian guard at first only three, but immediately increased to seven. The attacking party as soon as it was proved by seven of their number being laid low that they were not invulnerable, broke and fled. Desultory firing was kept up during the forenoon between the Russian and Chinese soldiers, joined by the Boxers. At three in the afternoon two Russian cruisers bombarded the native town, taking possession of it. About sunset their flag was hoisted over the fort and on the Customs' flagstaff.

Mission property in Tien-chuang-tai was destroyed—pulled down—by Boxers, joined by Chinese soldiers and the rabble of the town. In the town of Fu-chia-chuang a large block of houses, forty *chien*, was burned down, simply because seven *chien* were occupied by us as chapel premises. A very large sum was offered, but in vain, to spare the building. However, as a rule rented premises were spared, although in every case mission property found in them was destroyed. The native Christians owe their safety to precipitate flight. This was the case in the cities of Kai-chow, Hsiung-yao and Fu-chow south of the port.

The Christian School a Converting Instrumentality.

BY REV. J. E. WALKER, SHAO-WU, FUH-KIEN.

THERE is to my mind a radical difference between a "proselyting agency" and a "converting instrumentality." The former is an odious perversion of the latter; and any sort of decent device is too good for the former, while there is no instrumentality which will not find its highest, noblest, most benignant use in giving to our pupils "the illumination of the knowledge of the glory of God in the face of Jesus Christ", that thus they may become "His workmanship created in Christ Jesus for good deeds."

When the Master called Peter He said to him and to his brother, "I will make you fishers of men;" and when He repeated the call, He said, "Fear not; henceforth thou shalt catch men." Paul also said to some of his converts, "Nevertheless being crafty I caught you with guile." How else could he do when striving to win to the light men who would naturally hate the light because their deeds were evil! But if any one question the import of these words, as if spoken ironically, he cannot doubt Paul's meaning when he said, I am become all things to all men that by all means I may save some. I do strive and pray every day that I may be a thorough Christian, that is, have that mind in me which was in Christ Jesus; and this I do for my own good, as Paul brought his body under subjection, and also for the good of others that I may live as well as preach the gospel, that thus some who will not hear the word may be won by my manner of life to glorify our Father in heaven and make His will supreme.

We pray, Thy name be hallowed, Thy kingdom come, Thy will be done, as in heaven so on earth. I know of no grander, nobler thing to wish for any human being than that the divine names may mean to him what they do to me; that Christ may dwell in his heart through faith; to the end that he, being rooted and grounded in *love*, may be strong to apprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that he may be filled with all the fulness of God. How can a man be in possession of such knowledge as this and experience its transforming power without feeling that the best, the wisest, the supremest thing he can do for others is to impart this knowledge to them. For the coming of God's kingdom on earth means the reign of righteousness, of supreme love to God and impartial love to men; or, in modern phrase, the right adjustment of every man to his whole environment, physical and mental, material and spiritual, human and divine. But Christ spoke only

too truly when he said, Except a man be born again he cannot see the kingdom of God; for the kingdom of God is in righteousness and joy and peace in the Holy Spirit. This dictum of Christ is emphatically true of China. It is not literally true that "the Chinese have no conscience"; but it is only an over-statement of a terrible fact. The one damning count against Confucianism and all other isms, and even against the Old Testament *as a finality*, is not that they teach this or that error, but that they fail to regenerate men. This is the one supreme thing in which the gospel stands alone as the power of God unto salvation.

I have heard the assertion made that "to give a man an education without Christian principle is only to make him a clever devil;" and one of the sad things about our educational work in China is that we do sometimes turn loose a clever devil to plague the Chinese when they already have too many of their own production. Neither we nor our methods may be to blame for this. Confucius had his Jan-ch'iu, Socrates his Alcibiades; yes, and even the Master had His Judas. The utmost earnestness and skill may fail to make the sordid selfish pupil become a new creature (creation) in Christ Jesus; but if we aim at anything less than this do we not fail to aim at the one supreme thing which can give to our work real and lasting value? China's greatest need to-day is Christ-like men. At the time of the war with Japan I heard an earnest Chinese preacher, as he was reading the news, exclaim hotly, "Not one of them (the Chinese officers) will risk his life."

It is Godliness which has promise of this life and of the life to come; and for the human race the one practicable form of Godliness is Christliness born of faith in Christ and nurtured by fellowship with Christ. I hold, hence, that our Christian schools should frankly announce and squarely maintain their aim to *Christianize* their pupils; and I do not see how any one who has felt in his own heart and life the gospel's power of God unto salvation can be willing to work for anything short of this regeneration of his pupils. If we are here for their good, how can we be content to give them less than the best, especially when, if this one best thing is wanting, all the rest will be perverted to work mischief instead of benefit.

China is now suffering a humiliation which will inevitably breed bitter resentment, and which may eventuate in another anti-foreign movement worked out with a thoroughness and breadth of which last year's events are but a foretaste. And as last year the most formidable element in the movement was that of the foreign-drilled and armed gunners and soldiers, so in the future, Western science, education, arts and armaments will be acquired and used with terrible effect; and the man who gives the Chinese all those

things which make Western nations so formidable, but withholds that religion which alone has power to temper their use with mercy, or subordinate them to the needs of humanity, is a traitor to Christendom and a false mercenary friend to China. The love of self as well as the love of Christ imposes on us the task of using every means in our power to bring the transforming, regenerating, saving power of the gospel of Christ to bear with all its might on the Chinese during these coming years of the near future. There are pupils in our Christian schools to-day who cherish this feeling of resentment in their hearts and are studying under our tutelage only that they may be able by and by to be rid of us. If they sought to be independent of us from a noble motive we might well rejoice in it as we rejoice at the Christian courage and manliness with which now and then a body of Chinese believers becomes a self-supporting. self-reliant church. It is a safe as well as a grateful task to encourage this spirit of patriotism and self-reliance in Chinese whose hearts have been renewed by the Holy Spirit; but it is a dangerous thing to do with those in whose hearts chagrin and resentment are the impelling force.

Last year's events did find men among the Chinese who would risk their lives, not from self-sacrificing love but from murderous hate; and so there will be many such in the future. For why? They see that they must surrender China to the sway of Western civilization, or else wage a desperate warfare against it. The proud high-handed covetousness and sensuality of the past must be given up, or else we be driven out of the country. Year before last a mandarin on returning to his home in this province said to his friends, "There is no chance to make money any more; the Christians are everywhere." But what will it be when year after year his lessened gains must be heavily tithed to pay for his failure to rid China of the intrusive, bothersome barbarians! Yes, henceforth the Chinese mandarin will work and study with a vim, and will pay out his coveted dollars for Western science, art, and armament, and will accept the necessity of risking his life; but will he not do all this with bitter resentment toward those who have forced this hateful necessity upon him? His cowardice and sensuality will make him wish that he could make short work with every foreigner in China. Woe be to us and woe be to China if we shirk the duty of giving to the Chinese *Christian leaders*. In Japan Christian graduates from Christian schools have a place and influence in the nation out of all proportion to the number of Christians in the empire; and a blessed thing it would be for China if the same were true of this empire.

Seek first the kingdom of heaven and its righteousness, and all these things shall be added unto you. These words express a principle of very wide application. The man whose life and work

are based on this principle will have a lively interest in everything beneficial to humanity. When Christ was on earth His love took in the whole man. The immediate aim and object of His miracles was to establish His claims to the Messiahship; but as His mission had its source in divine love and compassion for men, their physical sufferings and burdens moved Him to pity. He healed them because He was sorry for them; and the fact that healing their bodies would help toward the winning of them back to the path of life deepened the pleasure He took in imparting to them the physical boon. With what a thrill of joy He must have ended the long black night of the man who had been born blind, that the works of God might be made manifest in him. Just so at the present day the medical missionary whose heart is alive with evangelical zeal does not because of this take less but more real interest in the needs of his patients. The motive in his heart being love for men, that love will take in the whole man; and his interest in the man's spiritual welfare will deepen his interest in man's physical well-being. I have found by experience that when I go into a hospital and talk with a patient about the truth, I at once begin to feel a deeper interest in his case; and if it is a difficult one, I like to hear of its course from day to day. If the physician is successful, I rejoice both in the physical benefit to the man and in the help which the cure will be to the spread of Christian truth. If the man's disease was the result of a sinful life, as is too often the case, and now he is sent forth to sin no more, then indeed there is cause for satisfaction. But if he goes forth with only his body healed while his lecherous heart is unchanged, he is only emboldened to sin again.

And it is much the same with the pupil in the Christian school. Dreary work indeed it would be to laboriously impart knowledge to students whom we knew to be sordid and selfish. But when we feel that the student has the love of Christ in his heart, then there is a joy, a satisfaction in imparting to him *anything* that will add to his power and usefulness in the world. Is there not then danger that the Christian teacher will be partial to the student who professess to be a Christian? There would be, if such a teacher were restricted to imparting secular knowledge; and his partiality would be justifiable because of the certainty of benefiting men by instructing the Christian student and the risk of harming men by adding to the knowledge and power of the pagan. But when the Christian teacher goes to his task with the aim and the hope of imparting to his pupils a Christ-like character, then faith and hope and love all combine to give zest and efficiency to his whole work and in behalf of every one of his pupils, no matter whether they be pagan or Christian.

It does not follow from this that the teacher must be always working directly with his pupils for their conversion. There will be times and seasons when direct work would be out of place; but there must be the suitable occasions when a judicious, courteous frankness will be the right, the manly, the wise thing. If his own heart is full of the love of Christ, there will be a sweet savor of Christ in all his secular work which will steadily attract his pupils and draw them toward Christ, even though all his class-work were strictly confined to the topics of instruction belonging to each class. The one thing is to bring the truth to bear on the mind and the heart; and wisdom is profitable to direct. A Christ-like love for the pupil in the heart, guided by the Holy Spirit, is wonderfully efficient in making the teacher wise.

"If I know all mysteries and all knowledge, but have not love, I am nothing." "The fear of the Lord is the beginning of wisdom, and the knowledge of the Holy One is understanding"; but "why is there a price in the hands of a fool to get wisdom, seeing he hath no heart thereto?" In the Old Testament the fool is not the man who lacks natural ability but the man who fools himself with the notion that he can outwit the Almighty and benefit himself by wrong-doing. "The *fool* saith in his heart, There is no God." And so "the folly of fools is deceit" and "the abomination of fools is to depart from evil." China is to-day suffering all manner of evils from such fools (some of them very smart men), and we do not wish to add to their number.

The Lessons of Martyrdom.

God's Latest Message to the Christian Church.

BY THE REV. JAMES S. DENNIS, D.D.

THERE are many impressive truths pertaining to God's purposes and methods in creation, and to His providential dealings with the human race, concerning which we learn much from sources outside of revelation. There are also others pertaining to the progress of His spiritual kingdom, and the culture of the individual Christian life, which are derived in large measure from the teachings of experience. History and experience are great and profitable instructors concerning many things not fully elucidated in revelation.

Martyrdom is a notable fact of Church History and a momentous incident of Christian experience. It is intended no doubt to convey to us lessons of profound import, written for our guidance, encouragement, and inspiration, not in commonplace ink, but in the

sacred blood of the beloved. The record which we find of it in Scripture as a part of the experience of the church is almost entirely in the form of historical reference to individual instances. There are very cheering and comforting assurances as to God's sustaining grace to those who endure it, and of His special recognition of the loyalty which it involves; yet little is said in the line of instruction as to its meaning, or with a view to enforcing its lessons. We are left to face the actual, or potential reality, and draw our own conclusions concerning it. "The blood of the martyrs is the seed of the Church," is not a saying of revelation, but an historical verdict, pronounced as early as the age of Tertullian. In its original form it appears in an impassioned address to heathen judges at the close of his "Apology" as follows: "The Christian blood you spill is like the seed you sow, it springs from the earth again and fructifies the more."

This seemingly minimizing silence of Scripture is no doubt sufficiently explained by the fact that God did not think it wise to urge martyrdom, except as the general exhortation to fidelity implied it. There was danger, moreover, as we have good evidence in Church History, of its occupying an exceptionally high place in the scale of legal merit and proving a stimulus to saint worship, with its accompanying adoration of material things and places associated with the persons and lives of the martyrs. It was, moreover, most undesirable that Christians should court martyrdom under the impulse of an unbalanced and unwholesome state of religious feeling. It is natural rather that they should shrink from it, or be permitted at least to ask God, if He so wills, to let the cup pass from them. On the other hand, it may be counted as heroic in a pure and sublime sense to meet it, when called upon to do so, with an exultant spirit and an unflinching courage based upon unfaltering trust. The fifth seal in the Book of Revelation deals exclusively with "the souls of them that were slain for the Word of God." It is said that they were "under the altar" in heaven, a place of securest shelter, and that "white robes were given to every one of them."

It may seem presumptuous to undertake to formulate the divine estimate of martyrdom, or to assign the relationship which in God's view it bears to other facts of Christian experience, yet if we can discover, even tentatively, the divine verdict concerning it, we shall be able to apprehend more fully its purpose and to appreciate more clearly its lessons. There seem to be good reasons both scriptural and historical which justify us in giving it an exalted place—perhaps in some respects the very highest—in that routine of disciplinary training by which God develops and tests His people.

The roll-call of possible experiences in the process of sublimating Christian manhood and perfecting Christian character for service in His kingdom, is a long one. It begins with trifles which annoy us and try our patience, and continues through disappointments, losses, anxieties, pains, sorrows, and every variety of chastisement. It includes loneliness, desperate battling with temptations, saddening falls into sin, and experiences of spiritual depression sometimes approaching despair. It carries us still further into the higher region of voluntary sacrifice for Christ's sake, and at the end of all possible attainments in unselfish surrender and triumphant dedication we seem to reach the last call of God when He summons us to voluntary death for His sake. He seems to reserve this as a distinct and notable honor, appointed to a comparatively small number of His followers. He has nothing more to ask of a soul as a tribute of devotion and supreme surrender when He writes martyrdom as the final word of a life on earth. This is the Holy of Holies of loyalty. It is the Calvary of the individual soul, and concerning it the very words of our Lord—"It is finished"—are reverently and sacredly true.

We venture then to give this interpretation of God's purpose in appointing the test of death in witness-bearing, often under circumstances of great horror and prolonged agony, to so many of His dear people. It is intended to mark the culmination of sacrificial surrender and to be the heroic sign of an unwavering loyalty. As such it must insure an exceptional recognition, and should quicken into exceptional intensity the spirit of fidelity and devotion in the Christian church.

In this busy age, with our material environment of liberty and civilization, amid the softly upholstered Christianity of our times, we must open afresh our religious histories and search the annals of the strenuous periods of the church's life, to remind ourselves what an amazing part martyrdom has played in the drama of Christian progress. The ponderous tomes of the "Acta Sanctorum," and the once popular summary of evangelical martyrologium, which we have in Fox's "Book of Martyrs," with its atrocious illustrations and gruesome details, may give here and there too much credit to traditions and legendary stories; yet there is an awful reality in the grim facts they chronicle, and a bewildering redundance of heroism in their bald records.

The earliest extant annals of Christianity indicate the existence of martyrologies from the pens of the church fathers and apologists, some of whom, as Ignatius, Polycarp, and Cyprian, were themselves martyrs. From this fountain-head down through the stream of Christian history, beginning as we know with Jerome, who probably

compiled from still earlier sources, we have numerous cumbrous volumes of the "Acta Sanctorum Martyrum." The early Christian biographies fairly glow with the martyr spirit, revealed in alert and unflinching antagonism to the attempts of heathenism to dominate and subdue the Christian conscience.

From the days of Stephen and Paul, through the dreadful persecution of the Roman emperors, and subsequently the cruelties of the pagan hordes at the overthrow of the empire, on to the time of the assaults upon the earlier and later mediæval witnesses for evangelical truth—the Culdees, the Albigenses, the Waldenses, the Bohemians, and the Moravians—we have an almost unbroken succession of those who sealed their testimony with their blood. The dark ages of the Inquisition in Southern Europe may be noted, and then the long black record of the papal efforts to arrest the Reformation in Great Britain and in the countries of central and northern Europe, until passing Vassy, St. Bartholomew and the story of Huguenot heroism, we come at length to modern times.

In connection with the missionary movements of the eighteenth and nineteenth centuries, we have a renewal of the same thrilling story of martyrdom in aspects which are not less heroic and inspiring than those which characterized past history. Missionaries themselves have shared in the experience—Williams, and the Gordons of Erromanga, Patteson of Melanesia, Hannington, Smith, and O'Neill of Uganda, the martyr band of Ku-cheng, and lo! the number increases with the last hours of the century which has just closed, until time fails us to tell of these our brethren and sisters, some of whom we have known in the flesh, who have during this past year entered heaven with the martyr's crown.

Besides the missionaries, there is a still more wonderful array of native Christians who have stood this supreme test with fortitude and honor. Not to speak of Madagascar, Uganda, Persia, Syria, Asia Minor, and the Pacific Islands, we have only to turn to current literature and read of Chinese by the thousands who have firmly accepted ostracism, torture and death, rather than deny their Lord. The careful estimate of Dr. J. R. Hykes, agent of the American Bible Society in China, is that 183 Protestant missionaries (sixty men, seventy-five women and forty-eight children) were martyred, and the number of native Christians (including Roman Catholics), he places as high as 40,000.

Many incidents inspiring and touching are to be found in the records of recent Chinese martyrdom. Who can but admire the exultant realism of faith which must have filled the soul of Hsieh, the member of the North Church in Peking, who insisted upon donning his best clothes as if for a festal occasion when he was led

out to his martyrdom. "I am to enter the palace of the King." he said, "and the best clothes I have should be used." No wonder the Chinese dug out his heart to find the secret of his courage. As the times grew dark, and dread uncertainties were hovering over the lives of the Christians, a Bible class of simple village women, in view of the possibilities of coming trial, all rose one day in the class room "to signify their willingness to die for Christ if He should put them to the test."

One stout-hearted disciple, with the sword at his throat, replied to the test question: "Yes, I am a Christian." but as he escaped the execution of the threat, he was asked afterward how he could witness so boldly when his life was threatened. He replied: "I have just been reading how Peter denied his Master, and afterward went out and wept bitterly, and how could I deny my Lord?" It adds to the significance of his testimony that he was not even a member of a Christian church, although he had three times applied for admission. He had been kept waiting, because his knowledge of Christian truth was supposed to be too imperfect, and he was in need of further instruction and experience. There is little doubt that his next application will be promptly accepted.

What more splendid example of fortitude than that Chinese Christian who declared himself a believer in the face of the mob, and after his ears were cut off still unwaveringly replied: "I am a Christian." Then his hands were severed at the wrists, and he was given another opportunity to deny his Lord, and yet save his life, but he again refused to recant, and was beaten to death and beheaded. A young student received two thousand blows, but would not recant. Even school-boys and school-girls have in many authenticated instances met death with a heroism which adds a peculiar lustre to this story of martyrdom

Among the six Christian reformers of Foochow who were beheaded by the Empress Dowager, there were three who expressed a desire to be baptized, yet "humbly refrained because it would bring such ignominy on the church." They did not know that their names would be an honor on the rolls of the church, and that their example would be a lesson to the world.

The Spirit of Missions, the magazine of the Protestant Episcopal Missionary Society, remarks truly and impressively concerning the Chinese who have passed so creditably through this terrible ordeal, that "the conduct of the native Christians has been an inspiration to their teachers, and should be an inspiration to Christians everywhere. They have met death without flinching, giving their lives for the faith as truly as did the martyrs of the early days. How many of them have borne witness to the sustaining power of

our Lord may never be known, but their memory and their example will ever be cherished in the China that is to be." These humble brethren of another race and another clime have rendered an inestimable service to Christianity as it enters the twentieth century. Let the church never presume to think that it has no need and no use for Chinese Christians. They have brought to it precious gifts of the highest value and the noblest quality. Let no cavilling critic of missions ever hereafter speak of them with contempt. Let Christians everywhere rather acknowledge them as brethren of the common faith, beloved, honored, tested and crowned.

The ancient martyr glory of the church has not paled in these latter days. The vision which John saw of a great multitude "that were beheaded for the witness of Jesus, and for the Word of God * * and who lived and reigned with Christ a thousand years," will number many thousands of these our fellow-Christians and contemporaries in distant China. We, too, live in an age of the martyrs. We, also, may ask ourselves what would God teach us by this marvellous chapter of martyrology which has just been written before our eyes. This fiery trial, to be sure, is far removed from Christendom. Its realities are not a part of our personal experience, nevertheless we are touched by it in a way that should arrest attention, since Christians who are in a very real sense the spiritual children of our own churches, are themselves the victims. It becomes for us a species of indirect martyrdom—mercifully distant and safe—yet for this very reason ought we not to ponder its higher meaning and not allow it to pass without entering, as best we may, into its spirit, and heeding its message?

A few lessons seem to be especially prominent in this connection as summarizing the purpose and power of martyrdom in Christian history.

It is surely a supreme test. As such, if successfully endured, it is honoring to Christ, and takes its place among the evidences of the sincerity of faith and the loyalty of the soul's allegiance to the gospel. The fact that it is permitted and so often exacted is, moreover, a sign of Christ's confidence in the readiness of His faithful followers to suffer to the uttermost for His sake.

It is also a crowning testimony to the reality of Christian experience and the power of Christ's love. In no way can men so convincingly bear witness to the preciousness of the gospel and its power to dominate the soul, as by yielding up their lives rather than deny it. The world, and the church too, needs just such undaunted allegiance to set the seal of deathless, unwordly reality to the Christian profession. The martyr is, etymologically, first of all a witness, and then a witness unto death. He speaks his last word,

perhaps with shrivelling lips and almost inarticulate agony for Christ, and it is not in vain. Men heed and ponder; they are convinced, they grow strong, they believe, and soon they cast in their lot with Christ and His heroic witnesses. This has been the historic outcome of martyrdom. It has never stifled faith, it has set it aflame.

It is truly a noble example. The world is full of song, and tender with reverence, in honor of those who die for others. It is a sweeter, better, and safer world because of these supreme examples of sacrifice which are from time to time recorded. It would be a thousand pities if the religion of Christ could point to no illustrations of unselfish heroism which would have the rank and power of this sublime example. It is only the most hopeless cynicism which can resist the influence of a voluntary sacrifice of this magnitude. The great heart of humanity, and the nearer heart of Christian fellowship, alike thrill with the inspiration of such inextinguishable loyalty. What an undying note of triumph sounds through all church history, caught from the lips of the martyrs and echoed from age to age. We in these days of less strenuous conflict must not let its music sink into silence. We need its power to cheer, to charm, and to inspire us, and fit us to live amid the subtle and somewhat enervating religious conditions of our times, with minds and hearts ready for all unshrinking obedience.

It is finally a heroic means of grace. An epigrammatic statement of this truth is the well known formula: "Blood of the martyrs is the seed of the church." The Catacombs seemed at one time like the burial place of Christianity; they represented rather a deep undertone of living faith and fervid loyalty which has echoed from heart to heart through all the ages of Christian history. The Coliseum has been called "a tragedy in stone;" it is rather the embodiment of heroic memories which have refreshed and strengthened the church through all its conflict. It is a fair question whether the church would have worthily and triumphantly survived if it had not had the discipline of martyrdom. If such corruption and such disheartening lapses have marked its career in spite of its fiery training, would it have held its own if it had never known the inspiration of the martyr spirit?

This is a time of great activity and elaborate outlay on the part of the church. We can at least see to it that we do our work with an unreserved devotion. We may not be appointed to die for Christ, but we may live for Him in the spirit of unselfish heroism, facing duty without flinching and making our lives a living sacrifice to God and His service. There are many great and good causes to be espoused and served, for which lovers of truth and righteousness may die daily. If the hallowed lessons of the hour help us to a

higher level of moral power, and quicken within us a happy alacrity in our Lord's service, enabling us to live and toil as those who would, if called upon, readily accept martyrdom, we too shall honor Christ and learn profitable lessons from those faithful brethren and humble converts who, counting not their lives dear, have entered heaven in triumph.—*New York Observer.*

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(*Continued from p. 352, July number.*)

THE ACTS AND OFFICES ATTRIBUTED TO THE SHÊN SHOW THAT THEY ARE REGARDED AS GODS RATHER THAN AS SPIRITS.

There is a substantial agreement amongst all heathen nations as to the acts they have attributed to their gods. Amongst these the most prominent are the following: creating the world, guiding providence, settling fate, rewarding the good and punishing the evil, hearing and answering prayer, accepting sacrifices, conferring happiness, watching men's actions, protecting and assisting men, knowing the future, performing prodigies, directing in dreams, etc. That such are just the acts which the Chinese attribute to their *Shên* may be seen from the following citations:—

CREATION.

(1). 鬼神者造化之功也. 性理大全.

Kwei Shên (the dual divine essence) *is the efficient agency in creation.*

(2). 成吾身者天之神也. 性理大全.

He who formed my body was the god of heaven.

(3). 天地四時非生萬物也, 神明接, 陰陽和, 而萬物生也. 淮南子.

Heaven, earth and the seasons did not produce all things. The gods took up the work, the dual ethers commingled and all things were produced.

(4). 乃知造物鬼神亦輒以此勘人. 信心錄.

You should know that the Kwei Shên who create ofttimes use this to try men.

(5). 天神, 引出萬物者也, 地祇, 提出萬物者也. 說文.

The gods of heaven are they who have developed all things. The gods of earth are they who manifest all things.

(6). 社如何有神, 曰能生物便是神也. 文獻通考.

How should Shê (the god of the land) have any claim to divinity? Answer: *That which (or he who) produces things is divine.*

It must be borne in mind that the Chinese do not hold to a creation in a Christian sense. They are and have ever been thorough-going evolutionists, and only attribute to the gods a transforming or co-ordinating agency. Such creation as they believe in they attribute to their *Shên* and to no other. Sometimes this creating, *i.e.*, making or producing, is attributed to particular gods as to *Shangte* and others, as it is to 社 *Shê* in the last example above. Pantheistic philosophers use the compound term *Kwei Shên*, which with them is largely impersonal, yet the moralist sometimes uses the same term and makes it personal and even singular, as in the fourth example above.

PROVIDENCE.

(1). 收成之慶皆神力所致. 詩經註.

All the blessings of a fruitful season come from the power of the gods.

(2). 若酒不敬鬼神致令逆時, 則氷失其性, 雲氷暴出, 百川逆溢壞鄉邑溺人民及淫雨傷稼穡. 前漢.

If he (the Emperor) does not reverence the gods, the result is the seasons are contrary, water loses its nature, the clouds burst forth, rivers rush from their courses, ruining cities and drowning the people, and excessive rains destroy the harvests.

(3). 嘗見世人度日, 暗有災難, 並不知覺, 而忽過者, 皆神之庇也, 若不知覺而猝罹者, 皆神之使也, 至現有災難, 虔心禱祀, 而始脫者, 乃神之宥也, 若虔心禱祀, 而弗免者, 乃神之不赦也, 且神之名號不同, 而與人最親者, 一家有司命神, 一邑有城隍神, 更有神之至尊莫尚, 至靈莫測者, 總皆宜敬而不宜褻也. 信心錄.

We see men living in the very presence of lurking afflictions, yet, without their realizing it, the danger presently passes by, all because the gods protect them. If realising not (the nearness of the affliction) *it falls suddenly upon them, it is because the gods bring it about. If when the affliction comes the man prays and sacrifices with an humble mind and so escapes, it is because the gods are lenient with him. If he prays and sacrifices with an humble mind and escapes not, it is because the gods will not forgive. As to the gods, they have different names. Those most nearly allied to men are the guardian deity of each family and Ching Hwang, the god of the city, and besides these there is the most high and unsurpassed, the most powerful and unsearchable one—all are to be reverenced and not blasphemed.*

The last example not only brings out providence but also moral government in the most explicit and particular form. It also classes under the term *Shên* the very highest conception of divinity, nor does it name that divinity *Shangte*, as many might have expected.

The mind of the writer rose above all *special* divinities to the one who has no special name.

SETTLING FATE.

(1). 曹大家曰，言人之行，各隨其命，命者神先定之，故爲徵兆在於前也，雖然亦在人消息而行之. 文選.

Ts'ao Ta-chia remarks: "It is said that every man's life is according to his destiny. Now destiny is previously settled by the gods, hence there are signs and omens beforehand. Notwithstanding this, a man's life is effected by his own conduct."

(2). 人受命而生，貧富貴賤，各有所當，或離或合，神實司之，非人之所能爲也. 屈子註.

Man is born with a predestined fate; rich or poor, high or low, each has his lot; whether it is modified or fulfilled is wholly in the hands of the gods, and not in the power of man.

(3). 非有天命佑助，不能歷數長久若齊桓晉文，天假之年，而除其害，子孫繼業. 神所命也. 國語註.

If it is not the will of heaven, the time of a man's reign cannot be prolonged. If heaven had lent Ch'i Huan and Ch'in Wen a few years in which to rectify their mistakes, their inheritance might have been handed down to their children, but it was the will of god that it should be as it was.

In this third example *Shên* is used as synonymous with heaven, and should no doubt be translated in the singular, being, in fact, used by "way of eminence."

REWARDS AND PUNISHMENTS.

(1). 神福仁而禍淫，淫而無罰福也. 左傳.

The gods bless the good and punish the wicked; for the wicked to escape punishment is itself a blessing.

(2). 太上曰，禍福無門，惟人自召，善惡之報，如影隨形，是以天地有司過之神，依人所犯輕重，以奪人算. 感應篇.

The most ancient one says: "Happiness and misery are not foreordained, but depend on one's actions. Recompense follows good and evil as the shadow follows the substance. This is because there is in heaven and earth a god who takes account of men's wrong doings, and according to the measure of their offenses takes away from their allotted portion."

(3). 且神明之昭示，必其人有別善可錄，故先爲警之，使其改悔，若其人無善可紀，神只知罰罪，又何暇明示乎. 應驗錄

When the gods forewarn a man it is because he has some merit which may be put to his credit, hence he is warned that he may repent. If he has no merit to record, the gods simply punish his sin. Why spend time warning him?

(4). 不知是那個墮地獄萬剮的，陷害我們，少不得神明有報. 快心初集.

I wonder what villain deserving to be sliced up in hell is persecuting us. The gods will hardly fail to punish him.

Chinese religious books are full of the idea of rewards and punishments. They are sometimes attributed to particular gods, but most generally to the *Shên* at large.

HEAR AND ANSWER PRAYER.

(1). 人能篤朋友之好，則神之聽之，終和且平矣. 詩經.

When a man honors the claims of friendship, the gods hear (his prayers) *and give him lifelong harmony and peace.*

(2). 羣臣言皆謀位功，而神明享其禱. 汲冢周書.

The princes said, "Let each seek merit in his own office and the gods will accept his prayer."

(3). 如是則神聽之，介福降之，立之不亦可乎. 左傳.

Thus the gods will hear and send down great prosperity, should he not then be appointed?

(4). 娥仰天呼曰，皇天有神不，我爲何罪，而當如此. 博物志.

Woă looked up to heaven and cried out, "Is there a god in imperial heaven or not? For what sin do I suffer this?"

ACCEPT SACRIFICES.

(1). 鬼神非其族類不歆其祀. 通鑑綱目.

The (family) gods will not accept the offerings of those who are not of their own class.

(2). 天神觀人主之明肅顧饗其馨香之祭. 文選.

The celestial gods seeing the sincerity and reverence of the ruler had regard to and accepted the fragrance of his offerings.

(3). 至誠感神雖用薄物以祭神自來享. 易經註.

Perfect sincerity moves the gods, so that although the offering is inferior yet the gods will still come to receive it.

CONFER HAPPINESS.

(1). 小信未孚神弗福也. 左傳.

He (the prince) who is wanting in sincerity does not inspire confidence, and the gods do not bless him.

(2). 共而從君，神之所福也. 通鑑綱目.

They who do their duty and follow their prince are those whom the god will bless.

(3). 與人理相宜則神與之神祥也. 管子註.

When in his intercourse with others a man acts according to the principles of truth, the gods will give him a happy lot.

(4). 祉福乃神錫. 詩經註.
Good fortune and happiness are given by the gods.
(5). 鬼神害盈而福謙. 易經.
The gods send calamities on the haughty and give happiness to the humble.
(6). 於是民和而神降之福. 詩經註.
Thus the people are peaceful and the gods bestow blessings.

This last phrase, "The gods send down blessings" is a stereotyped form of expression. It would not be difficult to collect hundreds of instances of its use. The fifth example, which is from the Book of Changes, is much quoted in Chinese books.

WATCH MEN'S ACTIONS.

(1). 勿謂不聞, 神將伺之. 通鑑綱目.
Say not that no one hears. The gods will search men.
(2). 爾獨居於室之時, 雖極至靜, 然有相之者, 卽屋漏之神所在也. 四書味根錄.
*When you are entirely alone in the house, although it is exceedingly still, yet there is one watching you. The god of the "sky hole" is present.**
(3). 若能靖恭其位, 直道而行, 則神聽而知之, 助以大福也. 前漢註.
If you are able properly to discharge the duties of your office and follow the path of uprightness, the gods will see and regard it and assist you with great blessings.
(4). 人之一生, 日夜時刻, 上下四旁, 皆有鬼神鑒察也, 蓋神居幽暗, 人居顯明, 神嘗見人, 人不見神. 太上感應篇.
Through a man's whole life, day and night, hour and minute, above and below and on all sides there are gods watching. For the gods dwell in the darkness, men in the light. The gods always see men, but men do not see the gods.

PROTECT AND ASSIST MEN.

(1). 爲善之人神必佑之. 書經體註.
The man who does right the gods will certainly protect.
(2). 孝子之門鬼神護之. 文昌孝經.
The door of the dutiful son the gods protect.
(3). 佑善者其惟神乎, 然神雖佑善, 而不能必人之孳孳行善也. 同心向道.

*In primitive times before chimneys were invented an opening was left in the roof of the house for the egress of the smoke, and through this hole the sky was visible and of course the rain came in. This hole was called the 屋漏, *house leak*, and it was taken to symbolize the eye of god looking down to watch men's actions.

The gods are they who protect the good; yet, although they protect him, they cannot insure that he will continue to be a good man.

(4). 汝君旣獲神祐，後祿未艾. 東周列國志.

Your sovereign having obtained the protection of the gods his good fortune will be without limit.

(5). 意者豈非神明依憑支持，以保漢室者也. 文選.

I suspect that it must be that the gods being present with him have assisted him, in order to protect the house of Han.

KNOW THE FUTURE.

(1). 夫神以知來不追已往，祥兆先見，而後廢興從之. 通鑑綱目.

From the gods we know the future, but do not inquire concerning the past. By them omens are shown beforehand, and afterwards the events, whether failure or success, follow.

(2). 禍福將至，鬼神前知. 神仙鑑.

When good or evil is about to come, the gods know it beforehand.

(3). 神不能自說吉凶與人，必待蓍而後見，皆佑助於神也. 性理大全.

The gods cannot foretell good or evil by direct speech. They have to rely on the divining straws to manifest it. All (divination) serves to assist the gods.

(4). 璜年且八十丘復至故處，見其鬚長三尺餘，凡凶豐變異，像戒於人，始知爲神. 神仙鑑.

When Hwang was eighty, Ch'iu returned to the same place. His beard was seen to be over three feet long, and he warned men beforehand of all kinds of misfortunes and blessings, of revolutions and changes; then for the first time they knew he was a god.

This last sentence, it will be observed, bases the godship directly on the fact that the person knew the future. What sort of proof would this be that he was a "spirit?"

PERFORM PRODIGIES.

(1). 吾嶽神也能生死人. 神仙鑑.

I am the god of the sacred mountain. I can make alive and I can kill.

(2). 得罪師門，故令太黃神來擾，神秉大地之氣，能負山而動也. 神仙鑑.

The disciples of the teachers have been offended, and therefore the god Tai Hwang has been ordered to come and create a disturbance. This god having been endowed with the spirit of the great earth, is able to lift the hills and shake them.

(3). 關中有金魚神，周平王時，十旬不雨，祭此神，俄生涌泉，魚躍降雨. 博物志.

Within the barrier there was a gold-fish god. In the time of Chou P'ing Wong it did not rain for a hundred days. They sacrificed to this god, when suddenly there burst forth a gushing fountain with fish sporting in it and the rain descended.

(4). 能出雲爲風雨者皆曰神.

All who are able to produce clouds and make wind and rain are called gods.

DIRECT IN DREAMS.

(1). 屢蒙神指示夢徵. 信心錄.

He frequently received direction from the gods by signs given in dreams.

(2). 夕夢神責. 信心錄.

One night he was reproved by a god in a dream.

MOVE MEN'S MINDS.

(1). 龍馬負圖, 神開我心. 古今注.

The dragon horse bore the map on his back, and the gods enlightened my mind.

(2). 李感神明開悟指示之恩. 信心錄.

Li gave thanks for the favor of the gods in enlightening and directing him.

Besides the above, other acts less honorable, or even dishonorable and degrading, are sometimes attributed to ancestral deities and to inferior and local divinities. They are such as getting drunk, possessing men and women, fighting for godship, marrying, dying, etc.

(1). 工祝致告, 神具醉止, 皇尸載起, 鼓鐘送尸, 神保聿歸. 詩經.

The officiating chaplain made the announcement: The gods are all drunk. The grand personator then arose, and was escorted with drums and bells, and the divine protectors at once returned (to heaven).

This passage, and the comments connected with it, constitute the only instance I have met of drunkenness ascribed to the *Shên*. Here it refers to the souls of ancestors, and it is not certain whether the drunkenness is not rather attributed to the boy who personated the deified ancestors than to the ancestors themselves.

(2). 神在男曰覡, 在女曰巫. 淮南子註.

When a man is possessed by a god, he is called a sorcerer; when a woman, she is called a sorceress.

(3). 今世鬼神之附著生人而說話者甚多, 亦祖先降神於其子孫者, 又如今之師巫亦有降神者, 蓋皆其氣類之相感所以附著之也. 朱子全書.

At the present time there are many cases of gods taking possession of living men and speaking through them. There are also ancestors

who come down and inspire their descendants, also such are the sorceresses of the present time who can bring down the gods. The gods are moved by a spiritual affinity and hence descend.

Possessions of men and women by *Shên* and *Kuei* have always abounded in China. In a general way they are often spoken of as possessed of a *Kuei*, but in all cases where the parties profess to give oracles, they themselves claim that they are possessed by a *Shên*. This was equally the case in classic times, as instance the oracle at Delphi. In his Question of Terms Simplified, Dr. Chalmers lays stress on the fact that possessions are attributed to *Shên*, but not to *Ling*, as proving that *Shên* means spirit, and *Ling* does not. It is worthy of remark, however, that there are numerous possessions attributed to gods and demons in Classic Greek, but none to spirits (pneuma). An argument like this, based on the usage of a Christian language, but against the usage of most, if not all, heathen languages, is wholly beside the mark.

(4). 李天王卽調四大天王與二十八宿一齊出師來鬪大聖也,大聖公然不懼調出獨角鬼王七十二洞妖主與四個健將,就於洞門外列成陣勢,你看,這塲混戰自辰時殺到日落西山,那個獨角鬼王與七十二洞妖怪,盡被衆天神捉拿去了. 西遊眞詮.

The celestial king Li forthwith summoned the four great celestial kings, with the (gods of the) twenty-eight constellations, to come in a body with their forces to fight with the great sage. The great sage, all unabashed, called out the one-horned demon king with the fiend king of the seventy-two caves and with his four doughty generals, set the battle in order outside the mouth of the cave. And behold! there was a desperate battle from the morning light till the going down of the sun. The one-horned demon king and the fiends of the seventy-two caves, were all taken prisoners by the celestial gods.

This quotation is a specimen of many which might be given from the same book. The whole book is full of the contentions of celestial beings in their efforts to help or to hinder T'ang Sêng when he went to the Western Heaven in search of the sacred writings. It is not unlike the contentions of the gods on either side in the famous expedition against Troy. In the 封神演義 we have more of a similar kind, save that the contentions are between more exalted gods—more like the battles of the gods with the Titans.

(5). 形天與帝至此爭神,帝斷其首葬之常羊之山乃以乳爲目以臍爲口操干戚以舞. 山海經.

To this point material heaven contended with Te for godship. Te cut off his head and buried it in the Ch'ang Yang mountain, but material heaven taking his teats for eyes and his navel for a mouth, flourished aloft his shield and spear.

This example is worthy of special notice. It is from a very ancient book. The contention is between the material heaven represented as a divinity (Uranus) and Te (that is *Shangte*) who represents the immaterial ruling power. The point at issue is *godship*. To read that they contended for *spiritship* would make no practical sense. The passage shows most clearly that the word *Shên* has in it the idea of dominion which is one of the most essential ideas of divinity.

(6). 神須取女二人以爲婦冰自以其女與神婚. 史記.

The god wanted to take the two maids as wives, but the go-between took his own daughters and gave them to the god.

The marriage of gods and men is very rare in Chinese books, and in no case have I found an account of a *Shên* having had adulterous intercourse with a woman. This is certainly to the credit of Chinese mythology.

It would be easy to furnish from Greek and Latin writers a similar list of passages showing that these are just the acts and offices which they attributed to their *Theoi* and *Dii*. Take the following example: "No god, you say, interferes in human affairs. To whom then shall I address my prayers? To whom shall I make my vows? To whom shall I immolate victims? Whom shall I invoke throughout my whole life as the helper of the unfortunate, the favorer of the good and the adversary of the wicked, and whom, in fine, shall I address as a witness to my oath?"

To multiply examples is superfluous; everyone acquainted with the facts will readily concede their existence. Now let the reader take into one view the various classes of examples cited above, and he will readily see the argument which they furnish that *Shên* really contains the idea of divinity. Here is a people who attribute to a class of beings whom they call *Shên*, the acts and offices which other heathen nations have attributed to their *gods*, and moreover they are just the acts and offices which, according to the general apprehension of the human mind, befit the *gods*. Shall we not then say that the Chinese regard their *Shên* as their gods?

It is in vain to object that while the *Shên* are indeed their gods, the term *Shên* does not characterize them as such. For if it does not it may be fairly asked what term does so characterize them, and, are these acts and offices equally associated with that term? It is safe to affirm that there is no such other term in the Chinese language. The above examples are not rare or exceptional. Their number might be increased to almost any extent. They embrace the staple forms of the language on the subjects referred to. Now it is a law of the human mind that when we ascribe an act to any one, we call him by the term which the act befits. When

we ascribe to a man acts befitting a king. we speak of him by the term king; and when we ascribe to him acts befitting a slave, we speak of him as a slave. So that when the Chinese ascribe to their *Shên* a class of acts which by the common judgment of mankind befit gods, we must conclude that the term which they use means *god*. That a whole series of acts should be persistently applied to any persons or beings under one term which only befit them under another, is a linguistic anomaly which cannot be found in history. As to the dishonorable and degrading acts ascribed to some of the *Shên*, they are the natural outgrowth of polytheism, and will be found to characterize the word god in every heathen land. Such was notoriously the case in Greece and Rome. In China such things are ascribed solely to inferior deities, but in Greece and Rome they were ascribed to the very highest, so that these dishonorable acts being occasionally ascribed to the *Shên*, is nothing at all against the argument that *Shên* means god.

(*To be continued.*)

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Education of the Masses.

A FRIEND whose interest in education extends beyond the circle of his own pupils, sends the following valuable suggestions:—

1. It is to be regretted that thus far all the higher educational institutions established in China under government patronage have done nothing, except indirectly, to encourage education in the so-called foreign studies among the people. Admission to these schools has thus far depended on the candidate's knowledge of the Chinese classics, and not even an elementary knowledge of arithmetic and geography has been required. The officials, doubtless, hold that at present the great majority of the native students in the interior cannot procure the necessary books, and this is in a measure true. If, however, notice were given that after the lapse, say, of two years, candidates for admission to these schools will be examined in the above branches, they would soon manage to obtain the necessary books. Missionaries and other foreigners in the interior would, no doubt, gladly aid, while many Chinese, having friends in the ports, would secure books

through them; and then, if there were a steady demand for these books, the native book stores would soon handle them. It is hoped that all foreigners connected with government institutions will, by endeavoring to raise the standard of admission, make educational work permeate downward among the people as well as upward among the wealthy and official classes. The education of the former class will doubtless benefit the nation as much as the latter.

2. Much of the unsatisfactory work done in both government and mission lies in the fact that many of the students take no real interest in subjects studied, but look upon them merely as means to an end. That end may be official position, or it may be the coveted diploma which carries much weight in securing a place as teacher or assistant. These faults, though prominent in our Chinese schools, are not confined to them, and one of the duties morally incumbent upon every teacher is to impress his students with the fact that success finally does not depend upon these things, but rather upon real ability—the power of concentration and the mental discipline and strength which come from having gone into things as a student. The student who is content to let subjects pass without seeing through them is for that reason on the high-way to becoming an inefficient, second class man.

Swatow English Presbyterian Schools.

BY MR. WM. PATON.

THE following answers were given to a brother missionary who has charge of schools at a distant centre, and it is hoped that their publication may afford useful hints to others interested in education:—

1. Boys are admitted to the middle or secondary school on the results of the examination held annually in December at each elementary school. The chief conditions of admission to the middle school are: (*a*). Good conduct. (*b*). Good health. (*c*). The candidate must have passed at least the examination for the fifth year of the elementary school. (*d*). Age, at least fifteen full years (Western reckoning). (*e*). Fees, a minimum of $8 for a year of eight and a half months.

2. Boys are expected to stay in the middle school for four years. Of course, cases of ill-health, misconduct, etc., may terminate the agreement. This rule is not relaxed in the case of boys entering at the age say, of twenty or upwards, but if a boy has passed in the higher years of the elementary school syllabus he may be allowed

to skip the lowest class in the middle school and so get through his course at the end of three years.

3. When a promising boy at a station where there is no school applies for admission to the middle school, we examine him and, if his attainments are considered sufficient, admit him to the middle school. If not sufficient, we advise him either to live in our Swatow elementary school or go and study at some other of our stations.

4. The deacons, at each congregation where there is a school, set apart a small proportion of the local funds to be expended on prizes. The mission has in the bank a sum of money which produces annually six or seven dollars interest, and this has hitherto been given as a bursary to the "freshman" who, on entering the middle school stood highest in his elementary school examination; but owing to the difficulty of comparing the merits of boys from different country schools, it is proposed in future to award the bursary to the boy who does best in the examination on the first year's subjects in the middle school. When the number of schools was small and I could examine them all myself there was no difficulty in comparing the different schools, but they are now so numerous that I have had to ask the native ministers to inspect some of them for me with the result that the attainments of the pupils from different schools cannot be fairly compared. The bursary money is not handed to the bursar. The benefit which he derives from it lies in the fact that he is not required to pay any fees.

The bursary is held for only one year, but several of my colleagues have agreed to support the bursar for the remaining three years. There are thus every year four bursars receiving support.

We used to give prizes of books, instruments, etc., for general work in the middle school, but now we give only an occasional prize for the best essay on a certain subject—sometimes written during the holidays. Throughout the year frequent examinations are held on the various subjects and marks given. At the close of the year a summary of these marks is published in the *Church News* (printed in Romanized Chinese), and the publicity thus given acts as a stimulus to the scholars.

5. Special encouragement to teachers. Our teachers are of two classes: (*a*). Men appointed as teachers, but who are expected to help in the work of preaching. (*b*). Preachers (in charge of stations) who also teach. The former get nothing but their salary. The latter are allowed the school fees up to $12. We once thought of trying payment by results—so much for every scholar who passed the examination, but we were deterred by the fear that it might lead to cramming and forcing the boys. The plan is used, however, in the neighbouring mission of the E. P. Church to the Hakkas. It is well

nigh twenty years since we began to require the better educated of our preachers to open school at their stations. Some preachers are too lazy to evangelize much, but in any case it is not desirable that preachers should spend all their time out of doors away from their stations. They ought to be at hand to receive visitors to the chapel and tell them the way of salvation, but as callers are sometimes few the preachers have to sit idle in the chapel a great part of their time. It was to prevent such an undesirable state of matters that the preachers were encouraged to open schools. Besides it ensured that the lambs of the church should be fed. I ought to say that when the allowance of fees was begun some were of opinion that the preachers ought not to be paid extra, for of course their ordinary salary claimed their *whole* time for the mission.

You should try to foster the elementary schools, for then you will get pupils of a more advanced age into your middle school, and there is more hope of their remaining in mission employment at the termination of their course. On the other hand, by taking younger boys into the secondary school, and having them thus under your own eye, you can bring them up to a height of discipline which it is as yet vain to expect the generality of native teachers to reach.

Hangchow Colloquial Paper.

A FEW young men in Hangchow have recently begun to edit a paper or magazine, in colloquial, called 杭州白話報, which is of considerable interest, as one of the signs of the times. Its inception is probably due to the desire to emulate the Japanese in giving papers and books to the people which people of all classes can readily understand.

The editors are not Christians, but are friendly to Christianity, and are certainly deserving of sympathy and support in their effort to do good. Those who are not against us are for us. While called a colloquial paper, the mandarin particles are used and current (通行) phrases only are found. The magazine, if supported, will be issued thrice a month at the moderate sum of sixty cents per year. Agents have been found at Shanghai (office of the *Universal Gazette*), Foochow (開智會), and other cities.

The two copies already issued give, besides current news, plain hints as to the causes and the foolishness of anti-foreign feeling, the need of general knowledge, etc., and readable articles on geographical and other subjects. A simple geographical catechism is one interesting feature; another is a series of articles on A Cure for Calamities (救劫傳).

If such work as this is entered upon with zeal by scholarly Chinese, we are indeed to see great changes in China in the near future. Doubtless foreigners will be benefitted by being enabled more easily to learn the capabilities of the Chinese spoken language. But the advantage to the Chinese themselves of having the spoken language written will be immeasurable.

J. C. G.

Rev. J. H. Judson has our thanks for a copy of the periodical referred to by our friend J. C. G. He writes: "Three young men who are anxious to do all they can towards the reformation of their native country are at the head of it. Two of them I know quite well, one of them having been in our English department for a few months. It is published at present three times a month, but they hope to issue it more frequently in the future. It has been put on foot by donations and monthly subscriptions, a list of which is given in the back part of the paper. The starting of such a paper is an index of the thoughts and desires of these young men and of a great number throughout China."

The paper is printed from blocks. Are we right in presuming that there is no other periodical published in Hangchow and no office supplied with movable type?—Ed.

Distilling Water in Hangchow.

WHEN visiting a large medicine shop with some Shanghai guests we came across a still in actual work distilling water to be used in preparing medicine. I have been through this establishment before, but have never before happened to see this apparatus.

The still was a simple arrangement. They called it 花露蒸. It consisted of a cylindrical boiler about one foot in diameter and one and a half feet high. On the top of this boiler was a rim made in V shape, thus forming a trough around the top of the boiler. Upon the top of this and set into the V shaped trough was another cylindrical vessel. This vessel contained a cone, the base of which was the same size as the vessel itself, and so rested in the trough of the boiler. This upper vessel was about one and a half feet high, and the cone went nearly to the top of it. On one side of this upper vessel, near the bottom, was an opening, where the cool water, as it became heated, could run off slowly. On the side of the boiler in the trough at the top was also another opening, where the distilled water could run out.

The water to be distilled was put in the boiler, and cold water was put in the upper vessel and surrounded the cone. As the water boiled, the steam arose and condensed on the sides of the cone and then run down into the trough and out into the little vessel set to catch it. It distilled very rapidly.

J. H. J.

Correspondence.

USE OF THE DICTIONARY.

DEAR MR. EDITOR:—

My attention has been called several times lately to the number of English-speaking Chinese who seem rather helpless in the real use of the dictionary. Young men who have been taught by foreigners are often placed in isolated positions where they have to depend so much upon their dictionary and yet seem so little able to get the real meaning and pronunciation of a word.

I do not know to how great an extent the diacritical marks are being taught, but they seem most important if our students, when they leave us, are to become more self-reliant and make further progress in reading or speaking English.

Five or ten minutes of class time a day devoted to the individual use of the dictionary and understanding of the diacritical marks therein, would do much toward increasing the intelligent grasp of the English language among our Chinese students.

NINGPO. MRS. R. F. FITCH.

The Late Rev. James Chalmers, of New Guinea, on the Use of Firearms by Missionaries.

"I had to warn the teachers against using firearms to alarm or threaten the natives. An axe was stolen; every place about was searched for it, and for some time without its being found. . . . . During the search, the owner of the axe (one of the teachers) ran off for his gun, and came rushing over with it. I ordered him to take it back, and in the evening told them it was only in New Guinea that guns were used by missionaries. It was not so in any other mission I knew of, and if we could not live amongst the natives without arms, we had better remain at home; and if I saw arms used again by them for anything except birds or the like, I should have the whole of them thrown into the sea."—*Pioneer Life and Work in New Guinea*, by JAMES CHALMERS. Pp. 50, 51.

In Memoriam.

DR. J. G. KERR.

"The venerable Dr. J. G. Kerr died at Canton, on the 10th August, 1901, after a short illness, and was buried on the 11th." Dr. Kerr came to China in 1854, and it was not long before he began to make his mark as an able and efficient worker. In due time he took charge of the large hospital of his Mission at Canton. He was an excellent physician and surgeon, and he was specially known for great success as an operator for stone in the bladder, an operation which he performed more than 1,300 times. So great was his fame that a few years ago a distinguished *foreign* Minister to the Court at Peking sent for him, and after a difficult operation, was entirely cured of his bladder trouble. There were plenty of foreign Legation surgeons in Peking, but Dr. Kerr's eminence in his specialty caused him to be called in.

Dr. Kerr was well known as a writer and as a translator of works on chemistry, physiology and on many branches of medicine and surgery. Thousands of these books have been sold to Chinese students.

Some 200 Chinese medical students were educated at the medical school in Canton, under his care, and in the Franco-Chinese war the Chinese government employed many of his former pupils. He was for years the President of the Medical Missionary Society in Canton, and when the Medical Missionary Association of China was formed in 1887, he was unanimously elected as its first President. Dr. Kerr was a vigorous writer against many abuses, and he contributed much testimony against the evils of opium smoking.

A few years ago he started the only asylum for the insane in China, and he lived to see it a success.

This brief and very imperfect sketch will give some idea of his able, energetic, many-sided character. Thousands of Chinese mourn his loss. Dignified in manner and bearing, courteous to all, full of kindly sympathy, ever ready to help his younger colleagues, he was a Christian gentleman in the very best sense.

H. W. Boone.

REV. BENJAMIN COUCH HENRY.

Benjamin C. Henry, after twenty-six years of earnest missionary labor in China, was retired on account of his health in the autumn of 1899 and gradually succumbed to the disease with which he was afflicted until taken to higher service on June 21st of this year in his fifty-first year. His funeral and interment took place at Sharpsburg, Allegheny County, Pa., on June 24th. Dr. Henry was born on a farm in Allegheny County, near Pittsburgh, Pa., on July 9th, 1850. His father, Wilson Henry, was an elder in the Presbyterian Church

at Sharpsburg, Pa., and to him and his mother Eliza Couch Henry he attributes his religious training, having united with the church in his fifteenth year.

The inscription of his first book on China reads, "To my father and mother, to whose self-denial and love I am indebted for my early training and preparation for my life's work, this volume is affectionately dedicated." Young Benjamin prepared for college at Newell Institute, in the city of Pittsburgh, and afterwards entered the sophomore class at Washington and Jefferson College in the fall of 1867. Going from there to Princeton College in April, 1869, he entered the junior class and graduated in 1870. He then studied for three years in Princeton Theological Seminary, graduating in 1875. While still a student he spent one summer as a home missionary in New Hampshire. In his letter of application to the Board during his middle year in the Seminary, dated December 17th, 1872, he said: "If I know my heart I desire to be a missionary, simply in order that I may carry the glad news of salvation to those who sit in the darkness of heathenism. It seems to me that if I can do good anywhere in the Master's cause, I can do more among the heathen than at home." He married, some time in 1873, Mary Snyder, daughter of Professor Henry Snyder, some time professor in the University of Virginia, and afterward at Washington and Jefferson College. Together they sailed for China in the fall of 1873. Mrs. Henry died in California a little over two years ago.

Dr. Henry was a thorough student of the Chinese language and was one of the most able preachers in Chinese on the field. He made frequent tours into the interior and, as a partial result of such tours, published two very readable books on the country, its people and the missionary work: one, under the title of "The Cross and the Dragon," or "Light in the Broad East," with introductory note by Joseph Cook. Anson D. F. Randolph & Co., 1885; the second, under the title of "Ling Nam," or "Interior Views of Southern China," including explorations in the hitherto unknown island of Hainan. S. W. Partridge & Co., London, 1886, dedicated to Richard Morris, Esq. as an expression of friendship and esteem. In his book, "The Cross and the Dragon," he ably presented the need of South China for a Christian College, and upon his return to America in 1884 drew up a paper advocating the immediate establishment of such a college under the Board of Foreign Missions. The Rev. Dr. A. P. Happer returned to America in the following year, and with the consent of the Board began the work of raising an endowment for the College under a separate Board of Trustees. After the retirement of Dr. Happer, Dr. Henry became the Honorary President of the College until its organization was completed in March, 1895. Dr. Henry received his degree of Doctor of Divinity from the New York University in 1889.

Dr. Henry's genial spirit, seconded by that of his wife, made his house the social center of the mission. He had intense love for flowers, and his garden was full of many varieties, some of which he had gathered during his tours in the interior. He met many distinguished travelers, with some of whom he established a lasting friendship. He left four children: Mrs. James H. Pierce, Helen M., James S., and Edna. The latter is under the care of Mrs. Damon, a daughter

of Dr. L. Happer, a missionary to the Chinese in the Hawaiian Islands. Dr. Ellinwood, who had correspondence with the Canton mission from the time of Dr. Henry's appointment to the present, has given a high tribute to a correspondence of over twenty-five years, from which he derived the fullest knowledge of the mission work in South China. The correspondence was always cordial and free from personal complaint. It appeared from the strength of Dr. Henry's constitution and attainments that the best years of his work in China were before him, but God has ruled otherwise, mysterious as it seems to us.

MRS. C. F. REID.

The June issue of the *Review of Missions* brings us this note: "Just as we are going to press comes the sad intelligence of the death of Mrs. C. F. Reid, of our Corea Mission, on Friday, May 17th, at Winchester, Ky.

Mary Wightman Reid was the daughter of a methodist preacher and the niece of Bishop Wightman, of South Carolina. She came with her husband, Dr. C. F. Reid, to China in 1879. Sixteen years they gave to the work here in Soochow and Shanghai. None of us can forget her bright, fresh face, showing out a modest, pure and brave heart. One lesson in life we all need to learn. It is that the true life does not consist so much in doing as in being. Mrs. Reid was an example in this, in that by her *life* she taught Christ's love. Hers was a heart that *did* love. She loved her Saviour and enjoyed communion with Him. She loved her friends and was true to them. She loved the Chinese and saw the better side of their characters and sympathized with them in all their sorrows and trials, and was ever ready to help them. While brave to speak her mind upon all moral questions, she rarely criticised her neighbors and tried to speak only good of them. She was patient and hopeful, but her life was not merely one of inaction and submission. It was filled with deeds done for the Master.

She came with her husband to the mission field and was as much of a missionary as he. Though much of the time weak in body, her days taken up with the care of children and the home, yet she found time to study the language, receive the visits of the Chinese women (her home was always open to them), held meetings for them and visited them in their homes. In every way her husband found her a help *meet* for him.

Her cheerfulness and patience were not because her life was one free from trials, for she had many times to drink of the bitter cup. Weakness of body, sickness of her children, the death of her eldest—a bright lovely little boy—failure in her husband's health and hurried trips home, all came to her, yet she was ever patient, never murmured, always trusted that her Father was doing the very best for them all.

In the year 1895 her husband was appointed to open up the work in Corea. She bravely followed him there and began a new language and a new work. Three years ago the health of both

failed, and they returned to America to be refreshed and strengthened there. We were hoping to hear of their return to their field of labor, but instead comes this word that she has laid down the burden of life for that better, fuller life which is now hers in the presence of her Saviour. Her husband comes back to his work alone. For him and the dear children, left in the care of kind relatives, our sympathies go out, and we pray the Lord to keep, bless and comfort them. ALICE S. PARKER.

REV. J. L. MACKAY, D.D.

With deep regret the whole missionary body heard of the passing away of Dr. Mackay, of Formosa, nearly three months ago. No *In Memoriam* notice having come to hand the following facts regarding the life and work of the missionary hero of the Canadian Presbyterian Church, may be of interest :—

The parents of George Leslie Mackay emigrated from Scotland to Canada in 1830, young Mackay being born on 21st March, 1844. His early desire to be a missionary to heathen lands was made vocal and vital through hearing a missionary address from William C. Burns, who had been touring through Canada, pouring a new stream into the current of religious life. Having completed his preparatory studies in Toronto, young Mackay went to Princeton early in September, 1867. In 1870 he visited Scotland and received fresh stimulus to foreign missionary effort in his visit to Dr. Alex. Duff. A post graduate course in Edinburgh, and experience in city mission work, proved eminently helpful.

He arrived in China late in 1871. Save that he was directed to China, his field was unspecified. When, however, he had an opportunity of surveying the northern portion of Formosa, "he felt as divinely directed to labour there as if Jesus Christ had labelled his boxes, 'Tamsui, Formosa.'" Of his life and work in his well-loved field we need not speak. Full particulars may be obtained in the well-known book, "From Far Formosa : the Island, its People and Missions." There we have many pictures of the tireless worker, in times of peace and war, sometimes in danger from savages, establishing churches, educating native pastors or touring in evangelistic and medical effort.

Six or seven years ago in referring to his Formosan home he said : "There I hope to spend what remains of my life, and when my day of service is over I should like to find a resting place within sound of the surf and under the shade of its waving bamboo." When only fifty-seven years of age, his fatal illness, cancer in the throat, seized him. A friend who was with Dr. Mackay during the last two months of his life says he found him utterly unwilling to believe his life was in danger. Not until two or three days before he died, when he received a cablegram from his Board condoling him on his serious condition, did he realise he was so dangerously ill. Writing on a slate, he asked his friend : "Is there then no hope?"

The tireless worker, however, was more in need of his rest than he imagined. Rising at four and working to midnight Dr. Mackay

accomplished a great amount of work. Being widely known and loved he created an immense influence far over the wide district over which his labours extended. Along with his ardour and indomitable activity there was also a modest self-effacement, reality of faith, and a "vivid sense of Divine nearness."

REV. D. W. LE LACHEUR.

The following sentences are extracted from the memorial tribute which appeared in the *Christian and Missionary Alliance* for June 29th:—

Mr. Le Lacheur was born in Prince Edward Island in the year 1841. He was converted at the age of fourteen. His boyhood days were spent upon a farm. Immediately after this he went to Charlotte Town, P. E. I., and studied for the ministry. Afterwards he finished his studies in Mount Allister College. He was ordained as a Wesleyan minister in the East British American Conference, July 2nd, 1867, and held some of the best appointments in that Conference for several years. In 1875 he came to the State of Maine and joined the Maine Conference of the Methodist Church. He was pastor at Lewiston, Hallowell, Biddeford, and Pine Street, Portland. He organised an independent work in Portland and built the Vaughn Street Church, where he remained as pastor for about ten years.

In the year 1893 he went to Singapore as a foreign missionary with the view of establishing a mission in connection with the Alliance in the South Sea Islands. Afterwards he went to China as superintendent of our missions in that field. During the period of his missionary work in China he traveled through almost all parts of that empire, from Macao in the south, to Kalgan in the north, and Thibet in the far west. For the past two years he has been acting as our field superintendent in the field at home, and has been untiring and eminently successful in his work.

His last public service was his missionary tour of the foreign field, which he began in October, 1900, and which took him to Japan, China, the Philippines, India, Palestine and West Africa, and from which he was called to his reward somewhere in the Soudan, about June 16th, 1901. The following memorial has been prepared by his brethren of the Board of Managers:—

"With a sorrow which the strongest words would be feeble to express, this Board has heard of the death of our beloved brother, the Rev. D. W. Le Lacheur, in the Soudan, Western Africa, while on a tour of visitation to our mission stations in Western Africa.

"As yet we only know the sad fact of his illness, followed quickly by his death on Saturday, June 15th, and of his burial on Monday last, June 17th, 1901.

"The blow has been so sudden and so stunning that it is impossible for us yet to realise that he is gone, much less to adequately express our sense of the irreparable loss his death will be to us personally, and to the work of the Alliance at home and abroad, of which he was such a vital part. . . . . ."

Correspondence.

A ROMANIZED NEWSPAPER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In his recent article in the two last numbers of the CHINESE RECORDER the Rev. W. N. Brewster has expressed the thoughts of many. I heartily agree with him, but as there are others who doubt the whole thing, please let me here suggest an idea to all those interested in the matter, whether *pro* or *con*. Should we not, instead of mentally arguing, make a fair trial in how the phonetic spelling works? Let us form a company and start a newspaper in Romanized Chinese. There is nothing that could give wider range for either thought or topic or general usefulness. If we find that we can understand a newspaper with its many topics, then, I think, we can understand any other print. Let the paper be for the Church of Christ in China, with useful and helpful information both for the missionary, evangelist and congregation. One or two years' trial would make it clear to us whether or not the Romanized can be used with better results than the character. The language used should not of course be Wên-li, nor easy Wên-li, but Mandarin, such as it flows from the lips of the people in its purest form known to us.

But what about the system of Romanized to be used? I think it is a simple matter. Let those who show their interest either by redeeming shares, subscription of the paper, or by annual contributions, vote about which system they prefer—Wade's, William's, Mateer's, C. I. M., or any other, one number per annum, or corresponding sum of the other, giving *one vote*.

Something ought to be done in order to give the Romanized a chance to work out its superiority. If my suggestion recommends itself I should propose that Rev. W. N. Brewster take this matter up earnestly in the common interest, and in due time send out a circular with the view of starting a newspaper on lines suggested, and inviting co-operation.

I am,
Dear Sir,
Yours sincerely,
W. A. GRÖNLUND.

C. I. M., TA-KU-T'ANG.

MR. O'NEIL'S ARTICLE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Few if any Protestant missionaries would combat Mr. O'Neil's views and opinions as expressed in the August RECORDER. But some of us would like Mr. O'Neil to be more explicit on one important matter. He states: "For a missionary to demand British troops to shield his converts, or to help them in enforcing just claims as seems to have been done in Chihli," etc. To make such a demand would be a betrayal of our Lord. On my return from England in April I heard that French troops had been thus employed. This is the first time that I have known of Britishers being charged with such unjust and wicked conduct. Mr. O'Neil would not charge his brethren thus unless he had reliable evidence to support it. Now, to prevent the possibility of misconception in the minds of your readers, will Mr. O'Neil please furnish us with the

names of the missionary or missionaries "in Chihli" who have been guilty of such reprehensible conduct, and will he also kindly add the names of the society and of the station or stations?

Your faithfully,

W. Hopkyn Rees.

Tientsin.

AN APPEAL TO PRAYING PEOPLE.

Dear Friends & Fellow-workers:

For some time I have felt that our Father is just waiting to see what His children will do in this crisis of China's destiny.

Last year, during July and the first half of August, God's children cried unto Him day and night for those who were shut up in the great city of Peking.

Not just a few praying people asked for their deliverance, but throughout the church all over the world Christian people prayed. God answered their prayers and the deliverance came.

Many brave men were glad to march during the heat of those months, not counting the hardness, but only thinking of the deliverance they would bring to the besieged.

When it was known that they had been sheltered under the shadow of the Almighty and been dwelling in the secret place of the Most High, the world rejoiced.

Now what are the soldiers of *Christ* doing? There is *one* for whom prayer is sorely needed—one whom all the hosts of the devil seem to have surrounded. Shall not we arise in the name and for the sake of our captain and marching together against this host try to deliver her?

If we the "children of the king" will plead day and night for the salvation of the Empress-Dowager of China, will not our God hear?

She has had the Word of God given to her, and even now may have it with her. She can read and see for herself what it is that the missionaries are preaching and teaching. John iii. 16 embraces even her. I know that God will hear every cry made through faith, but this may be the kind that "goeth not out but by prayer and fasting."

Let us come with one mind, with one accord, and make this request unto God.

This is no time for idle waiting. Let us pray as we have never prayed before. "Is anything too hard for the Lord?" "What ye shall ask in prayer believing ye shall receive."

This message which the Lord hath put into my heart do I pass on to you.

Pray for the Empress-Dowager of China.

Ella D. Leveritt.

LADY MISSIONARIES IN THE INTERIOR.

To the Editor of

"The Chinese Recorder."

Dear Sir: The writer ventures to make these few suggestions to his missionary friends in China. His missionary connections began, he may be allowed to say, twenty years ago:—

1. Single ladies should not be sent to pioneer interior places, nor to live alone at stations.

2. Quarters obtained should be fairly healthy and open, and allow of some exercise, without undue difficulty, being taken. Better postpone permanent occupation than secure bad quarters to which ladies will be sent.

3. Ladies living alone should not have Chinese men in or about the premises (teachers, evangelists, 'boys,' etc.) In some cases ladies live away from married missionaries in order to avoid all appearance of evil, and yet a Chinese man is allowed to visit and be about the

premises. Truly a 'straining out the gnat and swallowing the camel'! The Chinese around do no such thing.

4. A man, especially one who has no grasp of the language or knowledge of the locality, should not take a wife to an interior new station. If possible, ladies, married and single, should be given opportunity to study the language at a central station before going forward into the interior.

5. Unmarried men should not escort ladies unaccompanied by the husband. Single ladies should always travel in parties and never without a chaperon.

6. Committees at central stations should realize their responsibility—individual as well as collective—for the location and acts of their brethren, particularly of single ladies and men.

7. May I add one word on a kindred subject: in the past the gospel cause has suffered and the civil government has been placed in great difficulties through the unwise employment of, and want of, supervision over native agents, colporteurs and preachers. Now that mission work is making a fresh start, will not brethren see to it that no indiscretion, carelessness or obstinacy on the part of the foreign missionary shall give rise to like complaints? I repeat, better delay work than employ an untried agent as your representative.

A Lay Gleaner.

A MILLION CONVERTS.

To the Editor of

"The Chinese Recorder."

Dear Sir: As one of those present at a committee meeting held during the Liverpool Conference of January, 1896, when the watchword of the American Student Missionary Movement was adopted by the British S. V. M. U., I was deeply interested in Mr. Timothy Richard's remarkable paper with the startling title published in the June Recorder. It so abounds in comprehensive learning and original suggestion that it is sure to make a real impression, particularly (shall I say?) upon us younger men, who most need its wisdom. As a plea for the study of comparative religion, it is of vital importance at the present juncture, and as a contribution towards the gigantic problem of the evangelisation of the Chinese world in this generation, it will be heartily welcomed by all Student Volunteers. Prompted by the thoughts arising out of this paper, I wish to ask my fellow-missionaries their views as to how the watchword is to be carried out in our empire. It is difficult to pray intelligently for what, to one's limited vision, though an obvious duty, seems humanly speaking so improbable. Even Mr. Richard's "laws" do not appear to carry us very far. It may be out of place to take his magnificent dream as prosaic statement of fact, but his essay is meant to be scientific, and as far as it goes, to cover the ground. Might I therefore humbly venture to say that, to come anywhere near the accomplishment of what he proposes, a sixth "law" should have been added, derived from a historical survey of Christian propaganda? If the paper had been headed, "How a Few Men may gain the Good Will of a Nation," it would have been complete in itself, and perhaps that is all that the writer intended, but the word convert, unless in inverted commas, rather leads one to think of a real disciple of Christ, and while the illustrations drawn from the distinguished missionary's long and varied experience, as well as from the history of missions, are both pointed and interesting, still they are not con-

vincing. Passing by the case of this province with its roll, before the outbreak, of about 20,000 (not 30,000) church members, mentioned on page 277, what I mean will be clear from a reference to Uganda, where "by following," it is said, "these five laws of missionary success wonders have been wrought." Will Mr. Richard forgive me if I remind him that however much his dicta may have contributed in a subsidiary way to the success, without doubt the mass movement in that land began with the sudden change in Mr. Pilkington's spiritual condition and was distinctly coincident with the outpouring of the Holy Spirit on the missionaries and the native church? And while this is not historically true of every mass movement towards Christianity, especially of those, such as that under Constantine, which began from the top, yet it surely must be so if a nation is really to be born in a day. To detect the glimmerings of "the light which lighteth every man," is a duty; to be aware that certain of their own poets have furnished the basis for a theistic appeal, is apostolic, but when the Master honoured us by allowing us to entertain the thought of a million or even a hundred converts, in the promise of the "greater works," it was "*because*," He went "unto the Father" who, in answer to prayer, would send the Spirit of Truth.

That Mr. Richard would admit all this I do not for a moment doubt, but would it not have put a finish to his inductive argument if he had added another "fundamental law," viz., "that the new ideals are only permanently effective when brought home to the consciences of the people by Him who is to convict the world in respect of sin?"

If the watchword is to become an accomplished fact, it must ultimately be through the Chinese themselves. How are their cold natures to be kindled unless we missionaries are baptized with the Holy Ghost and with fire? Let us have even only two score of such eloquent native apostles, a couple for each province, and who shall say but our three or four hundred millions may yet hear the news of a Saviour's love before they pass away? We cannot avoid hatred and opposition. If it is true in electricity that positive and negative are inseparable, *à fortiori* is it true in the higher sphere of grace. What we need then is what Paul besought the Romans for—a union of wrestling prayer (*συναγωνισασθαι*, 15.30). Who will join?

I conclude with another interpretation of the problem before us from the lips of Dr. Robertson Nicoll. Speaking of the S. V. watchword, he says: "But what is evangelising? The sending of Bibles, the delivery of the message to everyone? No, but the shedding of the servants' blood on every field. When the world has become one great Gethsemane we shall see over it all the flowers that grow, and grow only, in the garden where Christ's brow dropped blood."

With many thanks to Mr. Richard for the example of his invincible optimism.

I am, Dear Sir,
Yours very truly,
F. W. S. O'NEILL.

MANCHURIA.

CHURCH MUSIC.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: I have read with much interest the article by Mr. Wang Chung-yu on the above subject and expected to see some remarks on it in your August issue. As none have appeared, allow me space in your next to refer to the subject.

To improve the music in our Chinese churches is a praiseworthy

aim, but care is needed lest the music be improved at the expense of spiritual power. Music may in the beginning have been "designed to prepare for heaven," but man is now in a fallen state and has a sinful nature, consequently he is prone to put anything and everything in the place of God. Music in the worship of God, is a good servant but a bad master!

I cannot endorse Mr. Wang's opinion that cathedral music is spiritual (in the scriptural sense of the word); perhaps it might be called *spirituelle*. I think godly churchmen will agree that too often our cathedral services, while musically "allalive" are spiritually dead. Is it not well known that large numbers are emotionally stirred at such services on Sundays who are to be seen at the theatre on Mondays? In fact Mr. Wang has misapplied his terms. If this high class music is spiritual, then we would all do well to join the Roman communion, for music is a leading feature in their services. As to Sankey music, musically it is not up to much perhaps, but I fancy its power lies in this—one of the world's "weak things"—it gives room for the Spirit of God to work and be glorified. At any rate I for one dare not sneer at Sankey music, for by the *congregational* singing of two Sankey hymns—No. 10, "I hear Thy welcome voice" (sung in an *Anglican* church, Mr. Wang!) and No. 379, "A ruler once came to Jesus by night"—I was first brought under a sense of my sinful state and my need of a Saviour, and multitudes of God's people can bear similar testimony.

So while sympathising with the wish for an improvement in hymn tunes for the Chinese I hope such improvement will be in the direction of simplicity, not ornateness.

Yours sincerely,

G. Cecil Smith.

Chinkiang.

SENSATIONALISM IN MUSIC.

To the Editor of

"The Chinese Recorder."

Dear Sir: After reading the carefully prepared paper, "Church Music and its Condition in the Chinese Church," by Wang Chung-yu, I could not help but feel that the author entirely mistook the nature of such musical composers as Sankey, Bliss and McGranahan. As is well known Sankey, Stebbins and others have, by these very melodies, moved the hearts of thousands, both in America and in England. Are these men sensationalists? Then is every preacher of righteousness who declares the gospel in such earnest language as to cause men to become reconciled to Christ, sensational? Whoever has heard these evangelists sing but felt they were preaching the gospel in song as it had never been sung by any oratorio singer before them? Are they sensational singers of sensational music, then let us rejoice for their sort of sensationalism which has influenced so many persons to return unto the Bishop of their souls. Many earnest preachers' preaching has been called sensational, though that preaching appealed to the spirit quite as much as to the senses. Mr. Wang would have us understand or believe that the musical compositions of the above named composer all appeal only to the senses and not to the spirit, whereas the musical compositions of Schumann, Mozart, Beethoven, etc., are all addressed to the spirit. If this is true and can be verified then why are not more of the members of our English cathedrals and German churches won to Christ? They certainly have enough of their kind of music for which the author contends. Alas! as every one knows the spiritual life of these very churches is often at a very low ebb, and men may sit under such singing without being moved to a

better life. There may be much in some of the gospel hymns that shocks the sensitive ears of those who have never been accustomed to sing them in church. Yet it is true that nearly all the churches of Hongkong to which Mr. Wang refers and who use the old style of church music in their churches, also use Moody and Sankey's hymns in their religious meetings for sailors and in their schools, and what may seem a little remarkable they like them better than the old tunes and chorals of the Germans. It is on record that a Chinese congregation wished to use the Moody and Sankey hymns instead of the older form of church music. It is true that a number of churches in Hongkong and in South China use only the Chinese gospel hymn book which was translated by a Chinese who had been in America, but in their collection there are found many hymns against which even Mr. Wang could find no objection; the reason for the use of the gospel hymns is largely due to the fact that the Chinese are familiar with them and because they like them better than the old standard hymns of the English churches. This is an age of transition, and it need not surprise us if some of our old ideas of church music need to be changed. A salvation army melody is not to be despised if it accomplishes its object in arousing men from their spiritual slumber.

No collection of church music will suit all, and why not permit the Moody and Sankey hymns a place in the religious congregation? Is it argued that they are often irreverent? But the irreverence fades away when we come to realize how much these very hymns have caused men to become reverent to their Creator. I should be glad if a simple and small collection of hymns of the very best could be selected and printed in one book, but that would not insure its use. Each mission and each society would probably still have their own hymnal; and a union hymn book would not become universally accepted, not more so than a universal prayer book, and to those whose musical talent is small and who like Moody's and Sankey's hymns and are able to sing a few tunes, why not let them sing them? Let us give honor where honor is due. In this age when so much is said and done to weaken our faith in the authenticity of the Bible and the divinity of Christ, let us not despise all hymns or songs that express a little feeling in which the pulsation of the divine heart is felt. The world is under everlasting obligation to such men as Bliss, Sankey, Stebbins and McGranahan, who have shown us how the voice in song could be consecrated to God, and in the grand consummation of all things it will then be known how many hearts have been won to the truth by these very hymns.

C. R. HAGER.

Our Book Table.

We have received the Anthem "Oh, Lord, how Manifold are Thy Works," by Joseph Barnby, arranged for Chinese voices, with organ accompaniment and Chinese words. Price ten cents. May be had at the Presbyterian Mission Press.

There will be ready next fall a new edition of Chapin's Geography, revised to 1901, with a new set of copper-plate colored maps and new illustrations. A chart of the world's trade routes and products has been added. Price probably not above $1.25. Orders

may be left with Presbyterian Mission Press or Treasurer American Board Mission, Tientsin.

Map and Short Description of Tientsin, by N. F. Drake. For sale by Kelly and Walsh. Price $1.50.

This is a well executed Map of Tientsin, 24 × 30 inches, with descriptive letterpress, embellished by five half-tone illustrations showing Gordon Hall, Victoria Park, Ruins of the French Cathedral, General View of Tientsin, etc., all very well executed. We had no idea that Tientsin had changed so much since the time we had the privilege of visiting it, now not a few years ago. Mr. Drake's map should be especially valuable to tourists visiting Tientsin.

The American Bible Society has just issued a new catalogue, of thirty-six pages, of their publications in Chinese and of the Bibles and Testaments in English and other languages kept in stock. Aside from the regular editions in Wên-li and Mandarin, there are Mandarin and English, Shanghai Colloquial—both character and Romanized, Soochow Colloquial (character), Ningpo Romanized, Foochow, Cantonese, as well as Bibles in German, French, Welsh, Spanish, Portuguese, Danish, Swedish, Italian, Hebrew, etc., etc. It is well arranged, neatly printed, and may be had free on application to the agent of the Society, Rev. J. R. Hykes, D.D.

China's Need and China's Hope. By Rt. Rev. F. R. Graves, D.D.

This little brochure of sixteen pages is a succinct setting forth by Bishop Graves of the present crisis in China, giving the Soldier's View, the Diplomat's View, the Merchant's View, and the Missionary's View. It is well to look at everything from every possible standpoint, especially where there are such divergencies of opinion as exist in regard to the present crisis. Bishop Graves writes candidly and fairly, and his views ought to have weight with the people at home for whom the pamphlet is especially prepared.

Thrilling Experiences of Missionaries of the China Inland Mission in Chihli province during the Boxer Troubles of 1900. Presbyterian Mission Press. Price ten cents.

This is a personal narrative of persecutions, flight, destruction of home, hiding in caves, discovery, shooting of Mr. Green, weary marchings, timely refuge, and rescue at last by the arrival of foreign troops. Written by Mr. and Mrs. Green.

Mr. Allen Cameron has issued this pamphlet in cheap form, so as to admit of its wider circulation. Truth is certainly stranger than fiction in this instance, and what these friends endured and yet survived would seem past credence were they not so well substantiated, as testified to by the still living witnesses.

The Fleming H. Revell Co. are to publish two volumes in October, called "China in Convulsion," by Rev. A. H. Smith, D.D. The earlier chapters, to the number of about nine, will consist largely of articles published in the *Outlook*, New York, discussing such topics as the Remoter Causes, and the Remote Causes of the Convulsion, the Contribution of Foreigners to Chinese Discontent, a Sketch of the Preliminary Rehearsals of the Late Convulsion (Anti-foreign Riots, etc.), three Chapters on Why the Chinese dislike Foreigners; one on the Political Causes of the Convulsion, and one on Reaction Against Reform as a Cause. This is followed by chapters on the Genesis of the Boxer Movement,

Spread of the Rising, and the Boxers and the Chinese Government. After this comes a Diary of the Siege in Peking with supplement, Chapters on From the Taku Forts to the Relief of Tientsin, the Punishment of Tientsin, the Punishment of T'ung-chou, the Punishment of Peking, Foreigners in the Interior during the Convulsion, the Native Christians during the Convulsion, and the Chinese Empire after the Convulsion. The events of the past winter are not considered in detail on account of the impossibility of ascertaining the facts at the time of writing.

The work will be furnished with several maps and numerous unpublished illustrations.

Primary Lessons in Mandarin. By Dr. Mateer. Price, cloth covers, $2.25; paper covers, $2. Presbyterian Mission Press.

There is a welcome awaiting a book for which there is a crying need. Such a book is the Primary Lessons in Mandarin, specially prepared by Dr. Mateer for beginners in the study of the language. The book is what its name indicates, a Primer, beginning with the easiest possible sentences, which grow a little longer, and sometimes slightly involved, as the learner proceeds. Every sentence in the thirty advance Lessons—there are six review Lessons—is not only carefully translated, but an interlinear translation of the characters is also added, shedding much light on the darkness of strange idioms and combinations. Copious notes on the meaning and use of characters and phrases add to the value of the work. With such helps one is almost compelled to understand. A few English sentences follow each Exercise, to be rendered into Chinese. This task, difficult enough for one who still 'sees men as trees walking,' is made as easy as is possible by catch-words and by frequent suggestions as to the Chinese order. A Mnemonic Analysis of characters is given in the first five Lessons, which exercise the student may himself continue with much benefit, and probably increasing interest.

The Introduction to the larger work is printed in this, including a great many things one needs to know. Among them is a careful explanation of the Chinese Radicals. The Radical Ode, by the Rev. J. A. Silsby, is almost a work of genius. Whether it is easier to learn the Ode, or the number of the Radicals, we are not quite certain. Perhaps it depends on whether figures or jingles take the precedence in one's brain.

We will venture to suggest that, short as the sentences generally are, they can often with advantage be broken up into still shorter sentences, and thus learned, and perhaps the parts united in new combinations. As an example we select one of the longer sentences in the twelfth Lesson 我先問問我的母親,他叫我去,我就去. The translation reads, "I will first ask my mother. If she lets me go, I will go." Now, this simple English sentence has within it a number of sentences, as, My mother. Ask my mother. First ask my mother. I will ask my mother. I will first ask my mother. I am going. I will go. She lets me go. The Chinese sentence is susceptible of a similar division, as follows: 我的母親,問我的母親,先問我的母親,我先問問我的母親,我去,我就去,他叫我去. Moreover, these short sentences may be slightly varied, as, e.g., 他不叫我去,他叫我去嗎,我不去,我不能去,我不要去,我的母親問我, which may be translated, in order, as follows: She will not allow me to go. Will she let me go? I will not go. I cannot go. I do

not wish to go. My mother asks me. Do these sentences seem too simple and trivial? But they are not. And the student who will work at the sentences in this book after some such method, with his teacher, talking, questioning, listening, getting new combinations written, (not on scraps of paper, but in a little phrase book), and still always talking, will be out of the creeping period before he leaves this book—which should be in two or three months—and be quite ready to take up the more advanced work, to which this is an introduction.

It needs only to be added that these Lessons, like the larger work, are intended for use wherever the Mandarin is spoken. May the enthusiasm with which they are studied, match the pains with which they have been prepared.

CHAUNCEY GOODRICH.

In Preparation.

Editor: D. MACGILLIVRAY, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

Life of Moody ...	Mrs. Richard.
Giberne's Sun, Moon, and Stars	W. G. Walshe.
Uhlmann's Conflict of Christianity with Heathenism ...	F. Ohlinger.
The History of the Living Machine... ...	Dr. G. Stuart.
Story of Germ Life ...	,,
Harmony of the Gospels	H. W. Luce.
Fry's Geography ...	Mrs. Parker.
Tyler's Anthropology	T. Richard.
Hundred Greatest Men.	,,
Lives and Words of the American Presidents	W. P. Bentley.
Universal Geography...	Mrs. E. T. Williams.

It would be well if contributors to this department would from time to time report progress (if any) on the work advertised. The mere fact that your name is down here opposite a certain work, should not permanently hinder some one else from doing it if you find that your intentions cannot be carried out within a reasonable time. Dr. F. Ohlinger reports progress with Uhlmann's Conflict of Christianity with Heathenism. Who'll be the next?

We are gratified to know that this department is bearing fruit. Thus two brethren at work on a Harmony of the Gospels have come to an understanding, and Rev. H. W. Luce, of Teng-chow, now writes that his Harmony is expected out in September.

We thank Mr. Wang Hang-t'ung for a copy of his First Reader, which will be reviewed elsewhere. His Second Reader and a Primer are in press with more to follow. Mr. Wang is teacher of the Mission Press school and his proximity to the Press, that hive of industry, must be very inspiring.

Our correspondent who asked about a Commentary on the Psalms, has been informed by the Mission Press that Bishop Graves has handed them the manuscript of such a Commentary. Thus this department, though tiny, scores another by preventing waste of effort. By the way, we do not seem to have yet attracted the attention of the Bishop, for our list lacked his book. We hope every one will feel free to inform us of their literary undertakings, for we would be the servant of all.

Editorial Comment.

VERY sadly do we set aside such a considerable section of the RECORDER for obituary notices. Very diverse were the qualities of the friends whose memorials we publish,—we remember well the quiet staidness of Dr. Kerr and the alert ardour of Dr. Mackay; but all of them had many excellent characteristics in common. No regular biographical notice having arrived in time for this issue, Dr. Boone on short notice kindly prepared the appreciation on page 462. As a frontispiece we reproduce the photo of Dr. Kerr and his jubilee tablets, taken in the jubilee year of his graduation as a Doctor of Medicine.

* * *

WE understand that the following local missionaries have been appointed as the Executive Committee of the recently organized China Missionary Alliance, viz., Rev. J. W. Stevenson (chairman), Rev. A. P. Parker (vice-chairman), Rev. G. F. Fitch (treasurer), Rev. G. H. Bondfield (secretary, Rev. R. T. Bryan, Rev. W. N. Bitton, Rev. W. P. Bentley, Rev. D. MacGillivray, Rev. C. J. F. Symons.

We congratulate the Alliance on having secured such a strong and representative committee.

* * *

REV. W. N. BREWSTER in a recent letter sounds a warning which ought to be heeded by the foreign governments, as it is hopeless to expect that China will do anything in the matter. The Municipality of Shanghai ought also to take up the matter, as it will soon be vain trying to stop the destroyer from coming in at the front door (by sea) while the back door (by land) is left wide open. Mr. Brewster writes: "All quiet here, except the *plague*. It is time to agitate for governmental regulations in China if the country is not to be half depopulated and commerce suspended. It is terrible in Foochow this summer. It is moving steadily north, and will surely reach Shanghai in two or three years more by overland route. Lift up your voice."

* * *

A VERY interesting article has appeared in the N. Y. *Independent* of July 25th from the pen of the United States Minister to Siam, Hon. John King, giving an account of a recent visit to the missions of the American Presbyterian Mission among the Laos of North Siam. It is but another illustration of the happy effect of *seeing* missionary work as it actually exists, instead of taking the stock stories that are so common among travellers and many residents in the Far East, which often are pure fabrications or else the grossest exaggerations, or else isolated and very exceptional cases for which the missionary body as a whole ought by no means to be held responsible.

From Mr. King's account of his visit one would think that the missionaries to the Laos were an ideal lot of workers. They were on such good terms with the officials, they were so respected

and looked up to by the people. As the party approached Chieng-mai, the principal working center, he noticed improvements in the roads, "the women more neat and trim in appearance," "better tilled fields, better kept fences, better houses, more thrifty homes, and a general improvement in all that goes to make up a prosperous and thrifty people."

* * *

MR. KING does not seem to think it wrong or even unwise for the missionaries to have comfortable homes, for he writes, speaking of the influences which had helped to bring about the great change: "Chief among these influences this mission has placed the Christian home. The charm of the quiet, cultured Christian home greeted us as we came among this people, and with a cheer and gladness that spoke of healthful life and wholesome living, abode with us until the parting hour. Indeed I am constrained to say that it was reserved for me here, in the remote jungles of Northern Siam, after travelling over the continent and visiting the homes of nearly every station in life, both in Europe and America, to come into the atmosphere of the most ideal home life it has ever been mine to enjoy . . . . not the cramped dwelling places of the Asiatics, but attractive homes, made glad with music and cheerful entertainment and adorned by a Christian culture that shows its appreciation in choice works of art and the best literature."

* * *

ANOTHER point of appreciation was the following: "The missionaries are also the advance agents of trade. The chief rides a Columbia chainless bicycle. The commissioner when he made his call, rode the latest type of a "Sterling" . . . and I am told there are three or four hundred American wheels in the city of Chieng-mai. A carriage and pair took us about the city, and an American engine furnished the power for the American electric light plant that illuminated the theatre in which the chief entertained us on Saturday evening, and at twelve o'clock blew the whistle long and loud that announced to the American missionaries that the Christian Sabbath had arrived."

* * *

AND yet we question if mission work is so very different in Siam from what it is in Japan or China. Mr. King had simply taken the pains to see it.

* * *

WILL the Court return to Peking? This is the question that everybody is asking but which no one seems to be able satisfactorily to anwer. Dr. Sheffield, writing from Peking, August 19th, says: "A communication is just in from Hsi-an-fu, from the Court, to the effect that the heat and general frightful condition of the roads is such that the Court will delay setting out on its return to Peking for six weeks. I think there is much doubt as to the Court's reaching Peking this autumn, but incline to think it will winter in K'ai-feng-fu. The Court officials do not dare to give as the reason that foreigners are still too much in evidence in Peking, but that is probably the real reason." Our own impression is that the Reactionaries (spell it with a

capital R) are also still too much in evidence in Hsi-an-fu. They realize that the return of the Court to Peking means the probable end of their influence and power, and it is very natural that they should do all they can to frustrate such a consummation. Whether the Empress-Dowager really intends to return, or whether the influence of Li Hung-chang and Prince Li and the Yangtze Viceroys will be sufficient to effect an unwilling return, are questions which no one, as yet, seems to be able to answer Appearances, however, are very much against the return.

* * *

MEANWHILE flood and famine and plague and pestilence are punishing poor China as almost never before. The stories which come of the destruction caused by the overflow of the Yangtze and tributaries are simply appalling. Even where lives are spared it must be but to lengthen for a little while a wretched existence and then slowly but surely perish. The outlook for Central and North China, both politically and otherwise, is dark indeed.

* * *

THOUGH we give 56 pages this month, much correspondence, missionary news and book notices, as well as editorial matter, has been crowded out, and will have to wait for next issue.

Missionary Journal.

BIRTHS.

AT Macao, July 16th, the wife of W. H. DOBSON, M.D., A. P. M., Canton, of a daughter.

AT Shanghai, August 19th, the wife of Rev. D. MCGILLIVRAY, of S. D. C. K., of a daughter.

MARRIAGE.

AT Shanghai, August 17th, JOHN W. BRADLEY, M.D., and Miss MAMIE B. MCCOLLUM, both of S. P. M., Suchien.

DEATHS.

AT Soudan, West Africa, June 15th, Rev. D. W. LE LACHEUR.

AT Wuchang, July 25th, WINIFRED BATEMAN, wife of P. L MCALL, M.D., London Mission, Hankow.

AT Canton, August 15th, J. G. KERR, M.D., A. P. M. Forty-seven years a missionary.

ARRIVALS.

AT SHANGHAI:

August 17th, Rev. H. MAXCY SMITH, Miss M. B MCCOLLUM, from U. S. A., for the S. P. M.

August 27th, Miss MARY A SNODGRASS, A. P. M., Shantung; Miss M. E PYLES S. P. M., Soochow, from U. S. A. (returning).

DEPARTURES.

FROM SHANGHAI:

July 27th, for U. S. A., Miss M. E. WILSON, M. E. M., Hing-hua.

August 3rd, for Scotland, Rev. J. WEBSTER, U. F. C. S., Kai-yuen, Manchuria; for England, Rev. E. C. SMYTH, E. B. M., Shantung.

August 20th, for U. S. A., Rev. JOHN WHERRY, D.D., A. P. M., Peking; Rev. E. PILLEY, M. E. C. S., Wusih.

August 30th, Rev. W. T. HOBART, M. E. M, for U. S. A.

TIENTSIN.

GORDON HALL. VICTORIA PARK. ASTOR HOUSE HOTEL.

(Through the courtesy of Mr. Noah Fields Drake.)

THE

CHINESE RECORDER

AND

Missionary Journal.

Vol. XXXII. No. 10. OCTOBER, 1901. { $3.50 per annum, post-paid. (Gold $1. 75.)

An Account of the Recent Revival in Japan.

BY REV. WILLIAM IMBRIE, D.D.

IT is quite clear that there is now in Japan a widespread revival of interest in Christianity. How is it to be accounted for? How deep is it? What are its permanent results to be? are questions constantly asked; but the fact in general cannot be denied. It has become so evident, that the Japanese press is seeking and publishing information regarding it, and leading articles appear that are no doubt suggested by it. This interest is manifest in many parts of Japan; but in what I now write I confine myself chiefly to Tokio, where I have had opportunities for personal observation and direct inquiry.

In April of last year, at a meeting of the Evangelical Alliance of Japan, held in Osaka, it was decided to make the beginning of the new century a time of opening evangelistic work throughout the empire; and, at the request of a committee of the Alliance, the General Conference of Missionaries which met in Tokio in October appointed a committee of ten to co-operate with the committee of the Alliance in furthering such a work. A general plan was agreed upon by this joint committee, and in various places a beginning was made during the winter. In addition to this a number of the churches also (among them the Church of Christ in Japan) carried on special evangelistic work through their own ecclesiastical organizations.

The first attempt in Tokio was one to awaken a general interest in the movement among all the Christians in the city. To do this, public meetings and, in particular, union prayer meetings were held. That attempt, however, though carried on for some time, produced few apparent results, either within or without the churches. One reason, at least, for this failure lay in the fact that the distances in

Tokio are very great and at that stage of the movement it was not possible to get the Christians generally to attend the meetings.

The next step was to select a particular district of the city, known as Kyobashi Ku, and to concentrate effort upon it. New methods also, of which I will speak presently, were adopted. At the outset the interest shown was not marked, but within a few days it was sufficient to attract the attention of the Christian community, and after a fortnight it commanded it. At the end of seventeen days the special work in Kyobashi Ku was suspended in order to transfer efforts to other districts. There are now three centres of operation in the city; the same methods are pursued, and the same results follow.

Some years ago when the general interest in Christianity was so marked, it was common to hold great meetings in theatres and large halls. Thus far such meetings have not been held in Tokio. Instead of this the plan is to hold meetings every night in all the churches in the particular district of the city in which special work is carried on, and in every church a band of volunteers is organized, whose members pledge themselves to pray morning and evening for the guidance and blessing of God, to attend all the meetings and to see that the various methods adopted to attract persons to the evening meetings are faithfully carried on. Thus the local church, as an organization, is made the centre from which effort proceeds and into which results are to be gathered.

In order to attract hearers to the evening meetings various means are employed. Placards are posted in hotels, barber shops, bath-houses, and other public places. These placards are about fifteen inches wide and twenty inches long. The most attractive one to my mind is one with a light blue background, the upper third of which is occupied by two white flags, crossed. One is the Japanese flag with its red rising sun in the centre, and the other for its centre has a red Greek cross. The two flagstaffs are caught together with a red and black silk cord and tassel, and underneath the tassel and extending to the bottom of the placard, in large red Chinese characters, is a notice of Christian preaching. To the left of the notice, in black, are given the time and places of the meetings; to the right, also in black, is an invitation that may be rendered thus: "How did you come into this world? Why were you born unto it? When you die where are you going? All who want to hear the answer come to the meetings. We will tell you very simply. Young and old, men and women, come and welcome. We will show you how to serve God and how to serve man."

Besides posting these placards, invitations, printed on thin red paper, are scattered far and wide. One of these, of which more than

a hundred thousand copies have been distributed, may be rendered thus: "There is no one in the world who does not desire happiness, but how will you find it? There is no one who would not rather do right than do wrong, but how is that possible? Death comes to all; are you ready to die? What is the path that man should walk? How can one gain true happiness? What teaching will give you peace of mind? Only Christianity the gift of the true God."

In addition to these particulars should be mentioned house-to-house visitation, in which the attempt is made to extend to all in the neighborhood an invitation. One pastor, through the members of his congregation, sent out some three hundred personal invitations to persons who were known to have more or less knowledge of Christianity, a plan which produced excellent results. There is also street preaching. But to mention only one thing more in this connection; processions pass along the streets, headed by banners of white cloth, some eighteen inches wide by six or eight feet long. On the lower part of the banner is written in large characters, Kirisutokyo Taikyo Dendo; on the upper part is a red Greek or Roman cross All this in a city where thirty years ago notice boards were set up declaring Christianity a capital crime, and in whose public museum to-day are exhibited the brass plates with raised figures of Christ on the cross, worn almost smooth by the feet of those who were required to stamp on them as a test that they were not Christians.

The public meetings in the evenings, which are usually preceded by meetings for children, begin at half-past seven. The churches are filled. In some cases people go away because there is no more room, a thing that has not been seen for twelve or fifteen years. In the old days not infrequently there was more or less of disorder; with scarcely an exception those who come listen respectfully and attentively. The character of the preaching is evangelical, but not of any one particular type. God is our father, Christ is a divine Saviour, man is a sinner, sin is debt, bondage, death; Christianity offers atonement, forgiveness, a new life; man should repent, should confide in Christ, should go to God in prayer. One preacher lays emphasis on one truth, another on another. Nor can it be said that any one truth, or any one way of presenting truth, is preeminently effective. There is no excitement, a fact that has been referred to by many with satisfaction. On the other hand, an observing and thoughtful Japanese pastor expressed to me the opinion that the absence of deep feeling may be in part at least due to the fact that the preaching is not in a marked degree what used to be described as searching.

The methods followed in conducting the meetings are the ones familiar to those who have attended similar meetings at home. At the close of the preaching any who may be willing to express the desire to become Christians are asked to raise a hand or to stand. Sometimes there is no response, though usually there is, and when once the rising begins, it commonly goes on until a considerable number have risen. Those who have risen, and any others who are willing to do so, are then invited to form themselves into groups for private conversation; the men and the women being conducted to different parts of the room into the opposite galleries, if the church is one with galleries. Each one of these groups is assigned to a leader, who speaks to the members personally, endeavors to remove difficulties, to give necessary instruction, and to deepen any impression already received. He also urges all to attend regularly the meetings now going on and takes their names and addresses in order that the church may keep in touch with them. During this time of conversation the body of Christians who are not so engaged, gather in front of the pulpit for prayer. In this men and women alike take part; sometimes two or three praying at the same time. There is, however, no disorder. The meeting usually closes between nine and ten o'clock.

Besides these evening meetings there is held in each district of the city, in which special work is being carried on, a daily afternoon prayer meeting, and those who are engaged in the work or are interested in it assemble together. These meetings are well attended; frequently from two hundred and fifty to three hundred persons are present. They are regarded by all as among the essentials. Besides the more strictly religious exercises, among which prayer is prominent, a brief report from each church in the district is presented. This report always includes the number of new inquirers. The entire number of inquirers thus reported in Tokio and Yokohama must now amount to nearly or quite 4,000.

You will observe that I speak of *inquirers*. Frequently they are described as converts, or as those who have confessed Christ, or as Christians. In the case of some of them, no doubt, and in that of many of them, it is believed, these expressions are correct descriptions, but in speaking of them as a class inquirers is the right word. How many are seeking after God as men seek for hidden treasure the future only will reveal. Regarding the percentage of those who are promising there is naturally some difference of opinion, but the general feeling now is one of hopefulness.

Do the inquirers as a rule know anything about Christianity? This question I have asked repeatedly, and the common answers amount to this:—

There are three classes. Many know practically nothing about it beyond the name; a considerable number have a general knowledge of it; some know a good deal about it. This knowledge has come from the general spread of Christian ideas through the introduction of foreign literature, the press, and contact in various ways with Christian civilization; from the dissemination of distinctly Christian literature in Japan, from the influence direct and indirect of Christian schools; from intercourse with Christian relatives or friends; from occasional listening to Christian lectures or attendance at Christian services. The pastor who sent out the three hundred invitations told me that a considerable number of his inquirers had for some time attended his church irregularly. Another told me that one young man said to him: "My parents were Christians, and when I was a child I was baptized." These are spoken of as cases to some degree typical. By common consent the questions asked by the inquirers as a class to-day are far less crude, and the knowledge of Christianity possessed by them far greater than was the case with those of fifteen years ago.

What is to be done for the inquirers in order to gather them into the church and make them worthy members of it? This is the question which all are asking.

One encouraging fact is that in so many cases the inquirers live in the vicinity of the church where they are enrolled. One pastor stated that there was not a block in the neighborhood of his church in which there was not at least one of those on his list, and that in one block there were sixteen. This of course brings a large percentage locally within easy reach. In some churches social meetings have already been held in order that the church members may make the acquaintance of the inquirers. Most of the inquirers are employed during the day, including of course Sundays, and therefore for the present at least there must be meetings for them in the evening. The minds of a number are turning towards the establishment of a systematic course of catechetical instruction, and in some churches such classes for catechumens have already been organized. All feel that in the instruction and care of the inquirers lie the chief hopes and chief difficulties of the movement.

How is this sudden change in the condition of affairs to be accounted for? I think that the first answer that nine Japanese Christians out of ten would give to this question would be, "It is an answer to prayer." On inquiring of them regarding secondary causes I have received the following replies: (1). There has been a revival of Christian fellowship among the ministers of the churches. (2). There is a widespread moral unrest, a general feeling that ethically Japan is not what it was, a belief that new moral forces

are needed, that they cannot be had apart from religion, that Christianity is the only religion worthy of consideration, and that it should be looked into. (3). The notification issued by the government some two years ago, which indirectly gave to Christianity legal recognition, has removed from the minds of many of the more ignorant a vague remaining fear of harm of some kind, and from those of many of the more intelligent a similar fear of social or official injury. (4). Especially (what has already been referred to) the gradual growth of a class outside of the churches composed of those who know something of Christianity and are more or less favorably disposed to it, a class of men and women in some respects strikingly like those in the Roman empire who had come directly or indirectly under the influence of the synagogue and in whom the apostles found a field specially prepared to receive the seed of the gospel.

In conclusion let me call your attention to the fact that much that I have written is rather a record of current opinion than of fact, and that all is written before it is possible to forecast the future with anything like confidence.

"The Missionary Question."

BY REV. WM. ASHMORE, D.D.

IT is up again, and it will continue to be up. It may be down for a season, but it will come bobbing up again like what is known as a "Mississippi sawyer" to the peril of the misguided steamer that runs against it.

"Missionaries are a disturbing factor," we are told. So they are—we admit it. But so also are merchants, so also are Consuls, and so also are diplomats—heavily disturbing factors, every one of them; but the essential question is in all cases, To what extent are they reprehensibly so? We are willing on our part to meet that question fairly, squarely, and conclusively. If we are to blame, we will take the blame; if we are right, we will stand to our guns. In a few things we do not expect to satisfy critics; their point of view is diametrically opposite to ours, but we can lay down our principle of action, and they can lay down theirs, and the two sets of principles can "lock-horns" in the field of argument; but even in that case the struggle may clear away the weeds without raising much of a dust. In other things we expect to vindicate ourselves and justify our right to exist without having to offer apology to anybody for the fact of our existence, even in China. Nevertheless there are mists that need to be cleared away and confusions that need to be rectified and set in order for the sakes both of others and of ourselves.

The remedies proposed for "missionary troubles," as they have been called ever since the days of Sir Rutherford Alcock, whose ill-concealed dislike of missions is preserved in the Blue Books of his time, have been varied and unique.

(1). Some advise his exclusion altogether. They would cancel the treaty provisions which recognize him. The language they use about us is disparaging and contemptuous. He is no good, he is a meddler, he is a disturber of the peace, he interferes with trade; there is no money in him; half the time he is an ill-educated fellow with no society polish; his women workers disregard Chinese ideas of women's subjection, and instead of shutting themselves up in the back of the house as if not fit to be seen or to be trusted, will come out of doors, and hold their heads up as they walk along instead of looking into the gutter. Therefore have no more of them; withdraw treaty protection altogether, let them go at their own risk and let their God, when they serve, look after them. People who talk in this way make an exhibition of their own huge capacity for arrogance and tyranny. As if the twenty-six hundred missionaries in China had no right. As if they could be bundled out with as little consideration as a bale of gunny bags. As if the thirty millions of their supporters in the West, who pay their full share of taxes for everything, have no business to ask for their agent the protection that is accorded the agent of a chamber of commerce.

(2). Some would let him stay now that he is in and won't go and won't be scared with the old time cry, "Get thee out or Herod (or the Boxers) will kill thee" This plan commended itself to the Chinese officials, even to those who had not read of Pharoah's ideas about keeping down the children of Israel. Several times during the past twenty years has something of the kind come to the surface. They proposed at one time to take list of all the missionary's chapels and then again have all his converts enrolled. The excuse they found for this was his better protection. Besides the entrance of unworthy fellows could be provided against. The officials could be of service in discrimination, and things would all go sweetly as a marriage bell. The Chinese were so ignorant of Western men and Western historical records as not to see that such a plan would never work and never be accepted. Diplomats were sounded on the subject, but however ready a few of them might have been to see some sort of a curb imposed, none of them cared to risk his position on such a method as that. The man who advocated such a surveillance as that would have raised a Western typhoon against himself.

(3). Latterly the wind has veered to the opposite direction. It is now being considered whether the missionary cannot be made in a measure responsible for his own flock by becoming a sort of

an official and by having an official standing and by having free and easy access to Yamêns at his pleasure; something of this kind would not be at variance with the sinuosities of Chinese administration. But to their credit, be it said, they did not originate the idea of this particular eccentricity. It was forced upon them by an outside power, as is said, Bishops and priests were to rank as governors, district magistrates. But having given it to one class of missionaries they were quite ready to offer it to another class. This feature was thoroughly Chinese. One set of missionaries could be played off against another, and as they see-sawed up and down, the Chinaman could tilt the beam possibly to suit himself. Of all the suicidal schemes of which the Chinese have lately been guilty, it is hard to conceive of anything more destructive than this. It is a sure short cut to that dreaded consummation, an imperium in imperio; more detailed treatment of this colossal political Chinese blunder will be in order bye and bye. At present it will be enough to observe that the Protestant body repudiate the whole project. In so doing they are rendering to China a service of inestimable value.

All these are prescriptions of no value. Yet there the "troubles" are. and must be met in some way or other. If we are to seek a solution we need to diagnose the complaint as fully as we can to begin with. in order to know what is real and what is specious, what must be dealt with and what may be discarded. And so we take up the allegations of the Chinese themselves.

CHINESE COMPLAINTS.

I. *That we are alienating people from their ancestral religion, that we are speaking adversely to the religious teachings of Confucius, that we are teaching doctrines which by their own leaders have been pronounced heretical, and that we are introducing a foreign religion to supplant their own.*

Have we anything to say to this complaint? Yes, we have several things to say about it. And first of all, in connection with this complaint, it is said that we are abusive of Confucius and the sages, using discourteous and contemptuous language concerning them. So far as anything of this kind may be true it is confessedly reprehensible. That here and there some ill-trained missionary may be found who so far forgets himself as to speak contemptuously of such a masterly mind, such a lofty manhood, and such an advanced teachership as Confucius exhibited, is possibly true, though we do not know of any such ourselves; but it is not good Protestant missionary method to speak derisively of any great heathen teacher who is an honest man. They may criticise his opinions and point out the defects that are in them in a courteous and dignified way,

such as is proper in all matters of intellectual contention, but ridicule him to his own people they do not. And this kind of Protestant method is so characteristic of the entire body that it must be insisted upon as the rule by which they are to be judged as a class. In speaking of senseless idols and their pretended power to help their votaries quite a different degree of latitude is allowed. But here even the Chinese themselves set the example. No more severe condemnations about idols and idolatry and their attendant superstitions are ever uttered by missionaries than are uttered by intelligent Chinese every day. In the next place the amount of offence taken by Chinese generally to missionary dissent from their own religious ideas and the advocacy of new ones is constantly exaggerated. The ordinary Chinaman is not given to religious zeal of any kind, either for or against. If, for example, one tells his neighbour that he believes in one God only and not in a multitude of them, the neighbour says, "Well, who cares;" if he says he believes that "after death he will come to life again," his neighbour says, "Well, who cares? you old fool;" if he says he expects to be blessed in another world, his neighbour says, "Well, what of it? I am hoping for as much myself." And so through the entire doctrinal list. On the question of the fate of ancestors there may, and there may not, be danger of sparks flying. If the Christian has but slender hope for his own ancestors, the neighbour may possibly agree with him; but it will not do to venture conjectures about the other man's grandfather. But personal research of this kind is not common. Neither do wise missionaries engage in it. Their work is with the living, not the dead, and so there is no dispute. It ought to have impressed many people how rarely there is anything specific, of a doctrinal nature, ever urged against the converts.

And yet, making these and some other abatements, we do recognize and admit that we are here as the propounders of new ideas in matters of religion—ideas new, radical and revolutionary. In this several questions are involved: as to the right of any man to tell what he thinks and believes to be honest truth, which we maintain to be unassailable; as to the right of any human being to believe doctrine for himself without being called to account for it by any fellow-mortal of high or low degree, which also we maintain; and as to what "ideas" can be included in a list of prohibited articles or whether they are on the free list. The whole question of freedom of thought and freedom of speech is wrapped up in the issue, and is the greatest of all possible questions up before the Chinese mind to-day. We are quite prepared to take our part in the discussion of the ethical and political principles involved when the time comes. At present it is enough to announce a position and pass on.

II. *The Chinese complain that converts have been helped in law-suits by the fact of their being Christians, that to be known as a Christian carries weight at Yamêns generally, that missionaries have lent their influence to the protection of converts, and that through missionary representation Consuls have thrown their powerful weight in the scale.*

Have we anything to say to that? Yes, much every way, and we shall say it with frankness and the fullest unreserve. We have passed through an experience, some points of which may here be recounted. The toleration articles found in the treaties were not intended to serve a propagandist purpose; they were put in to prevent persecution for opinion's sake of any one man by any other man. There was a need for something of the kind in order to the maintenance of friendly relations among the people of the opposite nations now coming together. They have served a most useful end and will continue to serve it. But advantage has been taken of that, as may be done with any treaty provision. Persecuted Christians have protected themselves and missionaries have stood by them. But unworthy persons have crept in unawares to take advantage of the salutary provision and abuses have taken place. This is frankly conceded, and there have been irritations and frictions in consequence, and a restriction of these abuses is imperatively called for and the securing of it is imperatively called for.

But right here and now we come face to face with the burdensome stone in the whole matter. It is the difference in policy pursued by Protestants and Roman Catholics and in the unjust, senseless and stupid blundering exhibited by the Chinese officials, and their total lack of discrimination throughout.

(1). *The Protestant Policy.*—As a body of missionaries the Protestants have recognised the tendency to abuses and have striven for their correction. However it may be in some places the mass of our number will testify to the extent to which they have abstained from interference, even in cases of absolute and admitted persecution. The converts are told to go to their own magistrates, to rest their complaints wholly on the justice of their cases, to ask no favor because they are converts, and to pay in full the fees and "squeezes" that other people have to pay without making any appeal of any kind to foreigners. It will be hard for them at first, but in the end they will win To such an extent have such principles of action obtained among the Protestants that they have grown into a policy which is determinative in its character and result. When persons have come to Protestant places of worship in such numbers as to excite a suspicion of the purity of their motives, they have been rebuked and repelled, and therefore it may be safely said that the evil is being

fought to the death in the Protestant body. We do not say that abuses may not still be found here and there, but we do say that the tremendous preponderance of Protestant sentiment and practice is at work along the lines which commend themselves to the approval of both foreigners and Chinese and which are contributing to harmony and peace all around.

(2). *The Roman Catholic Policy.*—Whether our Roman Catholic neighbors will admit our claims as above stated, or not, they cannot for a moment pretend that it is their policy. Their ecclesiastical methods are totally different from those of Protestants. They take their converts under their protection. The priests back up the complainants, the dockets at the Yamên are piled up with Roman Catholic cases. Instances are reported in which Protestant suits as compared with Roman Catholic suits are in the relation of one to one hundred. Back of the priest is the bishop, and back of the bishop is the plenipotentiary, and back of the plenipotentiary is France. The mandarins complain bitterly of what they consider assumption on the part of the priests, and complain constantly that they are overawed and cannot act freely. Now if this were a diminishing evil then the call would be for patience until patience could have her perfect work. But it is an increasing evil, growing all the time, becoming more and more aggravated, and so becoming more and more alarming to the officials. In some places a sort of desperation has seized them, and they express themselves in the most bitter language. These things are either so, or they are not so. If they are not so, it ought to be known; and if they are so, it ought to be known. The subject as regards both Protestants and Catholics is open to investigation that shall be full and exhaustive.

(3). *The Blind and Blundering Chinese Policy.*—The Chinese officials are themselves largely to blame for the confusion that exists. If they had had more discernment, more ability to distinguish drifts and lines of change, and more adaptability to situations, things would not have come to the pass they have. They have jumbled Protestant policies and Roman Catholic policies all up together in the same bundle and called it all "missionary policy" and have pitched into the compound with relentless severity. Is it that they do not know better? The bulk of them do not, but others of them *do* or at least ought to know better. Then again they are senseless in their treatment of cases as they come up. They refuse to give Christian a fair hearing, they prejudge him to start with, and so they drive him away from his own Yamên, to which we missionaries have bid him betake himself, and they drive him back to that missionary and his Consul

who have just sent him away. When a child's own father and mother refuse him lodging for the night what else can he do than go around begging for shelter among his neighbours, and what else can his neighbour do than take in the homeless waif through pure charity if nothing else. Yet that is the way it has been in hundreds and as we think thousands of cases. Of course the magistrate should fearlessly examine into every case and render judgment accordingly. In this the Protestant would back him up and add strength to his judicial supremacy, for his own faith stands opposed to this meddling by the church in the affairs of state. We call this senseless and stupid procedure on the part of the officials, for if they took a right position in their method of dealing with "Christian" cases so called, they would take away the excuse for outside interference and they would array a tremendous Protestant auxiliaryship on their side. Instead of that they persist in lumping discordant elements together and seek to scuttle the boat that is said to hold them both, thus compelling Protestants in this particular matter to help float a Roman Catholic policy which they repudiate, but which is being rocked in the same boat with themselves.

III. *The Chinese complain that missions and missionaries are creating an imperium in imperio, which they cannot behold with complacency, and which they cannot submit to with either safety or self-respect.*

In their objection to an imperium in imperio we are with them heart and soul, in spirit and in practice. They are not called on to tolerate it; no nation or court would submit to such a thing if they had power to prevent it. But who is erecting this imperium in imperio? It is not the Protestants. It is first of all the regular policy of the Roman Catholic priests, which is leading to it; and secondly it is the do-nothing, or the positively anti-Christian policy of the mandarins, which is helping "it on." The mightiest stride that has yet been taken, has been taken by themselves when they conferred official rank on members of the Roman Catholic hierarchy and offered the same to Protestants, the latter of whom have refused it. The kingdom of God is not of this world. The Chinese have made an awful mess for themselves. Let them get out of it as soon as they can and at all hazards. Let them administer law and justice to their own people, justly and impartially, according to each man's law-abiding conduct, whether he be Confucianist or Buddhist, Protestant or Romanist, Jew or Gentile, believer or unbeliever. This will take the missionary, whether Protestant or Romanist, out of politics, and, what is vastly more important, take their converts out also.

SUMMARY.

It may be of advantage to summarize the hints above thrown out and indicate what we can accept as essential features of a judicious missionary method of evangelisation.

I. Our office work as missionaries ought to be well understood, to start with, not only by ourselves but by the Chinese people, and by all officials, native and foreign as well. We are here simply to preach religion. In so doing we do not interfere in any way in politics; we do not denationalise our converts, but will not be satisfied unless we make them better Chinese subjects; we teach them to obey their own magistrate, to pay promptly their taxes, to live peaceably with their neighbours and to follow after things that make for peace, for law and order and for whatsoever things are lovely and of good report. Our publication houses could not do a better thing than to prepare a brief leaflet for universal distribution, setting forth who and what the missionary is and what he is not. It will dispel clouds of misconception.

II. Candidates for admission to the church should not only be taught thoroughly these things, but they must be taught what Christ said men must expect who ask to become His disciples; they would be treated as common enemies, they would be hated of all men, they would be thrust out of their towns and villages; the time would come when the men who killed them would think they were doing a service to high heaven. They must think of all these things and sit down and count the cost. In case of these things coming upon them, they must not assume that the missionary must necessarily intervene. It may not be possible for him to do so, nor must they think that they can at once appeal to a foreign Consul. It may not be in his power, or, if it is, he may not be willing and it may not be expedient If he has a case of litigation on hand he must always *go to his own magistrate, pay his fees and take his chances* the same as other people, no more and no less. He will always be sure of the loving sympathy of his missionary teacher, but he must not ask or expect that teacher to take his case to the Yamên to help him fight it through. "Have ye understood all these things," may be as indispensable a question now as it was in the days of Christ. Such teaching, too often forgotten we fear, may, happily for us, keep out a class of self-seekers whom we do not want, but again, happily for us, it will not deter many who are really seeking the kingdom of God and His righteousness. The treaty stipulation is there; we would never withdraw it, and may sometimes, in the future as in the past, have great need for it; but our converts would do well to claim the tolerance it inculcates, not so much because it is in a foreign treaty as because of its inherent

justice and propriety. Our converts will suffer, some possibly suffer much, but in the end they will achieve the conquest and they will recall the words of Paul, "For verily when we were with you, we told you before that ye should suffer tribulation, even as it came to pass and ye know."

III. A great work is to be done—a work of time and of difficulty—in the way of enlightenment of the official classes of China as to the real purpose of Christianity as exemplified in its converts. "Ye are my witnesses," the fruitage of Christianity, whatever be its type or the test of its value. For this our diplomats and our Consuls can render invaluable aid without compromising their governments and with added dignity to themselves. We press upon the official mind the importance of always giving a fair hearing to the petition of converts as they would do to their own people who are not converts. Our converts are to conquer by their superior good behavior; no other victory will endure. In a campaign of this kind all can help—the convert, the missionary and the diplomat. The key sentence that should be made to resound unceasingly in the ears of the officials until they take in the vast significance of the utterance is,—"Treat your own people as your own people, give them all fair hearing alike, show yourselves capable of dealing justly and kindly with them all, make the fact manifest to the world, and you will have taken away all excuses for interfering now put forward and which are such a source of apprehension to you all. Fill your own places and you will not need to confer official rank on outside religionist of any sort. Christianity is a growing power among you, a power of tremendous virility and fecundity. The future belongs to it. Treat it fairly now, and bye and bye it will form the bulwark for your empire."

China's Intellectual Thraldom and the Way of Escape.

BY WILLIAM N. BREWSTER.

Part III. Experimental Proof.*

THE Hing-hua dialect is probably spoken by not more than three million people crowded into a fertile region seventy-five miles east and west by thirty north and south on the Fuhkien coast between Foochow and Amoy. When I was appointed to open the station as a foreign residence in the autumn of 1890, I found a native Christian community here of less than one thousand. They had no literature but the Wên-li. The Foochow colloquial character was not used, and we found it impracticable to introduce it. During August of that year the reading of Dr. Gibson's pamphlet entitled

* Parts I and II appeared in the June and July numbers of the RECORDER.

"Learning to Read in South China," had convinced me that the use of the Roman character was essential to raising up an intelligent spiritual Chinese Christian church. While beginning to learn to speak this new dialect, I reduced it to writing. I found only one native who could give me the eight tones. These tones were essentially different from those of both the Foochow and Amoy dialects. So that all that has been accomplished in spreading the knowledge of the Romanized Colloquial in Hing-hua has been done in eleven years, from September, 1890, until now.

Not only has the time been short, but the foreigners who have been able to give any part of their time to the labor of creating a literature, have been very few. For the first five years there were only Mrs. Brewster and myself. Since 1896 we have had important help rendered by Rev. F. Ohlinger. He published his Pastoral Theology in 1897 and translated many hymns, and furnishes manuscript for the *Revivalist*, our church newspaper. Mr. Guthrie has also prepared Epworth League topics for the paper this year. Two or three text-books have been prepared by ladies of our Woman's Society. But all this has been done by missionaries who were loaded to the limit of time and strength in superintending the evangelistic and educational work of a large and growing native church. Hence the literature we have had to offer to our people as a reward for their learning to read it has been of necessity meagre.

A no less serious drawback has been our difficulty in printing what had been prepared. At first it was done in Foochow, but we found that to send "proof" two days' journey overland was utterly impracticable, if we expected to get anything finished in this generation. Later a press with one printer was detailed from the Foochow plant to work in Hing-hua. The four gospels and the Acts, primers, and the catechism were published slowly. In 1897 a small plant of our own was started, at first under the supervision of Mr. Ohlinger. It was very difficult and expensive to get efficient printers from Foochow. Later we found it necessary and desirable to teach our own students to do the work. Those who have been through an experience of this kind can best sympathize with us in the beginnings of this task. It is now less than two years since we have been able to produce work that is approximately satisfactory. Scattered along this painfully rugged road are the wrecks of many failures, and unbidden memory recalls scenes not a few that we would fain forget.

Besides these things which were without, there was the struggle which came upon us daily because of the utter indifference of the great mass of our Christians and a majority of our native workers as well. We have never had to encounter violent opposition from either natives or foreigners in our Mission, but that educated cate-

chists should be indifferent, is to be expected until the experimental stage is past. They had spent many years of labor in learning to read the Wên-li, and now had the key that unlocks for them the treasure-house of all knowledge that is within the reach of any of their countrymen, except those who can command a foreign tongue. Why should they trouble about acquiring a new system, however easy, since it would open up to them no new fields of learning? As to teaching illiterates among their members, they were still unconvinced that it was practicable, however plain it seemed to be theoretically. For six or seven years I was like the voice of one crying in the wilderness; only few took enough interest to ask, "What should we do?" It was a lonely desert of sand and sage brush. During this period very few village Christians learned to read by the new method. However, the students in our schools for both sexes in Hing-hua city of necessity studied it, and in this way we secured a start. The young men in our Biblical school and the women in the school for training Bible-readers found out how simple and easy it is to master phonetic spelling and reading. The ice began to soften if not to break up We felt that ere long the spring time would mellow the long winter of our discontent, and in due time glorious summer would be upon us and a bounteous harvest make us forget the laborious and discouraging seed time.

In the meantime it had become manifest that a new departure in our policy of work was a necessity to permanent success. The Christian community of 800 in 1890 had multiplied itself by five in as many years. But the church was not making proportionate progress in grace and in the knowledge and fear of the Lord. Illiterates made up nine-tenths of the members and probationers. Having no colloquial character made it more difficult to teach new converts than in most parts of China. Many who were not counted illiterate could not read intelligently what they had not been taught. We resolved to enter upon a period of intensive rather than extensive cultivation for a while. These people must be fed or they would forever remain puny infants or soon die. We saw that we must supply them with literature that is not in the Wên-li in order to interest the native workers in our discredited new colloquial. In 1898 we began publishing elaborate Sunday-school lessons for free distribution, prepared by Mrs. Brewster; we also started a monthly newspaper. These were at first distributed to those who would try to read them. Progress was visible but not very striking during the years 1898 and 1899. It was a dead pull up hill with an occasional turn of the wheels to keep up our courage and faith. Last year we began to sell the *Revivalist* at a nominal price. It was winning a place for itself. It came out on time and was distributed promptly.

No effort was spared to make it worth reading. Then the great Boxer uprising burst upon the country and an astonished world. Fortunately it did not become necessary for all the foreigners to leave Hing-hua. The press was not closed, nor was the *Revivalist* suspended. The people began to look upon it as their most trustworthy and prompt bearer of the latest news. All over the prefecture the Christians began to look for its coming as those that watch for the morning. Many began learning to read in order to get the news. The *Revivalist* has passed its probation, and no intelligent member of the church any longer questions its utility and value. This year it has been made a semi-monthly, and is more popular than ever. The subscription price has been doubled, while the circulation has largely increased. An edition of 550 is printed, and nearly 500 are sold. Some of these are read by two or three persons in the same family. Few are bought by those who are not able to read with tolerable ease. The circulation of the paper gives a fairly correct idea of the number who can read by this method. Counting conservatively, each subscription represents one and one-third readers or a total of about six hundred; this will give thirty-three per cent. of the 1817 Hing-hua speaking members reported in October, 1900. The 2,223 inquirers reported at the same time includes few subscribers, because by the time they are able to read they are generally qualified to be received into full church membership. At least a thousand others have begun to learn, and many can recognize all the letters, give the tones, and spell out words. Among this class a large number will probably subscribe for the *Revivalist* next year. In the majority of our country chapels classes are now being taught Sunday afternoons and often week day evenings.

As to the time required for learning, individuals differ very widely. I have examined two village farmer boys, each of whom could read anything at sight, who had begun with the alphabet less than *one week* before the examination. I only mention this to show what is possible, not to give the impression that such progress is at all common. With the village people it generally requires from three to six months of leisure hours, used with diligence in order to read easily. Where it takes more than a year either the pupil is unusually dull or lazy, or both. I recall two men past sixty years of age who learned to read in three months. They were formerly illiterate. Their joy at having their eyes opened was scarcely less than that of blind Bartimaeus. As I listened to these old men reading the Word of God, I saw the sage brush of the wilderness burst out with oleanders, chrysanthemums, and orchids, the glistening sand changed to soft green turf, and the trees were filled with

singing birds. One such moment is worth ten years of toil. These two old men are God's living guarantee that all Christians in China who love His Word may learn to read it if they will.

An Educational Experiment.

The following facts are gleaned from a report made by Rev. W. M. Baird upon the occasion of the visit of Dr. A. J. Brown, Secretary of the Board in May last.

PYENG YANG, Korea, is witnessing an experiment in Christian vernacular education, a short account of which may be interesting to those readers of the RECORDER who are grappling with similar problems in other fields.

Three years ago the demand from the Christian boys and young men for an education, became so pressing that, without school-buildings, proper text-books or trained teachers, with no appropriation from the Board, and without an assignment from the mission such as to warrant the devoting of much time to school work, a beginning was made looking toward what might grow into academic educational work. Classes were formed, and out of sixty applicants eighteen pupils were enrolled.

This first year's experiment, unsatisfactory as it was in many ways, proved one thing, namely, that a good class of Korean boys and young men were willing to avail themselves of the opportunities of an industrial department in order to secure the benefits of a Christian education. This point proved was of immense importance, for, unless bright, capable Christian pupils were willing to support themselves by their labor while securing their education, it would be necessary, unless we risked the perils of an illiterate ministry and an illiterate church, either, first, that the future teachers and preachers should be supported by the church, native or foreign—a process tending to pauperization—or second, we would have to look only to the sons of the rich for our future leaders, a class from which ministers do not usually come in any land.

During the second year of the school twenty-eight pupils were enrolled (whose time had previously been divided between school and evangelistic work). Last September, a missionary, the Rev. W. M. Baird, was definitely appointed to devote his whole time and energies to the development of the academy. During the year out of more than one hundred applicants, fifty pupils have been enrolled. The co-operation of all the missionaries—helpers and church leaders—was

secured in selecting from among the candidates, only those who were best qualified mentally, morally and spiritually for admission. None were received without a recommendation from the missionary from whose district they came.

A tentative curriculum covering five years has been adopted, and with it has also been adopted a course of study for the primary schools of our territory, covering six years and graded so as to prepare pupils for the academy. Great care was exercised lest we fall into one of the two dangers to which mission schools are liable: first, that of using so many text-books chosen from the heathen classics that the influence of the school becomes virtually heathen; or, second, that of removing the classics without substituting for them any text-books of sufficiently high grade to exempt the course from the charge of being childish and insipid.

The course of study chosen for the academy presupposes a sufficient knowledge of the Chinese character to enable the pupil to begin the use of all available text-books prepared in the Chinese language. It contemplates the study of the whole Bible, universal history and special histories of the United States and England and McKenzie's history of the nineteenth century. In mathematics it completes arithmetic, algebra and geometry. In science it covers the elements of physiology and hygiene, botany, physics, astronomy and chemistry. It includes drawing, composition and calisthenics. This course has been found practicable in this year's work with the two classes already formed. It is the plan to advance the grade as experience indicates and as fast as the lower schools can be so advanced as to furnish pupils for the first class.

In securing instruction for the school, it has been a prime desideratum to have as many of the missionaries as possible take part. In so far as their other duties have allowed, all have responded to this need.

Suitable Korean teachers are, at this stage of the work, very difficult to obtain. They can only be hoped for as the product of several years' study in advanced school work. A Christian teacher of long experience in Korean schools, is employed to teach the Chinese character. One of the advanced pupils, who entered school in 1897, is employed half the time to teach the beginners in arithmetic and geography. The co-operation of all the advanced pupils is also secured without remuneration in teaching beginners at certain specified hours each week. Pupils instead of shirking this task, have requested the privilege of teaching the others.

Daily chapel services are under the control of a committee of Koreans, and are conducted in turn by both missionaries and Korean leaders. A prayer meeting, conducted by the pupils and attended

by all, promotes the religious life among them. Arrangements are on foot whereby the elder and more experienced pupils, in connection with a committee from the local church, are to visit groups of believers in the neighborhood on Sabbath in order to utilize the whole force in the interests of evangelization. The pupils at present are all Christians, and they all seem to look forward to preaching the gospel as the natural duty of every Christian and do so now as occasion offers.

Believing that the character of inducements held out to pupils will materially affect the character of the school, as Christian or otherwise, secular inducements, such as the teaching of English, teaching of trades or professions which would open up the prospect of tempting worldly positions, have not been offered.

It is gratifying to us that large sums of money were not appropriated for the up-building of the school from the moment of its inception, and that the money of the church has not been squandered on an expensive but useless experiment. Beyond the cost of one Korean teacher, fuel, and a few incidentals, the experiment has been made without expense to the Board. The minimum of expense has been maintained, and in order to foster self-support, the pupils have been thrown upon their own resources, either money or labor, for their expenses.

The manual labor, or self-supporting department, is not the academy, but a department in connection with it. The pupils in it are as really self-supporting as the others, and we are at a loss for a term to distinguish between those who support themselves by their money and those who support themselves by their work. Each pupil in this department works the half of each day, for which he is provided with his food free, he being required to provide his clothes and books. Nineteen pupils, or a little less than half of those enrolled in the school, are now in the industrial department, and the same proportion has existed throughout the year.

In meeting the general expenses of the school the financial co-operation of the Koreans at large has been partially secured this year, and it is believed that they will contribute more and more to its support as the churches receive benefit from it. On January 20th of the present year the churches of our whole territory were asked to contribute to the incidental expenses of the school. Contributions have been received from twenty-eight groups, amounting to $60.55, and several groups have yet to be heard from. Those pupils supporting themselves by money pay 150 cash per month for tuition, which during the present year has amounted to $27.09.

With a local Christian community in full sympathy with the plans and purposes of the academy, and with a constituency at large of something like 10,000 natives, all more or less sharers in the same purposes, there is every reason to hope that this department of the work will be fraught with great profit to the strengthening and upbuilding of the whole church.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(*Continued from p. 456, September number.*)

THE CIRCUMSTANCES UNDER WHICH ANY PERSON OR THING IS SAID TO BE REGARDED AS A SHÊN SHOWS THAT THE WORD MEANS GOD AND NOT SPIRIT.

Amongst a polytheistic people whose gods are deified men and whose mythology introduces the gods as appearing and acting among men, it might be expected that such phraseology as, "to regard as a god," would be frequently found. The Chinese expression most commonly used is 以爲神. The circumstances under which it is used will appear from the following examples:—

1. 后稷其母台氏之女姜嫄，爲帝嚳元妃，年少未孕出游於野，見大人跡而觀之，中心歡然喜其形像，因履而踐之，身動意若爲人所感，後娠娠，恐被淫泆之禍，遂祭祀以求謂無子，履上帝之跡天猶令有之，姜嫄怪而棄于阨狹之巷，牛馬過者，折舄而避之，復棄于林中，適會伐木之人多，復置于澤中冰上，衆鳥以羽覆之，后稷遂得不死，姜嫄以爲神，收而養之。 吳越春秋.

Hou Chi's mother was Chiang Yüen; her mother being of the Tai family. She was the chief concubine of (*the Emperor*) *Te Kao. When she was young and not yet pregnant she went out to roam in the fields, and seeing there a great foot-print she was pleased with the outline of it and trod in it. She instantly felt a commotion within her, as if a man had had intercourse with her, and subsequently became pregnant. She fearing she would be punished for adultery sacrificed and prayed that she might not bear a child. But having trodden in the foot-print of Shangte, heaven caused her to bear a son. She, regarding the child as preternatural, threw him away in a narrow alley. The cows and horses which passed by went around him and passed on the other side. She was then about to cast him away in the woods, but met too many woodmen. She then threw him on the ice in a marsh, but the birds came and covered him with their wings. Thus Hou Chi's life was saved, and Chiang Yüen, regarding him as a god, took him up and nurtured him.*

2. 幽武置大窖中，絕不飲食，天雨雪，武齧雪與旃毛并咽之，數日不死匈奴以爲神. 通鑑綱目.

Hsiung Nu imprisoned Wu in a large pit and gave him nothing either to eat or drink. But heaven sent snow, and Wu chewed the snow with the wool of felt and swallowed it. When for many days he did not die, Hsiung Nu esteemed him as a god.

3. 在永州府城南故龍興寺東北陬有堂，堂之地隆然而起，狀若鴟吻，色若青石，出地廣四步高一尺五寸，初爲堂時夷之而益高，凡持鍤者盡死，人以爲神，自是不敢犯. 通鑑綱目.

In the Foo city of Yung-chow there was formerly a temple called Loong-hsing. In the north-east corner was a hall in which was a projecting mound, whose outline was that of the bill of a vulture. Its appearance was like a blue stone, about twenty feet broad and a foot and a half high. When the temple was first built they attempted to level it, but it grew all the higher, and everyone who held a spade died, whereupon they regarded it as divine, and afterwards no one dared to disturb it.

4. 嘗臨水求度船人不許之炳乃張蓋坐其中長嘯呼風亂流而濟，於是百姓神服從者如歸. 後漢.

Once when Ping came to a river and wished to be taken across the ferrymen refused, whereupon he spread his umbrella and sitting on it he whistled for the wind and went floating across the current. Seeing this the people acknowledged him as a god, and crowds followed him.

5. 鎮惡泝渭而上，乘蒙衝小艦，行船者皆在艦內，秦人但見艦進，驚以爲神. 通鑑綱目.

Chen Wu went up the Wei river against the current. He went on a small boat made to stem the current, the boatmen being all within the boat. When the people of Chen saw the bare boat thus advancing (against the current) they were astonished and regarded him as a god.

6. 匈奴遣兵擊之不勝，益以爲神而遠之. 前漢.

Hsiung Nu sent soldiers to attack him, but failed to conquer, from which he all the more regarded him as divine, and kept at a distance.

7. 諸羌見爰劍被焚不死，怪其神共畏事之. 後漢.

When all the people of Chiang saw Yuen Chien in the midst of the fire without losing his life, they were filled with surprise, and all feared and worshipped him as a god.

8. 海鳥曰爰居止於魯東門外文仲以爲神命國人祀之. 左傳註.

A sea bird called Yüen-chü alighted outside the east gate of the capital of Lu. Wên Chung regarded it as divine, and commanded the people to sacrifice to it.

9. 秦二十一年鑄金狄十二,釋氏之源本,霍去病討休屠王,獲其祭天金人,武帝以爲神,列於甘泉宮. 續博物志.

In the 21st year of the Chen twelve golden men were cast in the likeness of the northern tribes from whence the Buddhists come. When Hwoŏ Ch'ai-ping went to punish the King of Hsiu-t'u, he captured these golden men, which were used in sacrificing to heaven. The Emperor Wu esteemed them as gods and placed them in the Kan-chüen palace.

10. 曹操無底深險,現在受罪冥陰,孔明只緣多知. 幽冥不奉爲神. 文昌帝君救世文.

Ts'ao Ts'ao was fathomless in his dark deeds, and now he is being punished in hades. K'ung Ming, because of his overmuch astuteness, was not honored as a god after his death.

11. 自古以來立德立功之臣共祀以爲神. 文獻通考.

From ancient times the multitude have regarded virtuous and meritorious officers as gods, and sacrificed to them as such.

12. 後王以爲禖官嘉神而立其祠. 後漢.

Subsequent kings regarded her (Chien Te) as the winsome goddess who presides our betrothals, and erected a temple to her.

13. 彼鄭周之女粉白墨黑立於衢閭非知而見之者以爲神. 戰國策.

It was the daughter of Chêng Chou who stood at the entrance to the village gate in shining white and black. If one should see her, not knowing who she was, he would take her for a goddess.

The first example refers to the supernatural circumstances in connection with the birth of *Hou Chi*. It is a fuller statement of what is more briefly given in the Sze King. The supernatural conception from treading in the foot-print of Shangte, and his miraculous preservation after birth, are given as the reasons why his mother regarded him as divine. In the second example a man is called *Shên* because he subsisted many days without food or drink. In the third a rock in a temple was regarded as *Shên* because all who disturbed it died. In the fourth a man is regarded as *Shên* because he brought the wind by whistling for it, and then floated across a river on his outspread umbrella. In the fifth the fact that a certain man caused a boat to move against the current without any visible propelling power, led to his being regarded as a *Shên*. In the sixth a soldier who was invincible against a greatly superior force, was on this account esteemed a *Shên*. In the seventh a man who remained alive in the midst of the fire was feared and worshipped as a *Shên*. In the eighth the sudden appearance of a strange bird was regarded as a prodigy which called forth divine honors. In every case some superhuman knowledge, power or appearance is the reason why a person or thing is regarded as *Shên*. Now are not these just the

circumstances in which men in all heathen lands have been prone to use the word god? The superhuman and the miraculous are accounted divine, and the supposed possession of such power always calls forth ascriptions of divinity. The literature of all heathen nations affords abundant illustration of this tendency. Why does Homer call each of his heroes divine but because he wishes to convey the idea that they possessed superhuman powers and qualities. So that unless the Chinese are different in their mental and moral constition from other men, the word *Shên* must be allowed in such cases to mean divinity. In fact the form of expression excludes the idea of spirit. How could one say of a given person that he regarded him as a spirit? Such language could only be used concerning an apparition of some kind, which is not at all the point of view in the above examples. In an extended search through Chinese literature I have nowhere found a single example of this kind. In the eighth, ninth and twelfth examples the idea of worship is superadded, by which the word *Shên* is further defined and the idea of divinity confirmed. In the case of the ninth example some golden images of men that had been connected with the worship of heaven were regarded and treated as gods. It is hard to see how the idea of spirit could come in here, unless that idea be first clothed with the peculiar qualities of divinity. In the tenth example we are told how the excessive astuteness of *K'ung Ming* prevented his being exalted to godship, while Ts'ao Ts'ao's recklessness brought on him punishment in hades instead of exaltation to divine honors; while in the eleventh we are told that distinguished virtue and merit constitute the ground on which in all ages men have been regarded as *Shên*. Thus we are brought back to the argument stated in a former chapter that in the estimation of heathen peoples virtue gives ground for calling a man a *God*, but not for calling him a *Spirit*. In the last example divinity is ascribed to female beauty and fascination, as has been done by nearly all nations. Homer calls each of his heroines in turn "divine amongst women." Ovid says of a flame of his "your beauty—equal to a great divinity with me." Of a woman's glove Shakespeare says, "Sweet ornament that decks a thing divine." And Tennyson says:—

> Mystery of mysteries
> Faintly smiling Adaline,
> Scarce of earth nor all divine.

It will be a difficult thing, I imagine, to find any heathen poet or author calling his heroine a spirit. Christian authors, seeing they have the generic word spirit, have occasionally used such language, not however from the standpoint of simple beauty and

fascination, but rather from that of the airy and the phantom like, as in this from Wordsworth :—

She was a phantom of delight,
When first she burst upon my sight.
A fairy apparition sent
To be a moment's ornament.
I saw her on a nearer view,
A spirit, yet a woman too.

Such an instance as this is beside the mark, because the point of view is wholly different and because the usage is *specifically Christian.* No Greek author can be found using pneuma as *Shên* is used in the thirteenth example above—nor even as Wordsworth uses spirit.

The proof must therefore be held complete that to regard a man as a *Shên* means to regard him as a *God.*

THE ACTS AND QUALITIES WHICH ARE SAID TO BE LIKE THE SHÊN, PROVE THAT THEY ARE REGARDED NOT MERELY AS SPIRITS, BUT AS GODS.

Likeness is expressed by 如, 若 and 似. With *Shên* we find the first used most frequently, but occasionally 似 is also used. The following examples will serve as illustrations. They are classified according to the acts and qualities on which the comparison turns :—

1. KNOWLEDGE OF THE FUTURE.

1. 禍福將至, 善必先知之, 不善必先知之, 故至誠如神. 中庸.

When calamities or blessings are about to come, if good he (the perfectly sincere) *will know it beforehand, if evil he will know it beforehand. Therefore the perfectly sincere man is like the gods.*

2. 季咸知人之死生, 存亡, 禍福, 夭壽, 期以歲月旬日若神. 莊子.

Chi Hsien knows a man's life and death, keeping and losing, good or bad fortune, early or late death, forecasting it to the month and day like a god.

3. 爲人占卜所言吉凶休咎,應驗如神. 東周列國志.

When he divined for any one, what he predicted of good or evil fortune came to pass as if a god (had spoken).

2. MARTIAL PROWESS.

4. 睿梁犢辨掠民斧施一丈柯攻戰若神. 通鑑綱目.

Tu Liang-tu wrested an axe from one of the people, and using a handle ten feet long, he fought like a god.

5. 黃天祿年紀雖幼，原是將門之子傳授精妙銃法如神，不分起倒一勇而進，正是初生之犢，猛於虎. 封神演義.

Hwang Tien-lu, although a mere youth, was by birth the son of a general, and had received the most careful instruction. He handled the spear like a god; no matter whether up or down, he pressed boldly forward like a first born young bull, fierce as a tiger.

6. 君常以寡擊衆，取勝如神，況以强擊弱，以衆擊寡乎. 戰國策.

Your majesty has often vanquished many with a few, gaining victories like a god. How much more can you vanquish the weak with the strong, the few with the many?

SKILL OR STRATEGY IN WAR.

7. 鄧九公的刀法如神.

Chêng Chiu-kung's swordmanship was godlike.

8. 兵動若神，謀不再計，摧强易於折枯. 後漢.

His generalship was godlike, his plans needed no reviewing. He overcame the mighty more easily than one breaks a dry stick.

9. 公料敵出奇，勝算若神，百日之間前後十餘捷. 王龍谿全集.

The prince anticipated his enemies in the most astonishing manner, and overcame their stratagems like a god, so that in a hundred days he gained first and last over ten victories.

10. 公以少克衆，用兵如神，軍人恃之，敵人畏之. 通鑑綱目.

The prince overcame many with a few and handled his soldiers like a god. His soldiers trusted to him and his enemies feared him.

MAJESTY.

11. 成帝善修容儀，臨朝淵嘿，尊嚴若神，可謂有穆穆天子之容者矣. 通鑑綱目.

Ch'êng Tê knew well how to order his personal appearance. When he gave audience he was grave and reserved and august as a god. It might be truly said of him that he had the majestic bearing of the son of heaven.

12. 炎之如日，威之如神，函之如海，養之如春. 前漢.

He was splendid as the sun, imposing as a god, all-embracing as the sea and refreshing as the spring.

13. 赤矢朱弓，貌似神. 東周列國志.

With a red arrow and a crimson bow his appearance was like a god.

14. 尊如天地，赫如神，何事人臣敢逐君.

Revered as heaven and earth, august as the gods, how is it that a mere officer dares to drive out the prince?

15. 巡長七尺餘, 鬚髯若神. 唐宋八家.
Hsün was more than seven feet high, and his beard was like that of a god.

WISDOM, PENETRATION.

16. 陶唐其仁如天, 其智如神. 孔子家語.
T'ao T'ang.—His benevolence was like heaven and his wisdom like the gods.

17. 才捷若神, 形難爲象. 文選.
His talents were brilliant as those of a god and his figure was hard to represent.

18. 聽類神者, 言其聽察精審, 如神明也. 楚辭.
The phrase, "He heard like a god," means that in trying a case his judgment was as penetrating as that of a god.

19. 女明察若神, 人無敢欺. 聊齋志異.
The bride was as perspicacious as a god; no one dared to cajole her.

FORESIGHT.

20. 祭仲料事, 可謂如神矣. 東周列國志.
It may be said of Che Chung that he forecast things like a god.

21. 其發姦摘伏如神皆類也. 前漢.
His exposure of fraud and detection of villainy were both after the manner of a god.

22. 料事前知妙若神. 東周列國志.
His discernment and foresight were marvelous as that of the gods.

23. 王乃同至江寧, 喧傳相士, 其術如神, 友與偕往. 咫聞錄.
Wang went with him to Chiany-ning, where there was a great talk about a fortune teller whose skill was like that of a god, so he and his friends went to see him.

24. 李斯小篆如神, 大篆入妙. 博物志.
Li Sï wrote the small seal character like a god, and the large in a manner partaking of the marvelous.

25. 則以救日之弓, 與救月之矢, 射之若神. 周禮會通.
Taking the save-sun-bow and the save-moon-arrow, he shot like a god.

TRANSFORMING POWER.

26. 文子曰, 執玄德於心, 化馳如神. 後漢.
Wên Tsï says: Preserving profound virtue in his heart, his transforming power was rapid as that of the gods.

27. 明君臨之以勢, 道之以道, 申之以命, 章之以論, 禁之以刑, 故其民之化道也如神. 荀子.

A wise prince uses power in governing, doctrine in instructing, authority in executing, decrees in publishing (his will), and punishments in forbidding, hence the people are transformed as if by a god.

28. 是曰三年之間,化行如神. 前漢.

Hence in the space of three years civilization advanced as if a god had done it.

EFFICACY (of medicine).

29. 此方藥,雖平常,效驗如神. 家寶.

Although the drugs in this prescription are common ones, yet its efficacy is godlike.

30. 此藥大補陰血,退血虛發熱,效驗如神.

This medicine greatly assists the blood and moderates the fever of anemia. Its efficacy is godlike.

31. 此方醫國如神. 西遊眞全.

This recipe will heal the country as if a god should do it.

MISCELLANEOUS.

32. 德濃厚若神. 經餘必讀.

His (Shên Nu) virtue was abundant as that of a god.

33. 清明在躬志氣如神. 禮記註.

Having in his body a perspicuous mind, and his resolution like that of a god.

34. 忽見一个美少年,玉貌如神,一手將他提了出來. 品花寶鑑.

Suddenly he saw an elegant young man whose pearly countenance was like that of a god, who with one hand lifted him out.

35. 英眉秀目,丰采如神.

With luxuriant eye-brows and fine eyes, his aspect was graceful as that of a god.

Examples similar to the above can be found in every cultivated heathen language. I will cite a few specimens.

1. He (Telemachus) went forth from his chamber like unto a god to behold.—Homer, Odyssey.

2. Phoethon, a man like the gods, a divine genius.—Hesiod.

3. Those women who spoke like gods in their hymns.—Greek Anthology.

4. But when at length the fourth time he (Diomede) rushed on like a god, the far-darting Apollo menacing, addressed him, etc.—Homer, Iliad.

5. But when, like unto a god, he made the attack for the fourth time, then indeed, O Patroclus, was the end of thy life manifest.—Homer, Iliad.

6. Patroclus, a counselor equal to the gods.—Homer, Iliad.

7. Although godlike Dicphobus followed thee as thou wentest.—Homer, Odyssey; or, Thus spoke godlike Alcinous.—Homer, Odyssey.

8. And godlike Nestor and myself alone contended with him.—Homer, Odyssey.

9. A class of persons extremely rare, nay almost godlike.—Cicero de Officius.

10. Happy son of Peleus, O Achilles, like unto the gods.—Homer, Odyssey.

The same style of expression is not unknown in Christianized English, though it takes its model from classic sources.

1. For likest gods they seemed,
Stood they or moved, in stature, motion, arms,
Fit to decide the empire of great heaven.—Paradise Lost.

2. High in the midst, exalted as a god,
The apostate in his sunbright chariot sat,
Idol of majesty divine.—Paradise Lost.

3. Beneath the godlike warrior, see!
Hills, torrents, woods, embodied to bemock
The tyrant and confound his cruelty.—Wordsworth.

4. With equal skill and godlike power,
He governs in the fearful hour
Of horrid war.—Joseph Hopkinson.

5. Satan behaves as if he were a god, and in some measure, moreover, he is a god,—god of this world.—Delitzsch.

6. "Give me only a fragment beyond the earth's limits,"
So the godlike man said, "and I'll move it with ease."—Schiller.

The above examples, both classic and Christian, are but specimens. They might be extended to almost any extent. A number of them use the term "godlike," which is essentially equivalent to the phrase "like a god," and is much more frequently used than the formal comparison. This is especially the case in Greek, which abounds in compound forms. Thus θεοεικελοσ and θεοειδης are equivalent to 如 神, also αντιεος and ισοεος mean substantially the same. Homer applies these terms in turn to each of his heroes, and all are translated godlike.

The argument exhibited in the thirty-six Chinese examples cited above, that *Shên* means god, scarcely requires stating. No other word will meet the requirements of the case. Certainly the alternate idea of *spirit* will not. How pointless would the preceding examples be if *spirit* were substituted for *god* in the translation. The acts and qualities likened to the *Shên* are such as knowledge of the future, prowess and strategy in war, majesty, wisdom, penetra-

tion, foresight, skill, efficacy, transforming power, virtue, beauty, etc. An extensive search through Chinese literature enables me to say that this list is practically exhaustive. Now, in the common estimation of men, are these qualities specially characteristic of *spirituality* or of *divinity?* It seems as if there could be but one opinion in the premises. Certain spirits may have some of these qualities, more or less, or they may not. Such qualities are not necessary, but accidental. They do not touch the essential idea of *spirituality*. Not so, however, with the idea of divinity. They inhere in the idea of divinity and form a part of it. Hence when men are compared to the *Shên*, because of the possession of these qualities, it is evident that Shên must mean more than *spirit;* it must mean *divinity.**

The examples cited above from Greek, Latin and English, clearly exhibit what is the testimony of analogous forms of expression in other languages. Is there any language in the world in which such qualities, as are exhibited in the preceding examples, are said to be *spirit like?* Does Homer anywhere call his martial heroes *spirit like?* Does Milton anywhere express the majesty, skill, or virtue of his angels by saying they were like spirits?

It should be noted that in likening men to the *Shên*, the idea is always that of eulogium. The qualities on which the likeness is based, are excellencies which men admire, and which in all lands and ages they have attributed to their gods. Hence to be like the gods is the highest honor—the acme of praise. What a beggarly attempt at praise it would be to say of a conquering general that he organized victory like a *spirit.* What pointless flattery to say of a king that his majesty was *spirit* like. It is hard to believe that the Chinese would use such meaningless language as this. All nations have panegyrized the brave, the good, the wise, the skillful, the beautiful, by calling them *godlike.* And it is sufficiently evident that in such expressions as those cited above, the Chinese have done the very same thing.

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* In his "Question of Terms Simplified," Dr. Chalmers refers to the expression 如神, simply saying that, "it is a comparison, as in the following sentence (from Hanna's Life of Christ), *Like spirits they (the wise men) came casting no shadow before them, and like spirits they departed, passing away into the obscurity from which they had emerged.*" He does not, however, quote a single Chinese example. The phrase 如神 is one of frequent occurrence in Chinese literature. Why does not Dr. Chalmers' long list contain an example or two of this usage? What he says implies that the quotation he makes from Dr. Hanna in reference to the wise men fairly parallels the phrase 如神 in Chinese. Will the reader please look at the thirty odd characteristic examples given above and judge for himself. The wholly diverse point of comparison in the two cases shows the very wide difference.

"Make Jesus King."

BY REV. F. W. S. O'NEILL.

THERE is no place in history for chance, and there is no nation outside the care of the providence of God. Recent scholarship has drawn the early years of our era in vivid colours, and we can now see in a clearer light what was meant by the "fulness of the time". The moral bankruptcy of the Roman empire, honey-combed with the liberal Jews of the Diaspora, afforded what is now called the "psychological moment." The inspired genius of the Apostle of the Gentiles clinched the situation. "I must also see Rome," said the church's thinker and leader. Illustrations of that same statesmanship may be found in two such different organizations as the Society of Jesus and the World's Student Christian Federation. Less than a couple of centuries ago China's first brilliant missionaries had almost won over the distinguished Emperor Kang Hsi. But the Society that beat back the reformation and kept the old church from tottering to its fall, lost the opportunity of centuries in China, despite its wide culture and magnificent devotion. That failure was due to the disease which has stamped the whole Roman propaganda with the likeness of lingering death—a partial gospel backed by the secular arm. The day of her redemption had not yet dawned on the Flowery Land. In the evolution of the divine plan, it was reserved for a group of students in 1886, at Northfield, U. S. A., to begin a movement which was more Catholic and more invincible than that emanating from the clever Spaniard's brain. The seemingly nebulous project of world evangelization has been brought home to the consciousness of the church as never before. Let us briefly consider the present prospect in this land of carrying out our motto, "Make Jesus King."

I. THE PREPARATION OF THE WEST.

"Deus vult," cried Peter the Hermit, and the armies of Europe swarmed to the banner of the cross. "We must have markets," is the modern translation of the rallying-cry. The earlier union was founded on religious romance, the later on matter-of-fact reality. Commerce is a supreme factor in the governments of Western States. At any cost the tide of progress must advance, though it sweep away in its course a stubborn Boer president or an antiquated Manchu empress. Apart from the ethics of the situation, such seems to be the fact.

But if the world has to open its barred frontiers to trade, with what tidings can the modern messenger of peace go before? While the "Zeitgeist" has almost swamped us in the exuberant beauty

and richness of the earth, the "Spirit of the Times," in a fuller sense, has led us into larger truth. The mist of speculation and the dust of neglect have been removed, by diligent and reverent research, from the portrait of the Master. He who had planned the preaching of the gospel to every creature had, during the latter half of the nineteenth century, inspired His servants to find afresh the living, throbbing figure of the crucified.

At the same time the inevitable attack on the church's one foundation by the batteries of science and philosophy demands the unanswerable proof of renewed missionary triumph. May we entertain the expectation that such triumph is soon to be realised in the Celestial Empire?

II. THE PREPARATION OF THE EAST.

When Christianity, though born on Asiatic soil, followed the line of the "Pax Romana" to Europe, the distant East had to remain illumined with its solitary star—Confucius. Many years before, Socrates with his spiritual intuitions was to lead Greece into the search for a higher morality, and at the time when the returned exiles were setting up the new straight-laced theocracy, the sage was lecturing to eager young disciples on sincerity and benevolence. The marvel of China's unbroken preservation, with its social order and literary culture, should make us pause ere we presume to criticise the saying of Confucius: "Heaven produced the virtue that is in me." The fullness of the time had not yet come, not even when Nestorianism brought its garbled version of the way of salvation. For long years Mohammedanism has upheld the standard of an unseen God, though its message did not touch the heart of the people craving for rest and sympathy in the way that Buddhism has done.

And now the gods are lying on their faces in the dust. When Dr. Martin said, on hearing the first shots of the siege, "It is the death-knell of paganism," the words may have been truer than any man could tell. Whatever else the Boxer rising meant, it was openly proclaimed to be a contest between home and foreign supernatural agencies. Successive defeats of mere human armies, including even the collapse of the Japanese war, were not sufficiently convincing in their logic. As a last resort the spirits of the land arrayed themselves for the fray. Can they survive their humiliating disgrace?

III. THE PSYCHOLOGICAL MOMENT.

Whether partition takes place or not, we need not fear the future summary exit of the foreigner,—not because Sir Robert Hart's surmise is unwarranted, but because (may we reverently say?) of the hand of God in history. We may have more persecution.

The victory will not be lightly won. But the walls of Jericho have fallen. For the future of the world, in which China is bound to play a conspicuous part, it is the Protestant form of religion to which the triumph will be granted. And it is those upon whom God has laid the responsibility of taking up the mantles of the older pioneers, viz., the men of the younger generation, who will enter in and take possession.

To my colleagues, then, all the Student Volunteers throughout the Empire, I venture to offer the following suggestions:—

(1). Let us imitate the Master's method in the training of the twelve. If we can get alongside students, so much the better. But we should remember that the dynamite which turned the world upside down was laid in the minds of the plain men of the apostolic college by personal example and teaching.

(2.) While ports and capitals are strategic points to be first occupied, the call now is for us, having seen Rome, to go on to Spain. You are not all as favourably situated as we in Manchuria where, with two different missions, we have only one native church in the whole province. It rests with the younger men whether they are going to be satisfied to crowd together where Christ has already been named, forgetful of Paul's ambition.

(3). Above all, let us not forget that we are saved *in* hope, not by sight. The signs of the times seem to point to the present period as critical. But though the train of the mine may be already laid, it can only be fired by a joyous faith in the risen Christ. We need to keep our home churches alive to the infinite possibilities of the situation to-day. We want more men, more women. Shall we then join hands in a union of importunate prayer and both "expect great things from God" and "attempt great things for God?"

Communion Hymn.

My soul, the feast of love is spread,
  Thy Saviour bids thee come;—
Thou on His Flesh and Blood
  hast fed,—
Hast eaten of this Living Bread,—
  How canst thou from Him roam?

For thee the Paschal Lamb is slain;
  The blood once shed for thee
Has washed away thy heart's deep
  stain,
That in His presence thou again
  May'st stand in purity.

His banner over thee is love;
  Draw near, my soul, and feast!
This bread is vigour from above,
The cup His gift of joy doth prove,
  His presence both attest.

Reclining as His guest, now hear
  His loving, saving words;—
Let faith and hope take place of
  fear,
Let sorrow turn to joy and cheer,—
  All's thine that heaven affords!

On that sad night, before His death,
Well might His followers fear;
But Christ is risen now; and faith
Triumphant points to Him who saith
The dead My voice shall hear!

They might in ignorance contend
For rank and earthly name;—
Thy home is heaven, whence God doth send
His Spirit; do thou humbly lend
Thyself to spread His fame!

"This do, and thus remember Me!"
The Saviour, longing, says:
O may I ever faithful be,
My heart unchanging, fixed on Thee,—
My life one hymn of praise!

J. C. GARRITT.

Educational Department.

REV. J. A. SILSBY, *Editor.*

Conducted in the interests of the "Educational Association of China."

Romanized Colloquial.

BY MISS J. E. MARTHA LEBENS.

THE Romanized Colloquial is the best agent to evangelize women and children in the Sing-in district.

The average child in a day-school (where attendance is irregular) learns to read the Romanized intelligently in three months, and within a year becomes acquainted with the Gospels and Acts, so as to read the same to others. Women in the boarding-school learn to read in one or two months.

The best testimony in favor of the Romanized we heard from the students in the women's boarding-school—bright, intelligent women, who are advanced in studies; when a book in classical character was introduced, they all asked to be excused from reading that book on the ground that it was too hard, and they "wanted to *know what was in the book.*" They said: "The *Roman book* tells us the meaning, and we understand it; but the meaning of the characters has to be explained by *the teacher.*" Had I not been before that convinced that the Romanized literature is a valuable educating agent for our people, I would have *begun to believe* it *then.*

When first appointed to work in Sing-in all letters had to be written and read for the people by teachers. Three years after, letter-writing was quite common among all those who had been students in our schools.

The monthly paper printed in the Hing-hua colloquial is read as eagerly by women and children as by men, and there is hardly a

Christian family without the paper, because they are able to read it and like to learn the news. If the paper were printed in character, then only a few favored ones would be able to read it, and the larger number of the hard working class would be excluded from this privilege. It really ought to be the *right* of every Chinese to be able to read and to write; and the Colloquial printed in Romanized will help them to do it.

Educational Reform.

THERE is so much that is contradictory and unreliable in the news (?) that comes to us from time to time regarding the schools which are to be established by officials of high degree, and there is so little of good faith and honest purpose in government circles, that we have little hope that any substantial good can come to China from the present government; and one is not much to be blamed if he sees in the decrees which come from Hsian-foo little more than a crafty attempt to deceive the foreigner and gain favorable consideration from the representatives of foreign governments. After all that has occurred during the past year how much faith can be placed in an imperial decree said to have been promulgated recently commanding that all existing colleges in the empire be turned into schools of Western learning? It is announced that each provincial capital is to have a university patterned after that of Peking, and there are to be schools of a-somewhat lower class in the prefectures and their more important districts. It is said that the governor of Shansi is to establish an agricultural college, and is planning to send abroad a number of pupils who may prove themselves efficient in the study of modern languages as well as intellectually superior to the average student. Then, too, reformers are coming to the front again, and the more able and enlightened are being invited by such governors as Liu K'un-yi and Nieh, of Soochow, to take charge of educational institutions in which Western learning shall be taught, and advanced methods of instruction employed. All these things we read with interest, but with a good deal of scepticism. That there must be great changes in the educational methods and theories which have held sway in China, must be evident to all, and yet it must be still more evident that the work of the Christian educationist will not be less important but all the more necessary in view of these changes, and that most of us will find a broader and more effective field of usefulness in mission schools than in accepting flattering offers from Chinese officials.

Good Salaries for Good Teachers.

WE doubt whether there be any people more willing to pay good salaries for good teachers than the Chinese. The teachers who have been receiving four or five dollars a month for teaching little boys to repeat the Four Books and Five Classics have, as a rule; received all they are worth; but first class teachers among the Chinese have received higher salaries than these poor drones, who have consented to pose as teachers because they have been "too proud to work and too honest (?) to steal." There will be a distinct gain to mission work when this class of teachers can be relegated to the past. We shall have to double our teachers' salaries in the near future; but one of these new teachers will be worth a dozen of the old-time grade. A thorough, up-to-date teacher will need a better salary than one who is willing to teach for a bare existence, and he will demand it. Of course we do not want men and women to teach for the sake of the money alone; but we fail to see wherein the man who can be hired to teach for five dollars a month is any better or more consecrated than the man who can be hired to teach for no less than ten or fifteen. The former generally labors under this disadvantage,—that he can do no better at any other trade; but the man who can get the higher price can generally make his living at something else and is more apt to teach for the love of it than the cheap five-dollar man.

We would not be understood to speak disparagingly of the whole body of those who have been our teachers in the past. Many of them have been faithful, earnest and self-sacrificing Christian heroes, and deserve great praise for the way in which they have labored on, year after year, for the mere pittance they have received; but we cannot deny the fact that many have been teaching for the reason that no other way offered whereby they might secure a respectable existence. Missionaries have done the best they could with the material at hand, but may we not rejoice that a better time is coming? Our schools have been turning out men and women capable of better work and worthy of better support than those whom we have had to accept in the past. Can we blame them if they demand higher salaries? Let us not accuse them of ingratitude. Most of us have been educated in endowed institutions. We paid for our board, and we perhaps paid something for tuition (or, rather, our parents did); but we got the benefit of buildings and endowed professorships which did not cost us a cent; and some of us felt that we really conferred a benefit upon the institution by becoming students and honoring the catalogue with our names;—and so we

did if we did honest, faithful work throughout our course; but we never thought that the benefits we received entitled the institution to lay claim to our future services upon salaries barely large enough for food and clothing. We left our *alma mater* free to work wherever we felt that we might do the best for ourselves and for the world. Can we blame our Chinese pupils if they take the same view?

Notes.

WE have received from Mr. Wong Hang-t'ong a copy of his "Illustrated Chinese First Reader," and are much pleased to recommend it for use in mission schools. It is beautifully printed and illustrated, and the price (fifteen cents) is quite low enough for a book of this kind. The book is in simple *Wên-li.*

The education of the intellect is a grand work, but the Christian teacher will not forget that the intellect is a very untrustworthy servant unless it is cultivated in harmony with the student's spiritual life. The best thing that can come to our schools in China is a thorough spiritual awakening. Our best methods will not suffice to bring this about, but the prayer of faith will. May this year be a year of great spiritual blessing, should be every teacher's prayer.

The cause of Christian education in China has lost one of its best and most efficient workers in the death of Mrs. A. P. Parker. A lovely Christian lady, untiring in her efforts in behalf of her own pupils, and the author of several useful text books which have been of great service to other teachers, she will be sadly missed by her co-laborers in educational work as well as by a large circle of personal friends. Her modesty kept her from being as widely known as some who were no more deserving; yet her modesty did not interfere with her usefulness, but rather enhanced it. We sympathize deeply with Dr. Parker in his loss of a devoted and most amiable companion, who for more than a score of years had been a help meet for him.

Two important publications have been lately completed at the Mission Press which have been looked forward to with great interest by many of our readers, and which represent a great deal of patient investigation and hard work. "Chemical Terms and Nomenclature," published by the Educational Association and prepared by its Committee on Terminology, has appeared in a pamphlet of fifty pages. This Committee labored in conjunction with the China Medical Association's Committee on Nomenclature, whose "First

Report" is just out, and consists of about one hundred pages, including terms in anatomy, histology, physiology, pharmacology and pharmacy. It is to be hoped that makers of books will fall into line and use the terms recommended by these two able committees as far as possible. These two publications and "Western Biographical and Geographical Names in Chinese" should be in every well-equipped missionary library. A good beginning has been made, but much remains to be done before the terminology question shall cease to trouble us. May the work go bravely on.

Our best text book is the Bible, and we are pleased to note that in the last two years the two Bible Societies, whose agencies are at Shanghai, have printed for China 3,106,295 Bibles and Bible portions. Of these, 2,273,682 (more than two-thirds) were in Mandarin, 719,080 in Wên-li, 83,553 in Chinese dialects other than Mandarin, 19,980 in Tibetan and 10,000 in Mongolian. The large preponderance of the Mandarin and the growing importance of the work in the vernacular as compared with the Wên-li is worthy of note. Notwithstanding the unsettled condition of the empire these two Bible agencies printed 1,382,930 Bibles and portions during the year 1900.

Correspondence.

CHRISTIAN ENDEAVOR SECRETARY FOR CHINA.

To the Editor of

"The Chinese Recorder."

Dear Sir: Just before Rev. G. H. Hubbard, the President of the United Society of Christian Endeavor for China, left on furlough in March, an Endeavor Rally was held at Foochow, at which time the Fukien Endeavor Union sent a special appeal through Mr. Hubbard for a General Secretary to be sent to China. This seconded the appeal already sent through Dr. Clark at the time of the National Convention, so it is with special joy that we learn of the definite action taken at the International Convention in Cincinnati toward answering our request. Hon. S. B. Capen, of Boston, proposed, as a memorial to our martyred missionaries who perished in China last summer, the inauguration of a movement to send a man to China to act as Field Secretary, and thus lay the foundation for great advance in Christian Endeavor among the Chinese. Dr. W. S. Ament in a few words heartily endorsed the idea. Missionary representatives from India and Africa were called upon, and each one enthusiastically approved the idea. The climax was reached when the chairman asked Dr. Clark if the United Society would approve of the method, and he gave his whole-hearted, enthusiastic endorsement of the plan.

"What will the meeting do about it?" was then asked, and the response was the pledging in a few

moments of about $1,000 for the necessary $2,500 for defraying the first year's expenses of the missionary secretaryship. Dr. F. E. Clark, Messrs. S. B. Capen and William Shaw were appointed a committee to take pledges and to arrange for the appointment of a suitable person and sending him to China. Mr. William Shaw, treasurer of the United Society, Tremont Temple, Boston, Mass., U. S. A., will act as treasurer for this special fund, and all contributions for this purpose should be sent to him. Have we not friends at home we can interest in helping on this enterprise?

China was well represented at the International Convention, for beside Rev. G. H. Hubbard, of Foochow, and Rev. A. A. Fulton, of Canton, Rev. C. H. Fenn and Dr. W. S. Ament, of Peking, shared in the program, and reports speak of the marked impression made by the missionaries. "Their presence in Open Parliament and at the Rallies were sources of help and their addresses peculiarly inspiring." Shall we not pray much for this Field Secretary that God may make it very plain whom He has chosen for this important work of strengthening the churches and fostering that fellowship and oneness which we are taught in the prayer of our Blessed Lord, is the *condition* upon which "the world may believe," "that they all may be in one, *that the world may believe that Thou hast sent Me.*"

Very earnestly,
Yours in C. E,
Miss E. S. HARTWELL,
Ed. Sec. U. S. C. E. for China.

MR. WANG AND CHURCH MUSIC.

To the Editor of
"THE CHINESE RECORDER."

DEAR SIR: My chief interest in the paper by Mr. Wang dealing with "Church Music and its Condition in the Chinese Church" is not in its critical value, but in its being the first paper I have read on the subject from the hands of a Christian Chinese gentleman. I regret that the music composed by the author has not accompanied the paper, then I might be the better able to judge what the writer means by applying such expressions as the following to Mr. Sankey's hymns. They are extraordinary restrictions and really need further amplification. Of Mr. Sankey's hymn he says: "Music of a sensational character without having a tint of spirituality in it," "dwarfs the musical taste of many and renders the worship unspiritual," "deteriorating in its effects," "sensational and superficial and cannot take root in us," "brings us into a realm of sensationalism when our thought is engrossed with sensuous impressions." "Sankeyism may be likened to those trashy novels, and can only be ousted by introducing such master pieces as Haydn's Creation."

I should like to see Mr. Wang wield the baton!

"I feel no worship when such *sensual* and material music is used."

He classifies Sankey's music with that which "drags us down to the *sensual* and material phase of life." Mr. Wang means, in the above instances, *sensuous* surely.

Critical papers written in the above style are not likely to advance the cause the writer has at heart.

When the writer speaks of church music he had better leave the great names of Bach, Handel, Haydn, Beethoven, in the background. He tempts the world to gaze into his mental repertory. These great masters have not added much to our church music, excepting masses which are sung in Roman Catholic churches. The life of a missionary is too short to undertake to introduce to his

Chinese friends the mystic harmonies of Beethoven's sonatas or Bach's fugues! or even that which is a little nearer his grasp, an oratorio of Haydn or Handel. These are great names and great themes to conjure with, and the latter had better be left to the tender mercies of a future Chinese board of music! You may get one in twenty of the missionaries who can teach Monk's or Dyke's or Mason's hymns, but I think we shall leave the task of teaching Handel's and Haydn's music to Mr. Wang himself.

I further think that Mr. Wang's restrictions on Sankey's hymns are quite unwarrantable. To apply such words as he uses either to the music or words is out of place. When well sung a large proportion of the hymn tunes are very respectable and the words are purposely rendered very simply in order that minds of meagre intelligence may be able to grasp their meaning.

No Protestant Christian, either in Europe or America, can afford to despise either Mr. Sankey or his hymns. His reputation in the Christian church is well deserved. His title to the great esteem in which he is held, is not owing to the power or the richness of his voice, but to his remarkable gift of adapting music to words and by his execution of both to impress on the hearts of his hearers the meaning of his words. Mr. Wang speaks unguardedly of the materializing (and other epithets totally out of place) effect produced by his hymns and their lack of spirituality. I question if any collection of hymns have been more helpful in arousing men and women to take interest in the spiritual life than Sankey's collection. If missionaries and Chinese pastors and teachers find them beneficial in their churches, let them by all means make use of them and only part with them when Mr. Wang produces a better substitute.

Mr. Sankey would be the last man in the world to compare the music of his tunes with that of the tunes of the famous church music composers. He would never dream of such a thing. Hymns that have been so successful in Christian lands in awakening interest in spiritual things would naturally have the same effect in other lands. Missionaries seek to introduce them not because of "ignorance or indifferentism," but because they believe those hymns may serve a useful purpose. His contention regarding classical hymns I agree with and thoroughly approve of their being introduced into the Chinese Christian church. But we cannot afford a select choir, the organ of St. Paul's, nor a Dr. Bridge to render our classical hymns so as to produce those heavenly harmonies which have enchanted and enchained Mr. Wang. I have been endeavouring in a meagre way to introduce good hymns into our Presbyterian church and not without some measure of success. I agree with Mr. Wang, too, that the Chinese have a taste for music and that although unaccustomed to harmonized music they can acquire an appreciation for it, and I assure Mr. Wang that there are many missionaries in China who are devoting considerable time and attention to the cultivation of music. Yet those who do so do not find it the case that Sankey's tunes deprave the taste nor hinder the devotional spirit from aspiring heavenwards, and I shall prophecy that when Mr. Wang has devoted many years to teaching music to his fellow-countrymen he will forget his restrictions on Mr. Sankey and will not consider it beneath his musical taste even to teach some of Sankey's tunes.

Yours truly,

M. C. MACKENZIE.

SWATOW.

Our Book Table.

Mission Problems and Mission Methods in South China. Lectures on Evangelistic Theology. By J. Campbell Gibson, M.A., D.D., Glasgow. English Presbyterian Mission, Swatow, China. Edinburgh and London: Oliphant, Anderson and Ferrier, 1901. Pp. 332. With map of Swatow mission field. Shanghai: Kelly and Walsh, Limited. Price $3.50. Illustrated. Presbyterian Mission Press. Price to missionaries, $3.00.

Dr. Gibson has been well advised in publishing these lectures. They are a distinct and welcome addition to our missionary literature. Each of the twelve lectures deals with some phase of the great problem with which we are all face to face in China, and no one can read them without getting some useful hints as to the way in which this problem will be solved. Dr. Gibson does not burden his pages with figures, nor does he indulge in prophecy. He has no new theory to propound, and he does not waste a line in useless speculation over what might be, were the terms of the problem other than they really are. He chooses the better course and gives us the benefit of his own wide and varied experiences, indicating what he has found to be the lines of least resistance in the Swatow mission field and setting forth the results of the processes which have been followed in that district for nearly fifty years with such gratifying success.

The first four chapters contain a statement of the problem: Is the obligation laid upon us by our knowledge of the gospel reasonable? Is it the power of God unto salvation in China? Are its claims to be a universal religion valid? What is the special quality of the material on which we have to work in China? What is the nature of the soil on which we are scattering the good seed of the kingdom? And what harvest can we reasonably anticipate? Or, to change the figure, what thoughts and ideas are already in possession and how can they be uprooted, modified, or used to enrich the soil and promote the growth of the Christian life?

We have come across nothing better for a long time than Dr. Gibson's summaries of Chinese literature, philosophy and religion. The chapters are not overladen with details or quotations, but they show a wide and accurate knowledge of the subjects dealt with.

Then follow chapters on missionary methods, especially those which have been adopted by the English Presbyterians in the Swatow district. The three chapters on evangelistic preaching, the planting of the church, and the culture of the Christian life of the convert should be read and pondered by all junior missionaries; they will be saved from many a blunder and helped over their most disappointing experiences by taking heed to the wise counsel and many examples that are here set forth. The perplexity of most of us in our early years was not only how to begin, but how to keep on beginning, for the first steps in any direction seemed to bring us at once to the limit of our knowledge and experience. There is not, of course, one way or one method for all; but it is pitiful to see the waste of time and energy of those who will not profit by what others have failed in or accomplished. We cannot enter into the labours of other men, or avoid the hard toil of adequate preparation, any more than we can escape from the consequences of our ignorance or inexperience; but surely we ought not to waste valuable years in proving for ourselves what our predecessors have proved over and

over again. We may not find their conclusions to be final, or their methods to be the only ones, but it would be perfectly safe to follow in their footsteps and carry on their plans until we have gained a position for ourselves that would justify criticism or change. We have faith, and we often pray for more; but is it not a little singular that the other great gift that has been promised us is sought for so seldom? "If any man lack WISDOM let him ask of God," and in St. Paul's conception, the Christian man is one who needs quite as much understanding or enlightenment and discretion as faith and zeal. If the reader does not appreciate these somewhat neglected factors in the missionary's equipment as he reads Dr. Gibson's chapters, we shall be very much mistaken. No one will get any cut and dried system from the book, or discover any short cuts to success; but if he does not get helpful suggestions and lasting inspirations, we shall be much surprised.

The concluding chapters, dealing with the growth and character of the church and its external relations, are those perhaps to which the more experienced workers will turn first of all. In the planting of the church we have one set of difficulties; in its organization, another and more complicated set of difficulties is met with; and it is worse than useless to start out to face them provided with nothing more than doctrinaire conceptions and ready-made plans. "The wind bloweth where it listeth," and the Holy Spirit operates in the hearts of men and in the life of the church with equal freedom. Questions of instruction, worship and discipline cannot be settled by appeal to catechisms or directories. They must be solved on the spot and with special reference to the type of Christian manhood, which is being added to the church of God as the people of China are gathered into the fold.

The value of Dr. Gibson's chapters lies in the fact that he shews us not only how particular churches have grown, but also how individual members in those churches have passed from death unto life and then into the life more abundant. We wish the writer had given us many more chapters of a similar kind. He apologises for the length with which special cases or experiences are dealt with, but it is this fulness of detail which makes them so deeply interesting.

The question of schools, the training of evangelists, the native ministry, the principle of self-support and its practical results in the English Presbyterian Mission,—all find a place in Dr. Gibson's lectures. And these important questions are discussed not from the point of view of their practicability, but from that of actual experience and proved result.

The book is well printed on light paper—two points which add much to the comfort of the reader.

B.

REVIEW.

安息大旨, 10 Leaves, Wên-li. Price 2 cents. Presbyterian Mission Press.

In 1897 the C. I. M. missionaries at T'ai-chow offered rewards for the best essays on the Christian Sabbath. Over one hundred were sent in. The first in excellence received fifty dollars; the second, thirty dollars. The first essay was issued last year under the title 安息要錄. The present booklet is the essay which won the second prize.

The chapters deal with the Establishment of the Sabbath; the Punishment of the Jews for breaking the Sabbath; New Testament Form of Observance; how it should now be observed. The first-prize essay is entitled 安息日論.

REVIEWS.

The D. L. Moody Year Book. A Living Daily Message from the words of D. L. Moody. Selected by Emma Moody Fitt. F. H. Revell Co. Pp. 234. $1.00.

Each selection is prefaced with a text, upon which the extract is a brief comment in the familiar and not infrequently pungent style with which we are all so well acquainted.

Beyond the Marshes. By Ralph Connor, author of "Black Rock" and "The Sky Pilot." F. H. Revell Co. Pp. 36. 25 cents.

A brief sketch of a quiet Scotch home in Canada, where there had been a hard struggle against harsh conditions, and inner victory for the patient father, the devoted mother and especially for the invalid daughter of eighteen or so, who as one of God's shut-ins, had learned His lessons.

Three Years with the Children. One hundred and fifty-six Children's Sermons for Pastors, Illustrations for Primary Sunday School Teachers and Object Lessons and Black-board Talks for Superintendents of Junior Societies. By Amos R. Wells, author of "Sunday-school services," etc. F. H. Revell Co. Pp. 282. $1.25.

The comprehensive title describes the contents of this volume, which has an attractive look and will doubtless be of help even to those who are by no means dependent upon such assistance. The author is a recognized expert in his line.

Modern Missions in the Far East. Their Methods, Successes and Limitations. By Edward R. Lawrence, D.D., with an Introduction by Edward D. Eaton, D.D., LL.D., President of Beloit College. F. H. Revell Co. Pp. 340. $1.25.

This is a new and illustrated edition of a standard work, which has proved to be one of the best of the many volumes originating in courses of lectures at theological seminaries and colleges. It will be a long time before Dr. Lawrence's twelve chapters will be superceded, and perhaps there is no place where their merits will be more discriminatingly judged than on the mission field.

Practical Portions for the Prayer Life. Selected Thoughts on Prayer for each day of the Year. By Charles A. Cook. F. H. Revell Co. Pp. 377. $1.25.

A page is devoted to each day, which is introduced by a Scripture quotation, followed by selections from one or more of about sixty eminent Christian men and women. The aim has been to cover every phase of the subject of prayer and as far as possible with a progressive development of the thoughts for each month, so that in the course of the year the various phases of the theme are presented several times, and always from some new point of view. The use of such a manual cannot fail to be of great use in a busy age when prayer is liable to be crowded out.

The Twentieth Century New Testament. A translation into modern English, made from the original Greek (Westcott and Hort's text). In three parts. Part I. The Five Historical Books (Gospels and Acts.) F. H. Revell Co. Pp. 254. 50 cents.

This is a translation as distinguished from a paraphrase, by a company of eminent scholars representing various denominations, none of whose names, however, are given. A brief but explicit preface explains the uses and value of such a rendering, where the ideal in view is so distinct from that of the Revised Version which deliberately adheres to the older forms of words. Here they are of purpose entirely eliminated, but the translation appears to be singularly fresh and accurate. The best way to test the book is to use it in family prayers, when its merits will be immediately recognized.

The Fact of Christ. A series of Lectures by P. Carnegie Simpson, M.A., minister of Renfield Church, Glasgow. F. H. Revell Co. Pp. 208. $1.25.

This volume contains six lectures. The first is on the Data of Christianity, the second What is the Fact of Christ? followed by three others on the First Meaning of the Fact: (1) Christian Character, (2) Moral Motive-power, (3) The Further Meaning of the Fact, and the Final Meaning of the Fact, with a closing chapter on What is Christian? to which the compendious reply is given: "A Christian is one who is responding to whatever meanings of Christ are through God's Spirit brought home to his intellectual or moral conscience."

This bald summary of titles give no idea of the fresh and scholarly treatment bestowed upon every aspect of the profound themes discussed. There is no assumption of the authority of the Bible or of the church, merely a persistent insistence upon the inner value and significance of admitted facts, or rather of *the* fact of Christ in history and in experience. The book is a wholesome tonic, but too full of quotations from German, Greek, Latin and French authors for a popular audience. We do not remember to have met the author's name before, but we shall be surprised if we do not meet it again. A word has been dropped out at the top of page 181.

All the above works to be had of Mr. Edward Evans, Shanghai.

A. H. S.

In Preparation.

Editor: D. MacGillivray, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

Uhlhorn's Conflict of Christianity with Heathenism	... F. Ohlinger.
The History of the Living Machine...	... Dr. G. Stuart.
Story of Germ Life	... ,,
Fry's Geography	... Mrs. Parker.
Tylor's Anthropology.	T. Richard.
Lives and Words of the American Presidents	W. P. Bentley.
Universal Geography...	Mrs. E. T. Williams.

It would be well if contributors to this department would from time to time report progress (if any) on the work advertised. The mere fact that your name is down here opposite a certain work, should not permanently hinder some one else from doing it if you find that your intentions cannot be carried out within a reasonable time.

We have learned through private sources that Rev. S. Couling, E. B. M. S., Ch'ing-chow-fu, is preparing a History of Four Ancient Empires (古國述要). We would be obliged to him for some particulars. The same gentleman, who is an experienced school inspector, is preparing "Chinese Classics: taught on Western methods." Here also some details would prove interesting.

Rev. Paul D. Bergen, A. P. M., Tsing-tau, writes:—

"May I enquire as to whether you know of any convenient abridgment of the Chinese Classics, with Christian Commentary which is in existence, or in process of preparation? And is there any history

of China, of text book size, prepared according to foreign ideas of what history should be, in Chinese? I am thinking of taking up something of this sort, and also arranging some studies of Chinese literature for schools, in case the work has not already been done by somebody.

There is now a committee of the Shantung Presbyterian and English Baptists working at a system of Romanization for Mandarin. The plan is to make the system not primarily for foreigners, but for use amongst the Chinese. We hope this autumn to be able to introduce it in our numerous schools and to start a small newspaper in it, at the same time preparing other distinctively religious literature as rapidly as possible.

When the scheme is more completely elaborated, I will write further on the subject.

In case anyone wishes to correspond on the subject, letters addressed to Rev. J. Percy Bruce, Tsing-tau, or to myself at the same place, would receive prompt attention."

Rev. Alfred G. Jones, the veteran missionary of the E. B. M. S. in Shantung, now on furlough, keeps his eye on China, and writes this column from Leamington, England, as follows:—

In reading the June number of the RECORDER I noticed a list of works in preparation. I think that a very important step in order to prevent the useless duplication of literary effort.

With that aim in view will you kindly add to the list some books I have in hand, and hope to finish on my return to China:—

(1). A Systematic Theology, in ten Chinese volumes—a volume to each part.

(2). A Restatement of Old Truth—one volume.

(3). A Chart of Human Development.

(4). Religious and Theological Vocabulary—English and Chinese.

He adds that these are all in a fairly advanced state.

Editorial Comment.

A GREAT calamity seemingly has befallen the people of the U. S. in the death, by the hand of an assassin, of President McKinley. Certainly a great and a good man has fallen, and the nation mourns and all nations extend their sympathy. We sit dumb, and can only wonder why it was. Why should one who was exalted to so high a position and who filled it so acceptably, with such profit to the nation and to the world, be thus suddenly smitten and by such a dastardly hand?

* * *

WE cannot tell. But we get glimpses sometimes of why what seemed inscrutable at the time, was allowed, as illustrated recently by the remarks of a friend in reference to the death of the late Mr. Brooks, the first and only martyr to the cause in Shantung during the late troublous times. It was to the effect that Mr. Brook's death, by precipitating matters, put the missionaries and the officials on their guard, caused the power of the Boxers in north Shantung to be broken before fully organized, and so many were saved who otherwise might have perished. And so, ever since the death of Christ upon the cross, one dies for another.

THROUGH the kindness of Mr. Noah Fields Drake we are able to present as frontispieces in this and next month's issues two of the pictures which appeared in his description of Tientsin which was noticed in our September book table. The small park which appears in our frontispiece shows what perseverance and skill can do in beautifying the treeless, marshy, and alkaline plains about Tientsin. Since the preparing of Mr. Drake's map proposed concessions have been marked out for the Italians, the Austrians, the Belgians, and the Americans.

* * *

WE note with much interest that the Third National Convention of the Young Men's Christian Association will be held in the classic city, Nanking, October 31st to November 3rd. This calls to mind the Jubilee Convention held in Boston last June, which was the most significant gathering in Association history celebrating, as it did, fifty years of ever increasing service to young men. Representatives from twenty-three countries, speaking nineteen different languages, were assembled in Mechanic's Hall to spend some days studying the needs of young men without respect of race, color, or occupation. It was a splendid refutation of the charges that churches are dying out, that institutional Christianity has no place in the economy of the church, that prayer is becoming a lost art, and that consecration and self-denial belong to an old time faith. On its closing night in the hush of a prayerful silence sixteen thousand dollars (Gold) were given in response to an appeal on behalf of the young men of heathen lands. This amount, besides indicating the deeply spiritual nature of the gathering, will enable the International Committee to place on the foreign field at least one hundred men, instead of twenty-one.

* * *

THE gathering at Nanking gives promise of large fruitfulness. For months prayer has ascended that as plans were laid and speakers chosen God would manifestly direct. Prominent among the names on the program is that of a man much honored of God in stimulating missionary zeal at home and abroad. John R. Mott, M.A., comes from New York to attend this convention, and while there is sufficient interest centering about the gathering itself, yet many of our readers having still fresh in their minds the spiritual awakenings which resulted from his prior visit, will welcome with prayerful thanksgiving Mr. Mott's presence again in China.

* * *

A GLANCE at the program is sufficient to indicate the high order of the topics. The following are only a number of them: The forces now making for the evangelization of China; the secret of success and failure in making the Christian college a source of supply for the Christian ministry; the responsibility resting upon the students of Christian colleges to carry the gospel to their own country; the literati of China and the regeneration of the empire; the Bible study department of the Young Men's Christian Association; the place of prayer

in our work; need of more of the evangelistic spirit in our lives; Jesus Christ China's need; the work of China's Young Men's Christian Associations—I. In the great port cities; II. In the colleges; III. For the literati. The College Associations will be well represented. Besides the Chinese delegates the foreign leaders at present laboring in the empire will attend. From Japan there comes a fraternal delegate.

* * *

THE Young Men's Christian Association is the servant of the church; its foreign leaders are here in response to urgent and repeated invitations from missionaries on the field, and its central purpose is the solution of China's evangelization. These weighty considerations should commend the coming convention at Nanking to the missionaries of China. Let specific prayer be made that God by His Holy Spirit will set in motion influences which will profoundly increase the number of conversions among the young manhood of this empire.

* * *

A VERY pleasing piece of news comes from the Philippine Islands to the effect that the various missions which are pressing into the field have arranged a method of union and comity. The main features of the plan are three: a common name, "The Evangelical Church;" the name of the particular mission only appearing in a subordinate place, if at all; the partition of the field among the various missions, Manila only remaining a common centre; and an Executive Committee, formed of two members from each mission for general oversight. The plan is most simple and natural, and we watch with interest for further news of its outworking.

* * *

THE need of some such mode of union in the Philippine Islands is at once apparent when we remember that there the Roman hierarchy, which boasts of its unity and points the finger of shame at the diversity of denominations among Protestants, has there held undisputed sway for two hundred years. Protestant Christians have themselves come to feel their essential oneness in spite of the historical divisions which mark them off from each other. But such divisions would appear inexplicable to the Filipinos, who with all their superstitions have a basis of Bible knowledge to work upon. The need there of visible unity in work is far greater than in countries like China. Yet one cannot but wish that some plan like this could obtain in every mission field.

* * *

THE Chinese do not bewilder themselves with the differences between the various denominations. They see in our work a true underlying harmony and hearty fellowship. There is, however, a growing necessity for enabling the Chinese Christians to realize their oneness in Christ. In many centres where more than one mission is at work they do feel this oneness and meet together with heartiest brotherly love. But the Chinese have always been so isolated, so provincial, that it is most difficult for them to feel the shoulder-to-shoulder touch with their brethren of other districts or

provinces. As missionaries we need to lead them to realize the solidarity of the church throughout China.

* * *

In China, moreover, there is more and more evident a grave necessity for Protestant churches to keep close in touch. It is vain to close our eyes to the fact that a great difference is developing between Protestant and Roman Catholic methods of mission work. It is in line with the whole spirit of Rome to seek earthly power. Hence her missionaries make no secret of receiving converts in ways and on terms which seem to Protestants subversive of all spiritual religion. Rome seeks to baptize rather than to convert; and the Chinese, with all their short-sighted materialism and their infinity of grievances, petty and great, form a fertile soil in which to sow this seed. We, as Protestants, need to present an unbroken front against all attempts to lower our conditions of reception of converts. We cannot take them in in spite of their coming with improper motives, expecting them afterward to grow into true and spiritual Christians. There will be soon a great inflow of inquirers seeking temporal advantage first and salvation as a minor detail; the flood has already begun in many places. The Chinese themselves think that they can set off Protestant against Roman Catholic. If one's enemy has joined the *T'ien-chu-kiao*, he himself hurries off to the *Ye-su T'ang!* If we could hope the Roman missionaries would help us in upholding a pure, spiritual ideal of religion before the people, that would be best of all. Some Roman missionaries would respond to such an appeal. But at all events Protestants must unite as one man to resist the forces which are in danger of flooding our churches with self-seeking and unconverted men.

Missionary News.

The Student Alliance.

The Student Alliance is a society uniting the students of different parts of China into a living force for the propagation of educational ideas and for mutual help. It had its birth in Tientsin a few years ago when special delegations appointed from the Imperial Tientsin University and the Imperial Medical College came together for discussion, but on account of the *coup d'état* this question was brought to an end. It was revived again a few months ago in Shanghai, and finally the society known as the Student Alliance was organized. It adheres strictly and exclusively to educational and social questions, while political discussions are put off on the background. A monthly paper in the name of the society will be issued, and members, both active and associate—only those knowing foreign languages are entitled to active membership—are encouraged to write articles and to translate books. Branch societies are being organized in Hongkong, Tientsin, Tokio and many other places. At present in Shanghai there are about seventy members.

Rev. J. E. Walker writes:—"What with fire, flood, and plague, Foochow is having rather a hard time.

The missionaries of the three Boards working from Foochow as a center—A. M. E. M., C. M. S., and A. B. C. F. M.—have concluded a week's religious convention of a very helpful nature. A very heavy typhoon did some damage to colleges and interfered with two or three of the meetings on Saturday and Sunday, third and fourth instants; but a break in the wind and rain Sunday afternoon permitted a general attendance at the Sunday p.m. sermon and communion service conducted by the Rev. Ll. Lloyd, of the C. M. S."

The following was sent us by a friend, who remarks:—"The friends in England are very faithful and pertinacious in keeping great moral questions before the country, and they do it in a quiet, dignified, and telling way. The view they express, in this slip, of the opium trade and its relations to China's troubles is, I believe, a very just one.":—

THE SOCIETY OF FRIENDS ON THE OPIUM TRAFFIC WITH CHINA.

The following was passed at the yearly meeting of the Society of Friends, held at 12 Bishopsgate Without, London, on the 31st May:—

This meeting feels deeply for the unhappy people of China.

It is not our place to apportion the responsibility for the massacres, the outrages, the plundering, which have so recently darkened their land.

We believe it is our place to humble ourselves in the knowledge—confirmed by many independent and trustworthy witnesses—that one of the main contributing causes of the decay of the official class in China, the demoralization of large numbers of its people, and their active aversion to foreigners, is to be found in the opium trade, once enforced and still fostered by the might of the British empire.

It is only too true that the opium vice has impoverished the Chinese in mind, in character, in estate, and in development. It is surely futile and even criminal to persist in the attempt to build up international commerce on such a basis. The permanent prosperity of kingdoms can only stand on the foundation of national righteousness.

From the evidence now open to the civilized world, it appears to be a grave question whether the Anglo-Indian opium traffic to China has not resulted in as much misery to, and wreckage of, human lives as the African slave trade, against which our fathers laboured so faithfully.

At a time when some re-adjustment of the relations between Great Britain and China is probable, we feel it our duty to protest anew against the continuation of such a demoralizing trade.

Two years ago the Prime Minister of this country declared it to be its true policy "to maintain the Chinese empire, to prevent it falling into ruin, and to invite it into paths of reform." We greatly long for our country that it may yet seize the occasion to set a noble example of reform by cleansing its hands of all complicity in the opium trade, and so encouraging the Chinese people to do everything in their power to free themselves from the opium vice.

(Signed) JOHN MORLAND,

Clerk to the Meeting.

College Young Men's Christian Association of China.

REQUESTS FOR PRAYER.

I. For the visit of Mr. John R. Mott to China, October 28th to November 23rd, 1901,

(a). That it may result in the quickening of the spiritual life of the members of the Associations;

(b). That he may have special power in evangelistic meetings;

(c). That wisdom may be given him in the consideration of the problems confronting the Association movement in China.

II. For the Third National Association Convention to be held at Nanking, October 31st to November 3rd,

(a). That God may guide in the choice of each delegate to the Convention;

(b). That the speakers may have the special blessing of God in the preparation and delivery of their addresses;

(c). That the Convention may mark a distinct advance in the work of the Associations and in the solution of the problem of China's evangelization.

"Take ye no rest, and give Him no rest till He make Jerusalem a praise in the earth."

Missionary Journal.

MARRIAGE.

AT Shanghai, September 17th, Mr. F. BLÄSNER to Miss A. C. D. KLAHN, both of C. I. M.

DEATHS.

AT Amoy, September 3rd, HENRY JAMES, son of Rev. and Mrs. A. J. Hutchinson, of the London Mission, aged one year and seven months.

AT Shanghai, September 4th, ALICE SCUDDER, wife of A. P. PARKER, D.D., M. E. S. M., aged 49 years.

AT Ma-t'ou, Wei-hai-wei, September 13th, BERYL MARGARET, only daughter of J. W. and I. C. WILSON, of Shih-tao, aged 17th months.

ARRIVALS.

AT SHANGHAI:

September 4th, Rev. and Mrs. G. M. GARDNER and family, A. B. C. F. M., Foochow.

September 7th, Miss MARY VAUGHAN, C. M. S., Hangchow, from England; Mrs. H. LOWRY, Dr. G. D. and Mrs. LOWRY, and three children, M. E. M., Peking; Rev. F. E. and Mrs. MEIGS, and two children, F. C. M. S., Nanking; Rev. C. W. and Mrs. PRUITT, and three children, S. B. C., Hwang-hien; Mrs. D. W. NICHOLLS, and two children, M. E. M., Nan-chang; Misses MABEL ALLEN, ALLIE LINAN, and Mrs. TIPPET, M. E. M.; Mr. A. L. SHIER, wife and child, A. B. S.; Mrs. NETLAND and child, and Mr. D. NELSON, wife and children, A. N. L. M.; Rev. F. D. GAMMON, wife and child, A. B. S., Tientsin; all from U. S. A.

September 9th, Miss G. SMITH, Christian Mission, Ningpo.

September 13th, Misses MABIE A. TODD, J. A. MARRIOTT, and MARY CARLETON, M.D., M. E. M., Foochow.

September 20th, Dr. F. J. TOOKER, for A. P. M., Hunan; Miss MARY FITCH, M.D., Rev. A. R. KEPLER, Misses MARGARET JONES, JUNIATA RICKETTS, and MARY LEAMAN, all for A. P. M., Central China, Mrs. CALVIN WIGHT, and child, A. P. M., Shantung, from U. S. A.

September 28th, Mrs. L. J. DAVIES, A. P. M., Shantung; Dr. and Mrs. P. S. EVANS, and Miss MARTHA LEVERING, S. B. C., for Shantung; Rev. and Mrs. H. N. RONNING, A. N. L., Fan-cheng; Rev. and Mrs. GEO. HUDSON and children, Hangchow, Rev. S. I. and Mrs. WOODBRIDGE and children, Chinkiang, Mr. and Mrs. J. W. PAXTON, Soochow, Rev. R. A. HADEN and family, Kiang-yin, all S. P. M.; Rev. and Mrs. F. S. JOYCE, C. I. M., Chow-kia-kow; Miss ALICE TERRELL, M. E. M., Peking; Dr. WM. ASHMORE, D.D., A. B. M. U., Swatow; Rev. ROBERT E. CHAMBERS, and wife, returning, and Miss JULIA TRAINHAM, for S. B. C., Canton; all from U. S. A.; Rev. GEO. L. and Mrs. GELWICKS, for A. P. M., Hunan, from Manila, P. I.

DEPARTURES.

FROM SHANGHAI:

September 21st, Mr. E. B. SAURE, C. I. M., for U. S. A.

September 23rd, Rev. A. H. and Mrs. BROOMHALL, and two children, Mrs. C. A. MORGAN, all C. I. M., for England.

THE SHUI-SHIH-TING, AND THE RUINS OF THE FRENCH CATHEDRAL TIENTSIN.

(Through the courtesy of Mr. Noah Fields Drake.)

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXXII. No. 11. NOVEMBER, 1901. {$3.50 per annum, post-paid. (Gold $1. 75.)

Permeation of the Asiatic Mind with Democratic Ideas.

BY REV. WM. ASHMORE, D.D.

THE word "Democratic" is here used in its etymological and not its partisan sense.

In primitive times, and among undeveloped peoples, men have been easily held under the sway of autocrats. From the time of Nimrod "the mighty hunter," through the time of the Pharaohs, and the Nebuchadnezzars, and the Alexanders, and the Tamerlanes down to our modern Napoleons the multitudinous millions have been the submerged millions.

The attainment of popular rights has been achieved with slowness and difficulty. The process has a history, and that history is the same in essential features, in different ages and among different peoples. There is a gradation from the absolutely autocratic to the feudal, so that men were governed by a despotic monarch and under him a class of feudal lords. In due order followed the struggle of the masses for recognition and some sort of representative government. In this way have risen our upper and lower houses of Parliament and Congress. The Kings, the Lords, and the Commons, the President, the Senate, and the House. These are coordinate branches and mark the division of the everlasting contention. In physical conditions there is a perpetual struggle between the igneous and the aqueous, the one tending towards upheaval and the other towards a level of uniformity. In the distribution of political power there is a perpetual balancing between the centrifugal and the centripetal; one congeries of tendencies generalizing towards centralism, and another series towards provincialism, one towards autocracy and the other towards democracy, and these are at variance with each other. A right adjustment of these tendencies is the profoundest

problem in politics. In the United States the deepest of all questions is the question of State rights and Federal rights. Strange as it may seem the deepest question of domestic statesmanship in China is of the same nature—the balancing of power between the central and the provincial governments. According to Chinese theory all power is lodged in the crown. From the absolute monarch it is distributed and diffused among great viceroys and their subordinates. A few generations ago, or rather perhaps better to say when such monarchs as Kang Hi and Tau Kwang were upon the throne, the central power made itself felt and the whole administration was central and assertive. But little by little the currents got to running the other way. Even in Tau Kwang's day there was much of this. Power dribbled from the center to the circumference. Nominally it still emanated from the centre, but in reality it was exercised by the viceroys. The viceroys were the real rulers of China. In this state of things the Europeans came in. They did not want to deal with viceroys as they had done or were doing at Canton, and at Foochow, and Shanghai, Nanking, and Hankow, but with one central power only. They may well consider, at this day, whether the old state of things had not some advantages as well as disadvantages. But they went to work to make the central power strong so as to have to deal, not with several smaller governments, but with one larger one. Of course the viceregal governments and the viceregal revenues were weakened in favor of the central, and so power began to flow back to the centre again. The supremacy of the central government at Peking is due to the action of the Powers, and indeed the continuance of the Manchu dynasty in existence to-day is due to that same foreign influence. The Powers are now beginning to think that a break up of the solid government of China may be necessary to future quietude. They forgot that practically, in another form, they had what now they are trying to get back. It is a startling and suggestive fact that it was by an unexpected reassertion of their old time independence at the time of the issuance of the Dowager's edict for the destruction of all foreigners that the southern viceroys saved the situation.

THESE CHANGES A RESULT OF GERMINANT IDEAS.

In some cases the advance towards a participation in government is a result of circumstances, as likely as not fortuitous. But ordinarily they are a product of ideas which once formulated become seeds of tremendous power and possibility. The history of the rise of the British constitution is a history of certain ideas which once incorporated in the thought of the time become both destructive and constructive to an extraordinary degree. The start which came

originally from Britain was still further amplified when it came over to the Americans. The political maxim that "*a government derives its just powers from the consent of the governed,*" was formulated in America, but the material for the conception came from England and Scotland and Holland. In itself the maxim is not wholly sound, for if applied literally it would dethrone Christ as the Governor of this world, but it is so far sound and reasonable between man and man that it commands the force of an intuition.

PREVALENCE OF DEMOCRATIC IDEAS IN THE WEST.

Following the English and the American lines of political conception the State constitutions of modern times are all on the popular representative and constitutional model. The States of South America and of Mexico conform to the same ideal. Even when the limited monarchical principle obtains there is a constant tendency to add to the powers of the people and diminish the powers of the crown. Many English people contend that in essence of administration the hereditary monarchical government of England is as republican as the elective presidential government of the United States. Be that as it may, political control among Anglo-Saxons more especially inheres in the people. Even France has been constrained to adopt a popular form of government, and all the countries of Europe, Russia not excepted, are agitated with sentiments that will not be silenced, to the effect that the people at large have a right to a voice in the government that rules over them. It is impossible for Russia to avoid the coming discussion, and Turkey will also be drawn in to the contest sooner or later.

IN INDIA AND SOUTHERN ASIA.

The native governments of India are all despotic. The King, or the Khan, or the Sultan, whatever he may be called, is supreme and all sufficient and holds in his own hand the lives of his subjects. Representative government, worthy of the name, there is none. A feudal system of a modified kind has not impaired the prerogatives of the crown. The advent of the English in India was the initial preparation for a change. English administration in India began on native lines. When it got possession of territory it ruled with autocratic hand. The natives were used to that and were unfit for anything else. But English home opinion influenced English administration abroad. A permanent despotism is incompatible with the English spirit, so modification began. Besides, the entrance of an English education began to introduce new and formidable democratic ideas. The result is visible to-day. Thousands and thousands of educated Hindoos are students of Western politics,

thousands of them are lawyers and political economists. They are already a bit clamorous for political rights; it will be impossible to put them back to where they were. Not of constraint but willingly and of natural impulse have the English officials of India begun to devolve administrative duties upon competent natives. It is proof of their sagacity that they do so. For a long time a certain grade of army officers has been open to native aspirants, and more recently civil appointments are possible also. The grade of these officers is continually rising. Deputy superintendent, and deputy secretaries of bureaus are on the increase. Some of the judges in the courts of India are so far advanced as to be entitled to the designation "Honorable" in connection with their names. The day will come when England will not only find it to the advantage of the natives, but to her own advantage as well, to give the natives some sort of a representative body to act in connection with her own predominant administration. Such a procedure will strengthen her hold on India and be the best neutralizer she can find to Russian interference, for Russian rule does not tend towards enfranchisement

Besides that, the smaller States around India will sooner or later feel the influence of India's example. Even in Siam, while there are no signs of an early representative system, yet certain it is that government is becoming liberalised and royal prerogatives are being exercised with a greater regard to public opinion than was formerly the case. The little State of Acheen which has fought the Dutch with such persistent stubbornness is said to have derived no little stimulus from sentiments in the air at Singapore. The Dutch administration of force continues to be heavily autocratic. Happy for such rule that the Javanese are such a mild easy-going and submissive race. Of course it is at once admitted that the great majority of these people are not qualified to have representative government, and until they are it would be an injury to them. The responsibility of Western government does not require them to confer upon people what they are not able to manage, but it does accrue when they fail to prepare their subject races for such an uplift, or when they interpose any barrier to the education of their people up to a proper standard.

IDEAS OF REPRESENTATIVE GOVERNMENT IN JAPAN.

The changes that have taken place in the land of the Rising Sun have not ceased to astonish the world. With the peculiarities of the old imperialism modified by an autocratic feudalism we are all familiar. All at once and with surprising vigor of action came the transition. Travelled Japanese came back from the West with new

ideas of the rights of the people. Some had visited Germany; some France, some England, and some America, and soon there was a monarchy, imperial indeed as before, but before which all feudalism has been swept away, and instead of it was a Parliament with its upper house and its lower house and its recognition of a popular vote by its people. Since then Japan has been practising and learning in the school of experience. She is still struggling with great governmental problems involving questions of imperial prerogative, of Cabinet administration responsible only to the Emperor, and of Cabinet administrative representing more or less of party conviction. But Japan can never go back with either. New questions will come up in time about the extent of the franchise, but the principle of popular sovereignty and the fact of constitutional limit to imperial power has already entered into the thought of Japan and will work out the same results there that it is doing and is destined to do in the West.

WILL THERE BE A CHANGE IN CHINA?

A few years ago he would have been considered a rash thinker who dared express a favorable hope. It is not so perilous a speculation in our day. To begin with, China with her blending of paradoxes and incongruities has, at one end of her line, the extreme of absolution, and at the other the extreme of a pure democracy or government by the people, of the people, and for the people. Village government is almost ideal in this respect. In matters which concern themselves the villagers do about as they please and the authorities find it convenient not to interfere. In their village assemblies everybody is allowed to come, and the right of free speech for all, high and low, rich and poor, even when the village elders render the decision, is never questioned that we know of. The infancy of the Chinaman is spent under a popular government. When he grows up he passes out from under it and enters an automatic. It may be doubted whether he would do this so yieldingly were it not that the paternal idea is still held to, all the way up from the village council to the imperial Cabinet.

It may be said that there are no indications of the introduction of any tendency toward diminution of the imperial power in China and a consequent gain by any class of people below the imperial family. But now such a thing has turned up in the mist of possibility within less than a year back. The incident has already been referred to. It was a temporary and provisional government by viceroys, superceding and setting aside the edict of the Empress Dowager which ordered the massacre of all the foreigners in her empire. But this was not the only daring move by these viceroys.

They united in a series of reform propositions which would have changed the face of the empire. It was telegraphed home on April 10th that the viceroys and governors who were ordered to report on reform to be introduced have united on some eight or ten propositions. Granted that subsequent facts did not justify so strong a statement yet the foundation for it was all there and the verification was easily within reach. But the point is the tremendous power of a continued action of the viceroys. The possibilities of that power and that condition of things are almost enough to take the breath away. The old controversy of the middle ages where lords and barons extorted a *Magna Charta* and laid the foundations of the House of Lords, might have had its counterpart in China. In the great emergency the viceroys, or a ruling majority of them, might have been brought together and made the beginning of a new "House" in political affairs. The House of Lords in Britain would have been matched by a House of Viceroys in China. It is not enough to say that government by viceroys was a bare possibility; it was an actual fact for some weeks and even months. To be sure there were the imperial edicts continually issuing from the flying court, but there was also a syndicate of viceroys opposing, and the viceroys carried the day. What a pity, as it seems to us, that there could not have been a continuance of their régime. The Dowager would have been thwarted, the way would have been prepared possibly for a restoration of the Emperor, the reform would have been pushed, a beginning would have been made of a representative government in China, the best and the only really kind available at this present time. It is a "far cry" as yet to anything beyond that. It will be said that not all the viceroys and governors would have been found on the same side. But there would have been enough to have carried the day, especially if powerful foreign diplomatic skill and tact had cooperated. A splendid opportunity existed for some able and far seeing statesman, but it passed away and was not improved. The bright rift in the cloud closed up, the leaden sky reappeared, the light of the baleful star glimmers again, and progressive viceroys must stand in awe of "the three tigers" of Hsian.

But we are assured the end is not yet. For China to recede to her old position is impossible. It may be a long time before she will advance as her best friends wish, but she will have to "move on" as the policemen say. Events beyond her control are treading upon her heels and the inexorable logic of human progress is driving her on to a modern destiny along with the other nations of the earth. She will either go on, or she will go under. It needs but a moment's consideration to discover what a multitude of forces are at work

upon her. Her wars have taught her much; her statesmen sent to distant lands are, some of them, sounding a new rallying cry. Her subjects in California, in Australia, and the Straits Settlements have got new ideas at work in their startled brains. They have not asserted themselves yet, but they are in the system already, and will disclose themselves before long. The native press has achieved a prominence and a success as an educator of the public mind that a few years ago would have been deemed visionary in anticipation. English-speaking Chinese, not many in number, but influential beyond all proportion to their number, are imbibing what, by the old conservatism, are considered dangerous teachings from the English newspapers they read; the books and the publications issued by the Diffusion Society and distributed at the examinations are awakening thousands of capable intellects. And the missionaries—more than two thousand strong—while engaged in a crusade for the emancipation of the soul and its salvation unto eternal life must, from the very necessity of the case, implant ideas of liberty which generate towards enfranchisement, towards uplift, and towards a right to participate in the affairs of government. We do not say the missionaries are giving any such time to this preaching, for they are not doing so, but neither a missionary or anybody else can plant a seed and not expect to see it yield its legitimate harvest. The Creator has made things to be so; each has "its seed within itself." A seed of Christian truth preached for the emancipation of the soul involves emancipation in all its branches. Start one, like the links of the chain, and the others will all follow. It would be of no use to deny it. The preaching of Christianity will lead in the long run to representative assemblies and to constitutional government. China will feel the perturbation along with all the others. And here mention may be made of one incidental product of the missionaries' work not usually thought of. The art of public speaking and of influencing large audiences is of course an art of tremendous power. The Chinese have no such art. But the missionaries are teaching it to them. Their preachers are preparing the way for the increasing of a class of public speakers who, in turn, will harangue audiences on civil and political issues on their account. It is our opinion that the Chinese once started in that line will make it popular among themselves.

Here then between the two—between the thousands of sermons which are being preached every week and the effect of the papers, tracts, and booklets disseminated by the tens of thousands—the minds of myriads of Chinese students and thinkers are being permeated with revolutionary ideas, the outcome of which will be fatal to despotism and favorable to enfranchisement.

*Fellowship.**

BY MISS EMILY S. HARTWELL, FOOCHOW.

FELLOWSHIP is defined as the condition of being sharers or partakers.

In the physical world every atom in all space holds relationship with every other atom, through the universal law of gravitation, all coming under its sway; were the law of gravity suspended for an instant utter chaos would result and all life become extinct. We see therefore that in partaking of this law, and holding its relation to every other atom, lies the one condition for peaceful physical existence, and when this equilibrium is disturbed by the action of other forces, as in earthquakes, typhoons, and tornadoes, we see the tragedies of nature trying to adjust herself to normal relations again; the immediate result is pain and suffering, but the final result is regained equilibrium.

Perfect fellowship brings perfect unity, and the grandest mystery of the Godhead is the fellowship of the Trinity, which attains perfection in absolute oneness. When the normal relation between God and man was disarranged by Adam's sin in Eden, the tragedy of human life began, and the turning and overturnings of individual and national history will continue until normal relations are reinstated and fellowship or oneness with the Creator is restored. While this restoration is in process, pain and suffering are the result, but who can doubt that the brightness of eternal glory is intensified by the darkness of the present night? Who can question that the *true* Gethsemane and Calvary were in the heart of the eternal before the first creation, while the actual ones were only the *manifestation* of the heart of God to the universe? Jesus from all eternity was the sent, and the Father was the eternal sender. We need not continue ill a lifetime to test the devotion of a friend; a single illness is sufficient to manifest the heart of sympathy, and the experience, having once been ours, passes into that eternity, of which nothing *can* be lost. The thing which concerns us is not the time or place or manner of the manifestation of the love of God, but its *relation* to us and the possibility of our gaining admission to that fellowship of the Godhead which will bring us into harmony with the divine will, and so into that oneness with Christ which alone insures perfect peace.

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* An address given during a week of special meetings held at Sharp Peak in August, 1901. Scripture Reading, St. John xvii.; I John i. 3-5.

How Jesus used every device to teach others His absolute oneness with the Father! How almost prodigal He seemed of suffering to Himself and those He loved, to reveal to them and the world His own divine commission. In the story of Lazarus, as told in the eleventh chapter of St. John, Jesus told His disciples plainly that Lazarus was dead, adding, "And I am *glad* for your sakes that I was *not* there, to the intent *ye may believe.*" How easily all those days of mourning might have been spared had Jesus but gone to that afflicted home a few days earlier. How it pierced His heart when Mary echoed Martha's words, "Lord, if *Thou hadst been here*, my brother had not died." And the depth of His own human sympathy surely was never more perfectly expressed than when, mingling with that company of mourners before the sealed tomb, the mystery of the agony of death before them all, He, who was the resurrection and the life, on the very threshold of manifesting to them His power of victory over death, wept with them. How dear must Lazarus have been to the heart of Jesus that He could choose to allow him to pass even through the shadow of death to give the opportunity to manifest His power to raise him from the grave, and in contemplating it, be *glad* for His disciples to the intent that *they might believe;* so to-day when He calls those He loves to suffer to manifest through them His power, to the intent that others of His disciples may believe, we know His sympathizing heart weeps again with them. Jesus was willing for Lazarus to cross the portals of death and for Martha and Mary to suffer that great affliction that the people *might believe that the Father sent Him.* Never would He do anything alone, but always referred to His dependence, His fellowship with the Father, claiming His only strength from the power of this fellowship, or oneness with Him who sent Him forth.

And so of the Comforter Jesus promised to send. In John xvi. 13-15, He explained that the Comforter shall not "speak of Himself;" and Jesus adds, "He shall glorify Me, for He shall receive of Mine and shall show it unto you. All things that the Father hath are Mine, therefore said I that He shall take of Mine and show it unto you." And that the Father never worked alone, our Apostle of Fellowship teaches us in that first chapter, when he said of the Word, "All things were made by Him, and without Him was not anything made that was made." So we know the Father did nothing without the Son, and the Son came to show forth the Father, while the Spirit came to take of the things of Jesus and show them unto us. Self disappeared in others; the very essence of the Godhead is fellowship, *sharing all,* partaking of each other. And must not we, if we learn of Jesus, grow more and more to feel the intense longing

of that prayer for His disciples "that they may be one?" For this losing one's self in others, becoming a part of another whole, is not this the very essence of love itself?

Is not the same truth taught in that oldest and grandest of all dramas, that wonderful portrayal of the mission of sorrow, "And God turned the captivity of Job when he prayed for his friends?" Let us note the parallelism between the life of Job and the words in I. John i. 7. John says, "If we walk in the light as He is in the light." Job we are told so walked with God that God could trust to turn him over to Satan to be buffeted; could greater proof be given of God's confidence that Job had walked in the light as He was in the light.? John says, "If we walk in the light we have fellowship one with another." Job "prayed for his friends," even though those friends, instead of ministering to his suffering, had heaped misery on misery by trying to convince him that his suffering was the result of his personal sin; even their unkindness could not destroy his fellowship with them. John adds, "And the blood of Jesus Christ His Son cleanseth us from all sin." And we learn that "God turned the captivity of Job." God cleansed him by bidding Satan retire, and so granting him peace. God also rewarded him for his suffering by giving him twice as much as he had before. Satan lost and God won, for by allowing Satan to do his worst, God gained the opportunity to double His blessing; and so it will always prove to those who suffer with Him. They shall add not only to their own but also to His glory, for He said, "I am glorified in them;" and in allowing us to fill up His sufferings, He also grants us the power to complete His glory, for at the beginning of His prayer He says, "Father, glorify Thy Son that Thy Son also may glorify Thee," and in verse 22nd, "And the glory which Thou gavest Me I have given them, that they may be one *even as* we are one." The same thought is expressed in the Vision of Sir Launfal :—

> "Not that we give, but that we share,
> For the gift without the giver is bare;
> Who bestows himself, with his gift feeds three,
> Himself, his hungering neighbor, and Me."

Jesus gives His own the glory the Father gave to Him, that they may be one *even as* He and the Father are one, the Father glorifying the Son that the Son *also* may glorify the Father; He glorifying us that we *also* may glorify Him. How unworthy of such a privilege are we! And yet how illumined is all life, even our own as a part of that life, by this great love bestowed upon us. And what an inspiration His great love to us is to help us make the very best of ourselves!

Tennyson said:—

"If I be dear to some one else,
Shall I not be to myself more dear?
Shall I not take care of all that I think,
Yea, even of wretched meat and drink,
If I be dear,
If I be dear to some one else?"

We as missionaries are roused to the sense of the need of taking care of all that we think, but perhaps the hardest thing of all for us is the care of "wretched meat and drink" in order to give our best physically for Him to use for His glory. Still, is it less important? for how often the physical acts as a veil to hide our best intentions? How often irritable nerves, as a result of wrong food, lack of exercise or overwork, call us to study the laws of health and puzzle out some method to turn over work to fellow-missionaries or Chinese Christians? Is there not danger that we so magnify the responsibility to the mind and heart, that we minimize the responsibility for our own health and that of those dependent upon us? Care for the physical welfare of others was very prominent with Jesus. His whole ministry was one succession of kind acts to alleviate the physical woes of mankind, and thus win their hearts. Feeding the thousands because He had compassion on them, even though He *knew* His miracle would bring another crowd to Him the next day to get more food. Jesus knew all about "rice" followers, but His heart of compassion was so great He was not overwhelmed with discouragement by them. He healed the ten lepers, knowing very well only one would return to thank Him; and when worn out and hunted down by those He was specially sent to help, He went to the borders of Tyre and Sidon, to those to whom He was not specially sent, so He could gain much needed rest, even there the crumbs of compassionate help were ready for the beseeching Syrophœnician woman.

How the fellowship of the Son with the *perfect* Father "who maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust," is seen in the ceaseless reiteration in the life of Jesus, of giving *more* than was required, of *lavishing* love where it was not appreciated and even where it was absolutely certain to bring misery to Himself. As the listeners of old exclaimed of His words, "Never man spake as this man," so we feel there is no greater proof of the Godhood of Jesus than the divinity of His life. Surely never *man* gave as He gave Himself to the evil and the good alike.

Let us think for a moment of Jesus' relationship to Judas. The holy word mercifully leaves in oblivion the way in which Judas

came into the inner circle of Jesus' disciples, but Jesus knew every time they sat together, every time the scanty treasury of that company of disciples was drawn upon, that Judas was "the son of perdition," and that He himself must suffer betrayal at Judas' hand, "*that the Scripture might be fulfilled.*" To me nothing speaks more plainly of the complete fellowship of suffering with the Father than that from all eternity it had been ordained that the manifestation to man of God's great heart of love should include the revelation of a love that could so completely forget self as to work through His entire ministry with the one who was to betray him even unto death. Fully understanding all the avarice of Judas' heart, He simply continues his own grand testimony, so that neither Judas nor any one else may ever feel he fell for lack of opportunity to know the light. Jesus even at the last told Judas plainly that his evil design was fully understood, thus doing His utmost to prevent Judas from committing the act, and to me the most pathetic words in all history are those of the creator of mankind when he said, "It were better that this man had never been born," and the Almighty God watched one of His human creatures drift into the eternal abyss of remorse. *We* are almost overwhelmed sometimes, by our disappointment in the fall of some of those whom we have taught, but O, how little love God requires of us to give occasionally to unresponsive hearts of whom perhaps we can say, "It were better we had never known them," compared with the love *Jesus* was called to manifest in working all those years with and for Judas!

"O Love is weak
Which counts the answers and the gains,
Weighs all the losses and the pains,
And eagerly each fond word drains,
A *joy* to seek.

When Love is strong
It never tarries to take heed,
Or know if its return exceed
Its gift: in its sweet haste no greed,
No strifes belong.

It hardly asks
If it be loved at all; to take
So barren seems, when it can make
Such bliss for the beloved's sake,
Of bitter tasks.

So much we miss
If love is weak, so much we gain
If love is strong, God thinks no pain
Too sharp or lasting to ordain
To teach us this."

Let not an occasional Judas dishearten us. Through the fellowshi p of suffering and His abiding presence, God made out of a denying Peter a pentecostal leader and transformed a band of frightened, doubting followers into intrepid martyrs and changed a persecuting Saul into the chiefest of apostles.

In this prayer of our Lord, He prayed, "I have manifested Thy name, I have glorified Thee on the earth," and then adds, "As Thou hast sent Me into the world, even so have I also sent them into the world, that they all may be one, as Thou Father art in Me and I in Thee, that they also may be one in us, *that the world may believe that Thou hast sent Me.*" He gives His reason for this prayer of oneness "*that the world may believe that Thou hast sent Me.*" Do we realize enough that the fellowship, the oneness of God's children, is the *condition* upon which Jesus sees the salvation of the world depending? As this fellowship and oneness in the Godhead is the very essence of God's power to save the world, so the fellowship and oneness of God's people is the very essence of their power to be used by God in accomplishing this work. Is not then the attaining of this fellowship and oneness a matter of vital importance to each of us? We sing, "Take time to be holy;" shall we not sing take time to hold fellowship? This is what has been done at Kuliang during Convention week; it is what we are doing here at Sharp Peak this week, and let us rejoice that in a small way we are helping answer our Master's prayer for us. May this sharing of each other's spiritual windows lead us to encourage the Chinese Christians with whom we come in touch to the importance of similar fellowship.

During these last years of the pouring out of God's Spirit to evangelize the world, He has brought into existence great organizations to develop this fellowship and oneness among His people. We are just reading of the jubilee of the Y. M. C. A., and hoping for a visit from Mr. Mott this fall. Last year we had Dr. and Mrs. Clark here for a National Christian Endeavor Convention, from whence they went to the *In*ternational Endeavor Convention in London, the first to be held in the old world. To the international spirit of the Y. M. C. A. we have added the interdenominational spirit of the Christian Endeavor. In a recent article on "What is Worth While in the Christian Endeavor Movement?" Dr. Clark says, "The interdenominational, international fellowship of the Christian Endeavor movement is worth while. It has brought about a happy federation of millions of English-speaking Christian young people in England, the United States, Canada, Australia, and South Africa. It shows them their essential oneness and minimizes their *un*essential differences. It has made Christ's prayer that they all be one, a greater reality in the hearts of men than ever before. It

has greatly aroused the missionary interest of young men and women in our own land by making real to them the fact that they have brothers and sisters who belong to the same society in China, Japan, India, and the islands of the sea."

An eminent divine has said, "The fault of Protestants is narrow-mindedness." Doubtless we all have had great struggles with this fault in ourselves. Personally I feel greatly indebted to Christian Endeavor for helping me see the good in others and broadening my vision, while it has stimulated me to greater effort in the particular battalion of the great army of the universal church in which I have been placed. There is a vast difference between *un*denominational and *inter*denominational. The rays of red and blue and yellow do not change the length or rapidity of their own vibrations when they blend to form pure light; each has its own share to perform in composing that colorless vibration; so in the trinity of our three missions in Foochow each has its own share to contribute to Foochow Christians; only let the intense red never say to the calmer blue and yellow, "I have no need of thee," or the calm blue *un*derestimate the red and yellow, nor the conservative yellow hold aloof from blending with the crimson and the blue. Let us not forget God spreads *close around* us in the *green* of meadow, field, and forest, the blended blue and yellow; while man *crowns* the *royal purple*, united blue and crimson. God has ordained that in color as well as life the richest and most beautiful are the blended tints. The rainbow, *blending* the three primary colors, *increases* them to seven, *so God writes fellowship in every bow of promise He paints upon the clouds.*

Perhaps some of us have wasted time trying to choose the color we would be, and have finally concluded to be content just to be ourselves, and make the best of what we find God created in us; to be *our* best, not some one else's best, but just our *own* best, and rejoice that another's best is so much better than our own; not to stop using our own three talents, because some one next us has five, or because we are afraid the one who has but two will be jealous, and hide those two because we have three; just to be glad to encourage and strengthen others in developing their best because we stand beside them, and see how much more of good there is in them than they discover in themselves, or perhaps others see in them. We admire the skill that discovers a vein of gold or unearths a diamond mine, but how infinitely better through fellowship to help another soul discover a mine of spiritual wealth within itself that modesty or sensitiveness had kept hidden for years, and your kind appreciation discovers to enrich the world. God holds us responsible to bring heaven down on the little spot where we stand. Jesus sends us to send others, as He was sent by the Father that

He might send us. St. John caught this truth when he said (I. John i. 3) "that which *we* have seen and heard, declare we unto *you*, that *ye* also may have fellowship with *us*; and truly our fellowship is with the Father and with His Son Jesus Christ." Was not St. John putting into life the prayer of Jesus? "that they may be one, *even as* we are one. I in them and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent Me *and hast loved them as Thou hast loved Me.*"

Can we in Foochow show *we* have loved the Chinese *as we* have been loved of God ourselves? Have we brought them, from the Christian churches we represent, the glory those churches have received from Jesus? As we look over the broad field of our work, it seems to me we can point to many things to show we have done so in good measure.

First, they have been given God's Holy Word; also the visible church with many of its accompanying organizations, its men's and women's missionary societies, the Y. M. C. A., Christian Endeavor and Epworth League. Not yet have the Chinese churches developed all the forms of activity of the church of Christ in the home-lands, but we can feel a grand beginning has been made and trust time for still further development. And beside this greatest and best gift of His Son through the Bible and the church, what can we say of the "all things" we have freely received with Him?

Very early came the missionary physician with healing for the body, and if we count the doctors and nurses, the hospitals and dispensaries, shall we feel there is much lack in the measure of the effort of our missions to help stricken bodies in order to win the hearts of the Chinese, compared with that of the early apostles who were sent forth with power to heal? I think not. But what are we doing for the masses? Will you pardon me for using personal reminiscence as a background to what seems to me great progress? When I first returned to Foochow after a childhood spent in a home where our personal responsibility for the physical, mental, and spiritual betterment of mankind was taught us daily, not only by precept but example, and always with no hint of failure, but a buoyant confidence of achievement, I found myself the only woman inside the walls of Foochow city. The great numbers of women my sainted mother had visited flocked to see her daughter with a sense of personal claim, and finding with her a piano—doubtless the first they had ever seen—the wonders of that piano were heralded far and near, and not only did all the sisters and cousins and aunts come to visit me, but all the brothers and uncles and grandfathers came to visit father, and before they left would beg to hear the piano.

The masses of rich and poor alike thronged our house almost daily, and the providence that had ordained that my first Chinese hymn should have been imprinted on my brain from childhood, provided me with something to teach them. My mother's Bible woman and companion could talk with them, but to me it was a great comfort and joy to give them the fellowship of song and sell them tracts. Their heathenism was very depressing when I found, whether they were dressed in silks or rags, it was necessary to keep two or three servants in the room to prevent their stealing. I wondered if I had come to China to turn detective. If I went away to visit and rest, I must see human beings take the place of horses and carry me on their shoulders, a mental depression almost as great as the physical depression of the long ride through the filthy street.

When I studied the language, my mind, fresh from the stimulus of Western study, felt trying to master the hieroglyphic character was going back five thousand years, and it seemed as though my brain were being mummified. It was actual mental pain to me, whose cardinal doctrine in all mental processes had been to give a reason for everything, to have each "*why*" I asked about the construction of the Foochow idiom answered by saying, "You must never ask why; just learn it as the teacher tells you." No place for reason. Was there nothing but the primitive-child process of memorizing in the study of Chinese? When I first saw the Romanized I felt a bound of relief at the thought of alphabetical words, but when I discovered the tonal marks as in the old system following the Chinese method* of being set in the four corners *outside* the word, as if you could not enter the walls of that little city until you travelled its various sides to find the gate, I questioned, Had the mystic influence of hieroglyphics already begun its baneful work on the mind that the missionaries could tolerate a system half Chinese, half foreign, and would my mind also come under its spell? We might hire servants to be detectives for our things, we might pay our chair bearers enough to feel they were better off than the beggars on the street, but who could guard against the subtle influences of studying heathen hieroglyphics on the mind, that window of the soul through which alone we can see God Himself? How should we guard our own and how develop the Chinese mind so the windows of our souls should face clear and bright the God who made them?

* 𝍐 ˋMwong is the old form of Foochow Romanized, the tone mark (ˋ) being placed outside the word as it must be when given with the Chinese character. The improved form places the tonal marks over the vowels like the marks of vowel sounds in English.

The time and strength of the early missionaries were largely expended on terminology. They labored in translating the Bible, making dictionaries and manuals, thus fulfilling their fellowship and bequeathing to us the privilege to show our fellowship in other ways. Like the worthies of old, they obtained their good report, "God having provided some better thing for us that they without us should not be made perfect."

What progress has been made! Now hundreds of Chinese are sharing the glory of our mother-tongue, are having their minds transformed by the magic wand of an English education. If only Jesus is always held before their clearer vision, how much may we hope for! We know through English we are opening to them the books upon the Holy Spirit and the higher life, and the glory we share with them will in others beside the teachers and preachers already helping in our missions, fulfill the "even as" in the spirit of the words "Glorify Thy Son that Thy Son also may glorify Thee."

More than this, Rev. and Mrs. Stewart rescued the Foochow Romanized from being a mongrel, half Chinese, half foreign, and gave the Chinese a perfected Christianized form of reading and writing their mother-tongue. While they have been called to receive their martyr's crown may their mantle never depart till God raises up others, though it may not be in our day, to liberate the *whole nation* from its mental bondage through hieroglyphics, and help answer Christ's prayer for oneness by entering a world-wide fellowship through the Roman alphabet. Perhaps it is but fair that the women, who have been so debarred from any form of reading or writing so long, should be the first to receive this glory at our hands, but can it be less helpful for the men?

In this connection we must not *fail* to mention the large place the Foochow printing presses have filled and are filling in giving the people the Bible, both in character and Romanized, beside many other books, newspapers and tracts.

Again, the development of woman's work stands out luminous against the background of the early days; the work of the women's schools and Bible women being supplemented by many station classes. Still further, through hundreds of day-schools, and latterly, an occasional kindergarten, the children are being touched. May better methods be worked out to make this most important department more effective, that even the little ones of China may be brought into the fellowship of His blessing and glory, by minimizing the strength required to learn the words, so leaving mental energy to develop the thought.

Besides this, a system has been worked out for teaching the blind, and institutions for the blind are established and in prospect.

Orphanages have sprung up, and many kinds of industrial work are carried on in various places. In Foochow city there is an embryo retreat for feeble-minded children, a wonderful example to the Chinese of human compassion. Perhaps some of us think we have seen the beginning of work for the insane, and many of us doubtless are sure we have embryo reform schools; while those formerly considered to be possessed with devils, sit clothed and in their right mind in more than one God-fearing congregation, and reclaimed opium smokers even hold places of influence in some of the churches. Surely in Foochow we can say that the missionaries have taken the glory the home lands have received of God and given it to the Chinese, and the spot of earth God has given them to bring heaven down upon, is beginning to learn in some measure that *God has loved them as He has loved us.*

But there is still one more side to this fellowship, and one which to me grows more and more important. We missionaries are the *sent*, the home churches are the *senders*. We have taken of their glory and given it to the Chinese; are we careful to return the glory of the Chinese converts to glorify the home churches? It seems hard sometimes to know how to write home about our work when often what we have written is cut up into extracts to suit the size of the paper or the taste of the readers. We know these readers, on account of the vast difference in space and surroundings, are unaware of the heathen setting which makes the facts vivid to us, and when the extracts return to us in print, and we sometimes can recognize but little flavor of the intended essence of the article sent, we wonder what impressions will be made on the readers.

With a sense of our own incapacity to comprehend the mental limitations of some of even those most interested, to grasp the meaning we wish to convey, how impotent one feels in the face of the responsibility of giving even a correct impression of one's own limited grasp of the true situation by giving missionary addresses! I acknowledge that to me one of the greatest crosses ever faced was that of the public work of the returned missionary. It seemed a task too difficult for my limited ability to compass, and I was not reconciled even to *trying* to do my feeble best until this thought of the need of fellowship came to my aid. It almost seemed as if God sent a company of the guardian angels of the Chinese women who had thronged our home to beseech me to carry the fellowship of their longing hearts to their sisters in America. Afterwards I learned to feel that many souls were being lost at home through love of ease and pleasure, and nothing but a sense of the need of the hungering souls of China could save them. When we feel worn out by our double task of keeping up our share in awakening the home churches

as well as teaching the Chinese, let us not forget fellowship includes China's help to the home churches by receiving and glorifying their overabundance quite as much as it includes what the home churches do for China by giving what would impoverish themselves in withholding, and what will return a hundred-fold in blessing to their children in later generations; and the question remains, whether the coming King is not more delayed by the lack of interest at home than by the indifference of the heathen.

Let us not think too much of the occasional shortcomings of our Chinese fellow-Christians, but gather out the bright spots and send them as bits of glory to the friends at home that their hearts may be strengthened by the glory they *receive* as well as what they give and the fellowship and oneness Christ prayed for be brought near to the intent that *the world may believe* and *the Lord's coming be hastened.*

Standing one day with my sister in the Murillo Room of the National Gallery in London, we remained silent before that wonderful picture of the Holy Family, our eyes riveted upon the face of the Holy Father. All the tender solicitude of the Father's heart seemed to be in that face, and we felt as never before that the very heart of God Himself was in that manger-home; that in *sending*, the Father *came nigh* and hovered with yearning care over *every moment* of that life. Every line echoed and re-echoed the thought: "*God so loved!*" "*God so loved!*" And as at last we turned to go, my sister murmured, "I shall always *love God* better for having seen that face."

Each of us is an artist creating the picture of some face. How sweet it would be if some one in passing should say, "I shall always *love God* better for having seen that face."

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(*Continued from p. 508, October number.*)

GOD THE PRIMARY SENSE OF SHÊN.

THE foregoing proofs fully establish, we think, the position that *Shên*, when applied to invisible beings, means god and not spirit. Let us now see what evidence there is that this sense is the original and primary one.

1. THAT GOD, IN THE SENSE OF A PERSONAL BEING, IS THE PRIMARY MEANING OF SHÊN, IS PROVED BY THE ETYMOLOGY OF THE CHARACTER.

It is composed of a radical *shï* 示 and a phonetic *shên* 申.* The meaning of the character is indicated by the former according to the common rule in reference to Chinese characters. The radical classifies the character, and, in this case, it classifies it with the persons and things which relate to the gods. This radical has already been referred to, but it is worthy of a more careful examination. The first meaning given in *Kang Hi's dictionary* is "to descend," while the general meaning is unquestionably "to make known by superiors to inferiors." Hence Dr. Williams defines it, "To make known the will of heaven to mankind," and Dr. Morrison says, "A declaration of the will of heaven." Kang Hi's dictionary further defines it as meaning "the things of the *gods*" (神) and adds, "Therefore all ancestral temples (宗 廟). local deities (社), heavenly deities (神), and earthly deities (祇), are classed under this radical." An examination of the characters under this radical will serve to illustrate this very significant statement of the dictionary and to show how completely this character is confined to things relating to the gods. Under it Kang Hi's dictionary gives 149 separate characters, exclusive of duplicates. Of these, forty are the names of different kinds of sacrifices, viz.. 礿 祾 祊 祆 祑 禠 祠 祔 祳 祭 祜 祫 祱 禐 祮 祽 祾 禪 禋 禶 禊 禮 禖 禘 禜 禝 禣 禡 禆 禠 禫 禪 禭 禯 禰 禳 禵 禶 禷 禴

Thirteen mean to offer sacrifices to the gods at various times and in various forms, viz., 祀 祉 祠 祭 禈 禭 禍 祼 禮 禬 禱 禴 禶.

Twelve are the names of different kinds of invisible beings, viz., 社 祆 祇 神 祙 神 祗 禓 禮 禮 禰 禳

Twenty-five signify the various forms of happiness or blessings conferred by the gods, and in most cases the dictionaries expressly connect them with the gods, viz., 礽 祄 祉 祐 祚 祜 祥 禖 禎 禍 祺 福 祿 禦 禑 福 禔 禛 禝 禟 禠 禧 禱 禧 禵

Four signify calamities or prodigies sent by the gods, viz., 祆 祅 祟 禍.

Eight signify to pray to, or supplicate the gods, or to curse in the name of the gods, viz., 祈 祝 祩 祰 禱 禀 禬 禱.

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*It may be proper to state here for the information of readers who are not familiar with the Chinese language that Chinese writing is ideographic. Some of the symbols (usually called characters) are uncompounded, and so, incapable of analysis. These are usually called primitives. The great mass of the characters, however, are made up of two or more of these primitives. In some cases there is no evident connection between the component parts of the character and either its sound, or its meaning; but in the great majority of cases there is a clear connection of either sound, or sense, or both. Passing by other principles of combination, that which has by far the widest range is that which consists in forming the character of two parts, one indicating the meaning and the other the sound. The part which indicates the meaning, is usually called the radical, and the other, which gives the sound, the phonetic. By means of these radicals the Chinese have arranged their characters in classes for the purpose of making dictionaries.

Three signify worship of various kinds, viz., 祗 禮 禴.

Three signify omens or prognostics from the gods, viz., 禎禨禥.

Five relate to the ancestral tablet and to acts connected with it, viz., 祏 祡 祧 祪 祱.

Six relate to the altar, or to the wood or flesh for sacrifices to the gods, viz., 祟 祳 祿 禜 褸 禪.

Besides these are 祖 ancestors and 祕 divine, mysterious, with 祛 and 祫, meaning to drive away noxious influences. Of the remaining twenty-six characters ten are names of persons or places which have no special significance of any kind. The other sixteen are as follows: 禀 *a warrant to arrest*, 禁 *to prohibit*, 禦 *to oppose, to hinder*, 祘 *to examine closely*, 禷 *to influence in a wonderful way*, 祴 *name of certain music to keep guests from drinking too much*, 祺 *a good appearance*, 禔 *to see*, 禎 *devoted attention to an object*, 祰 *unable to walk*, 禐 *to breathe*, 褖 *a girdle*, 禕 *excellent, admirable*, 禗 *troubled in mind*, 禵 *to gaze for a long time*, 禷 *to involve in ruin.*

Thus we see that of the one hundred and thirty-nine significant characters under this radical, one hundred and twenty-three have a clear connection with the gods. We have the names of various divinities, including ancestors (who are regarded as deified); the leading word being *Shên* 神. We have sacrifices in all forms; the the leading word being *Che* 祭. We have blessings conferred by the gods; the leading word being *Fu* 福. We have calamities also; the leading word being *Hwoă* 禍. We have prayers to the gods; the leading word being *Ch'i* 祈. We have worship; the leading word being *Li* 禮. Of the sixteen characters in which no special connection with the gods appears, only three are in use at present; the others being very rare characters. (Giles only thought it worth while to put three of them in his large dictionary). The three in use are *chin* 禁, *to prohibit; piao* 禀, *a warrant;* and *yü* 禦, *to hinder.* The first two involve the exercise of official authority, in which it is easy to trace an association with divine prerogative, and the last has sacrifice as one of its meanings. In fine, this radical is the religious radical of the Chinese language. It is almost exclusively devoted to the gods * and the things pertaining to them. Beyond question this was the classification made by those who invented Chinese characters. In vain will another religious radical be sought in *T'ien* 天 or *Ti* 帝 or *Chü* 主 or in any of the words which are sometimes

* I say emphatically *gods*, for the names of *demons* and *souls* are not associated with this radical. Of the twelve words under this radical (given above) which mean invisible beings, ten are defined by Kang Hi with the use of the word *Shên*, one is synonymous with *T'ien* 天, heaven, and the other (禷) is merely an incorrect writing of 魑. That something more is meant in all these cases than merely *spirits*, is shown by the fact that not all spirits are included. Demons and souls are excluded, being ranged under the radical 鬼.

used as the appelatives of God. Of all the characters under this radical, *Shên* 神 is the leading and most important one. It has the closest and most essential relation to the radical. This is expressly testified to by the standard Chinese dictionary of Kang Hi when it defines the radical as meaning "the things of the *Shên*;" and in giving this definition he quotes from the *Shuo Wên* (說文), the oldest dictionary in China. Here then we have the important fact that the inventors of Chinese characters classified the word *Shên* with the specific names of worshipped beings (*Shên* 神 being the generic), with sacrifices, prayers, worship, blessings, calamities, omens, etc. This fact is entirely conclusive as to the general meaning which they attached to the word; these things are not associated with the soul of nature, nor with the souls of men, but with the gods. Seeing then that those who originally formed the Chinese characters regarded the word *Shên* as meaning the gods, we are fully entitled to assume that this was the primary meaning. This takes us back beyond all books and all authentic history into the remotest antiquity. In the nature of things no usage in Chinese books, however ancient, can invalidate this testimony. This *etymological* argument is of itself quite sufficient to prove that "*god*" is the *primary* sense of 神*. There are, however, other considerations that clearly point in the same direction.

2. NATURAL ORDER IMPLIES THE PRIORITY OF THE PERSONAL SENSE OVER THE IMPERSONAL AND PANTHEISTIC SENSE.

Pantheism is not the primitive belief of man. Mankind are first monotheists or polytheists, and then pantheists. The belief in personal gods ruling over nature and controlling the affairs of men, if not innate, is certainly exceedingly natural. Men have been found without letters, without clothes, without organized government, without houses, but where have they been found without gods? It requires no great advancement in thought, in knowledge, or in

* Rev. John Chalmers in his book on the "Question of Terms, etc.," admits in effect that etymologically the word 神 *Shên* contains in it the idea of *divinity*. He, however, passes over the fact by simply remarking, "*If any part of the etymological contents of a word is entirely lost, it is to all intents and purposes the same as if it had never been there.*" The *assumption* which this remark makes needs proof. What evidence is there that *Shên* has "entirely lost" the idea of divinity which is implied in its etymology? Have the Chinese given over sacrificing to their *Shên?* Have they ceased praying to them, or worshipping them, or attributing happiness or misery to them? Do modern Chinese dictionaries give any intimation that this word has lost its etymological sense? On what authority does Dr. Chalmers intimate that this word has lost its etymological sense? Still further, if *Shên had* lost its etymological sense, it would not be all the same as if it had never had it. It would still prove what was its *primary* sense and create a strong presumption that it would be found to have this sense in the classical and other ancient books.

civilization to attain the idea that there are gods. It is different, however, with the metaphysical speculations which are the basis of ideal pantheism. In order to reach this pantheistic idea a process of reasoning is necessary, which requires some degree of mental cultivation and advancement in knowledge; and to elaborate it into a metaphysical theory of cosmogony as was done by the sages of China, necessitates not a few subtle and involved processes of thought. In a word, pantheism as a philosophical system is the result of long and deep thinking over the dark problems of universal being, while the recognition of personal gods is the direct intuition of a moral instinct. Dorman in his "Origin of Primitive Superstitions," says: "The principles that control all religious thought among primitive peoples will work themselves out in polytheism among those peoples of a lower stage of culture, or in pantheism among those of higher culture." Christleib in his "Conflict of Christianity with Paganism," says: "Pantheism and polytheism are but a higher and a lower form of one and the same view of the world. The former is the refined, the latter the vulgar form of deifying nature. The former seeks after unity amid the individual phenomena, the latter stops short at and personifies them." The personal idea is naturally and necessarily the primitive one, the pantheistic idea is the secondary one. No nation or people ever conceived the pantheistic idea directly, and subsequently arrived at the personal idea by a deduction. Hence on the ground of natural order, we are fully entitled to assume, *a priori*, that the personal sense was the primary one.

3. USAGE SHOWS THAT THE APPLICATION OF 神 SHÊN TO THE SOULS OF LIVING MEN IS MODERN AS COMPARED WITH THE SENSE OF DIVINITY.

It is not thus applied in the text of the Four Books or Five Classics, including the E King, which is probably the oldest Chinese book extant.* It may be in the commentaries written by later hands, but not in the text. It is not found in the Bamboo Annals, which, if not as old as the E King, are certainly very ancient. It is not found in the *Shan-hai-ching* (山 海 經), which is held to be at least as old as the Chow dynasty. It does not occur in the text of the Chou-li 周 禮, generally supposed to have been the work of Chou Kung, before the time of Confucius. This use of the word is

* In all these classics, *Shên* is used by far the larger number of times of invisible personal beings, including of course the manes of the dead, who are, as we have seen, regarded (each by his own posterity) as gods. It is also sometimes used pantheistically of the soul of nature, and, in a few cases, in analyzing the human soul. *Shên* is spoken of as constituting a part of it, but it is never, I think, used for the spiritual part of a living man.

manifestly more modern. It is a natural outgrowth of pantheistic speculations and is found most frequently in highly pantheistic writers. It is much used by medical men in their philosophy of diseases and their cure. It is also very frequent among Taoist writers. Dr. Chalmers gives some 260 instances of *Shên* applied to the soul, but *there is not a single one from the Chinese classics.* They are from modern miscellaneous literature, chiefly Taoistic. When he comes to give examples of *Shên* meaning invisible beings, he has classical quotations not a few. From his *order*, he would have us believe that soul or the human spirit is the primitive sense. But the dates of his citations show the fallacy of the order he has adopted. On the other hand, we find *Shên* in the sense of divinity, or invisible beings, used in all the classics, as well as in all other ancient books. In the E King proper, exclusive of Confucian comments, *Shên* occurs five times. Three times it is connected with *Kuei* 鬼, and in each case it is clear that invisible beings are referred to; in two of these cases the two words are connected with *Jen* (人), men, making the three-fold classification of men, demons, and gods; in the other case they are represented as sending calamities and blessings. In the other two instances, it is connected with Tao 道, meaning divine doctrines, or divine reason In the explanations by Confucius, *Shên* is used several times as an adjective meaning divine, but most frequently pantheistically of the soul, or mind of nature. In the Bamboo Annals it occurs nine times; three times as an adjective, meaning divine, and six times meaning invisible beings. In the text proper of the *Shan-hai-ching* 山海經, *Shên* occurs seventy-seven times; sometimes as an adjective meaning divine, but in the great majority of cases meaning worshipped beings. In the *Chou-li* 周禮, the word occurs twenty-four times, all referring to invisible beings, except three or four, which are adjectives.

Even if one or two instances of the application of *Shên* to the soul of a living man should be found in ancient books, it would only prove that the natural deduction from pantheism had early been made in theory, while it would still remain that the common and frequent use of it is post classical. This peculiar use of the word *Shên* will come up for special consideration by and by; for the present our only point is to show that it is a *modern*, and not *ancient* sense, and being modern, it is of necessity not primary, but secondary.

These considerations fully warrant the conclusion that *Shên* meant god before it meant anything else, and that the other two senses in which it is used, are derivative.

(To be continued.)

Central China Presbyterian Conference.

BY REV. J. A. SILSBY.

AT a meeting held in Shanghai in the fall of 1899, the Southern Presbyterian Mission (U. S. A.) decided to overture its sister Presbyterian missions throughout China to assemble in convention at Shanghai in connection with the General Missionary Conference which had been planned for April, 1901. It was desired to meet and discuss subjects of mutual interest, with a view to closer union and more effective co-operation. The postponement of the General Missionary Conference prevented the holding of a Presbyterian Convention at the time planned for, but after considerable correspondence and consultation by such representatives of different Presbyterian missions as were enabled to meet together, it was decided to hold first a Conference of the Central China Presbyterian Missionaries together with such representatives of other missions as might be able to attend, and thus prepare the way for a larger and more general convention later on.

The Conference met on the 2nd of October, 1901, and held some very pleasant and profitable meetings, beginning Wednesday morning and ending Friday noon, October 4th. There were in attendance representatives from ten different missions of five Presbyterian societies, viz.:—

English Presbyterian, of Amoy Mission	1
United Free Church of Scotland, Manchuria Mission ...	1
Canadian Presbyterian Mission	1
American Presbyterian Church, South—	
Mid-China Mission	17
North-Kiangsu Mission	1
American Presbyterian Church, North—	
Central China Mission	24
West Shantung „	4
East „ „	1
Peking Mission...	2
Hunan „	2
	54

Of those present, thirty were ordained missionaries, two were physicians, and twenty-two ladies.

Rev. J. M. W. Farnham, D.D., the oldest Presbyterian missionary in Central China, presided at the opening of the Conference, and after prayer and song and reading of Scripture, Rev. J. C. Gibson, D.D., preached a very able and helpful sermon, taking as his text a part of Ephesians iv. 12-16. The spirit of Christian love, and the broad,

Catholic view of our work as missionaries of Christ which permeated this excellent discourse, was also manifest throughout the Conference.

After the sermon, Dr. Farnham made a brief and appropriate address, and the Conference organized by electing Rev. J. C. Gibson, D.D., of Amoy, and Rev. H. C. DuBose, D.D., of Soochow, chairmen; and Revs. J. A. Silsby and W. H. Hudson, secretaries.

Four general subjects were on the program for consideration, viz., Presbyterian Union, A Union Theological Seminary, Presbyterian Literature, and Extension of the Church. These subjects were presented in carefully prepared papers, and able addresses, and were followed by general discussion. Committees were appointed to consider each subject and to report. The limits of this article prevent any detailed account of the papers and addresses, but a report of the resolutions passed by the Conference will not fail to interest the general reader, as well as those who are more immediately concerned.

PRESBYTERIAN UNION.—A committee appointed to consider this subject brought in the following report, which was unanimously adopted:—

Your committee recommend the adoption of the following Resolutions:—

1. This Conference earnestly desires the unity of the Christian church in China, and cordially welcomes all opportunities of co-operation with all sections of the church; the Conference resolves, therefore, to take steps for uniting more closely the Presbyterian churches, hoping thereby to facilitate the ultimate attainment of wider union.

2. The Conference also recommends the appointment of a committee to prepare a plan of union, organic or federal as may be found practicable, and submit the same to the church courts (native or foreign) concerned.

We accordingly request the Presbyterian missions concerned to appoint delegates to act as members of this committee as follows, viz.:—

American Presbyterian Church, North*	5
„ „ „ South	2
English „ „	3
United Free Church of Scotland	1
Irish Presbyterian Church	1
Canadian „ „	1
American Dutch Reformed Church	1
Presbyterians of the China Inland Mission	1

* The Peking Mission 1
„ East Shantung Mission 1
„ West „ „ 1
„ Central China and Hunan Missions 1
„ Canton and Hainan Missions 1

and one each from such other bodies as may be willing to take part in this union.

We request that the Rev. J. C. Garritt (Hangchow) act as secretary of the committee.

We further recommend that all Presbyterian churches to be formed in future be organized as Chinese churches, independent of the home church courts, and inasmuch as some of the churches already organized are in organic connection with the home churches, we recommend that their representatives bring the method of union that may be proposed by the committee before the supreme courts concerned for their sanction.

Rev. J. C. Gibson, D.D., English Presbyterian Mission.
„ Geo. Douglas, United Free Church of Scotland.
„ D. MacGillivray, Canadian Presbyterian Church.
„ H. C. DuBose, D.D., Mid-Ch. Mis. Presby. Church (U. S. A., South).
„ J. E. Bear, North Kiangsu Mission „ „ „ „
„ C. A. Killie, Peking Mission „ „ „ (North).
„ John Murray, West Shantung Mission „ „ „
„ L. J. Davies, East „ „ „ „ „ „ „
„ J. E. Shoemaker, Central China „ „ „ „ „ „

Union Theological Seminary.—The following resolutions were unanimously adopted:—

1. That we recommend the establishment of a Union Theological Seminary in Central China, preferably at Nanking or Chinkiang. This Seminary is not intended to take the place of existing institutions or to forestall the establishment of such others as may be needed in other parts of China.

2. That the instruction in this school be in the Mandarin language.

3. That, to begin with, two experienced and well qualified missionaries be set apart for this work, one from the mission of the American Presbyterian Church, North, and the other from that of the American Presbyterian Church, South. We also suggest there shall be a native college graduate to teach the sciences to those deficient in these branches.

4. That a committee be appointed by their respective missions, consisting of two members from the Central China Mission (North) and one each from the Mid-China and North Kiangsu Missions (South), who shall secure the approbation of the Board in New York and the Executive Committee in Nashville and take all further necessary steps for commencing the school, if practicable, in the autumn of 1902.

5. That Revs. J. C. Garritt and Geo. Hudson be appointed a provisional committee to bring the subject before the three missions above mentioned and also to correspond with all the Presbyterian missions in China, inviting them, if considered by them practicable, to co-operate in the establishment of this school.

J. C. Garritt.
H. C. DuBose.
C. F. Johnson.

It was also unanimously resolved,

That we appoint a committee of three, namely, Rev. J. C. Gibson, D.D., Rev. G. Douglas, and Rev. P. F. Price to correspond with those engaged in theological instruction in China with a view to arranging a common curriculum and establishing a joint Board of examination in theological subjects and instruct them to report to the committee to be appointed to prepare a plan of union.

PRESBYTERIAN LITERATURE.—After quite a little discussion, the following resolutions were passed :—

1. That this Conference take steps to establish a weekly religious newspaper in Mandarin and simple Wên-li and that the editorial staff be Presbyterian.

2. That inasmuch as the enterprise will require the whole time of one man, this Conference designates Rev. S. I. Woodbridge of Chinkiang, as Editor-in-chief, and requests his Mission to set him apart for this work.

2. That we appoint the following as an Executive Committee, in conjunction with the Editor-in-chief, to organize, provide for and direct the enterprize, viz., Rev. D. MacGillivray of Shanghai, Rev. G. F. Fitch, of Shanghai; Rev. J. W. Paxton, of Soochow; Rev. J. N. Blain, of Kaching; and Mr. C. W. Douglass, of Shanghai. This committee shall have power to fill vacancies from the Presbyterian body.

Another resolution was passed, which is as follows :—

Whereas the Presbyterian church in Canada, represented in this Conference, in view of the great need of Christian literature in the new China and the advantages of association with other workers has cordially agreed to support one of its missionaries to engage in literary work, this Conference approves of this principle of such appointment and would welcome similar action by any or all of the churches we represent.

EXTENSION OF THE CHURCH.—The following was unanimously adopted:—

Your committee recommends the Conference to issue a printed statement to the various Presbyterian missions working in China, on the subject of Church Extension on Presbyterian lines, and that the statement shall be as follows :—

I. Whereas the Presbyterian bodies at present at work in China are located for the most part along the coast line, and, whereas, there are in the middle and western provinces vast areas unoccupied by any Protestant mission, we recommend that a Committee of Church Extension, consisting of one representative from each Presbyterian body at present on the field, be formed—

1. To collect and diffuse information as to those places where reasonable openings seem to exist.

2. To approach home churches with a view to pressing the claims of these fields, especially upon churches, such as the Church of Scotland, the United Presbyterian Church of America, and the Presbyterian Churches of Australia and New Zealand, which are at present most inadequately represented in China, or not represented at all.
3. To act as an Advisory Committee to the bodies represented in this union, and to any others that may so desire, helping them to decide on locations for opening new work in these unoccupied regions.

II. In view of the fact that China is at the present time entering upon a new epoch in her history and one that offers unprecedented opportunities for the spread of the kingdom of God, we recommend all Presbyterian missions represented in China to urge their churches to send a largely increased number of ordained missionaries and to enjoin upon individual missionaries the duty of laying before college and theological students in the home lands the privilege of consecrating themselves to the work of preaching the gospel in this empire.

III. We further recommend that until the Extension Committee above provided for be formed, Dr. DuBose act as secretary of this committee.

H. C. DuBose,
Charles Leaman.
George Douglas.
E. C. Lobenstine

Those who took part in the discussions of the Conference seemed in every instance to desire something higher and broader than any denominational aggrandizement. The desire for Presbyterian unity was strong, but the desire for a wider union was stronger; and so, in the establishment of a theological seminary and a weekly religious paper, there was no wish to exalt Presbyterianism as opposed to other forms of religious organization. There seemed to be a general desire that everything of a mere sectarian character should be avoided, and although some were disposed to insist that the management of Presbyterian institutions should be safeguarded by keeping them under Presbyterian control, yet all agreed that they should be conducted in a broad and Catholic spirit, that all denominational, sectional, and national differences should be kept out of sight, and that all our efforts should be for the good of the whole church of Christ; that all may "attain unto the unity of the faith," and that all, "speaking truth in love, may grow up in all things unto Him which is the head, even Christ."

Organization of the Presbyterian Church at Amoy.

BY REV. WM. MCGREGOR.

MISSION work at Amoy was begun by the A. B. C. F. M. in 1842, and, as most of the early missionaries belonged to the Reformed Church of North America, Amoy became the field of that Church, when it undertook to carry on mission work directly under its own care.

At a later date, missionaries of the Presbyterian Church of England also began to work from Amoy as a centre. From the first the missionaries of these two missions were very much associated and their work closely related. Each mission opened preaching stations specially under their own care, but in the work of preaching interchanges were frequent.

By and bye Chinese were at these stations received into the church by baptism, and, as the numbers increased, elders and deacons were elected and ordained to office. What was a preaching station thus grew into a congregation, with native office bearers, while the foreign missionaries naturally and of necessity, on occasion of their visits, examined candidates for baptism, dispensed ordinances, and presided at meetings of session.

In 1863, two congregations felt themselves strong enough to support native pastors and chose two men whom they wished to have ordained over them. The missionaries of the Reformed and English Presbyterian Churches, along with a representative elder from each organised congregation, then constituted themselves into a Presbytery (not of the Reformed Church or of the English Presbyterian Church), but of an independent Chinese Presbyterian Church and proceeded to ordain to the ministry the two men that had been chosen by the congregations.

In the constitution, which was then drawn up, it was specified that ordained missionaries of the Reformed and English Presbyterian Churches should have the same standing in the Presbytery as native ministers of congregations.

Since then the church has grown, and a Synod has been formed under the same constitution. But, as medical missionaries had in the interval appeared on the scene, a clause was added, giving to all missionaries of the Reformed and English Presbyterian Churches who had at home been ordained to the eldership, seats in the church courts with full power of speaking and voting.

From this brief sketch, all will see that, with regard to the Amoy church, there are two things that require a little consideration :—

1. The relation of the two missions to each other, and

2. The relation of the individual missionaries to the native church and to the home churches.

I.

As regards the relations of the two missions, they are very simple. Certain portions of the field are occupied by each mission, so that work of the one mission may not overlap that of the other. In its own section of the field each mission opens stations, gathers congregations, and carries on its work as a mission agency, quite independently of the other. When a congregation reaches the stage of wishing to be organised, it applies to the presbytery, which appoints a committee to visit the place, make inquiry, and report. When the presbytery has sanctioned the organisation of a congregation, its ecclesiastical status is altered, but it continues to be under the care of the mission, by whose labours it was originally gathered. As such a congregation, step by step proceeds to support its own minister and school teacher and to provide for its other expenses, this care comes to be less and less needed, but it still exists.

Ecclesiastically all congregations of the church are of course related to the missionaries of both missions, *e.g.*, a missionary of the English Presbyterian Church may be a member of a commission sent by the Presbytery or Synod to visit a congregation which is under the care of the Reformed Church and *vice versâ*. In fact the usage in such cases is to mix the members of the two missions as much as possible.

II.

When we come to consider the relation of the individual missionaries to the home churches and to the church in China the question is a little more complicated.

1. In the first place: that the missionaries have a very *real* relation to the home churches no one will dispute. They are the agents of these churches. They are sent out and supported by them that they may be in a constitutional manner controlled by them, they must be *ecclesiastically* under their authority. Supposing some suspicion regarding the orthodoxy or morality of a missionary should arise, before what court is he to be tried? To be tried by the courts of the native church would be satisfactory neither to him nor to the church by which he is supported. Manifestly he must be ecclesiastically subject to the church by which he is sent out.

2. Is he then also to be subject to the discipline of the native church? That a man should be at the same time subject to the discipline of two churches is an impossible position. He might do something which would cause him to be disciplined by the one

church while the other church quite approved of his conduct. In Japan a native minister was deposed from the ministry by the native church courts for publishing some of the truth about Japanese family life. A foreign missionary ecclesiastically subject to the native church, might share a similar fate while his fellow-missionaries and the home church had no fault to find with him. That a missionary should be subject to the discipline of two churches, we may therefore set aside as an unworkable relation.

3. What is the position of the missionary in the native church? The view acted on at Amoy is that, in every respect he has the full status of an ordained minister of the church. This seems to us his true position. From the first his work has been that of a minister of Christ to the church. He has preached the gospel, he has dispensed the sacraments, he has organised the church. Now that it has been organised, is he not to share in its rule? The rule of the church is as much a spiritual matter as the preaching of the gospel or the dispensation of ordinances. That it is a matter in which the knowledge and experience of the foreign missionary are very much needed, goes without saying. In accordance with this view, the missionary at Amoy has a seat, with the full right of speaking and voting in presbytery or synod, and may be moderator of the court, or convener of a committee—may, in short, hold any office for which he is suitable. He also has a seat in the session of any congregation he may visit, and, if the congregation has no native minister, he presides at the meetings of session just as he used to do in the days when native pastors had no existence.

4. Some may object, that to share in the rule of a church without being subject to its discipline, is un-presbyterian. *Is* it then un-presbyterian? In what respect is it so? That in the Presbyterian Churches of Europe or America we do not meet with ministers occupying such a position, is beside the point. The circumstances under which such a position becomes necessary do not exist in these settled churches of the West. In China they do exist. We have missionaries on the field who bear a very real relation to the home church and to the Chinese church, and we simply accept the facts of the case and act on them. This we hold to be the scriptural method of action. Does any one suppose that Paul and Barnabas and Timothy and Titus were subject to the discipline of the churches they founded? Does any one deny that they exercised rule in them? Yet I believe Paul and Barnabas and Timothy and Titus were as good Presbyterians as any of those who scent heresy in such a double relation.

To a Chinaman any departure from the usages and methods of his immediate ancestors, is rank heresy. We have to guard against letting ourselves be controlled by this spirit.

III.

There are one or two points regarding the Amoy church which I may just mention without discussing them.

1. I have already stated that this church is a Chinese church and not a branch of any church in Europe or America.

2. Instead of attempting to introduce into the church the Westminster or Belgic confession, a confession of eight short sections was drawn up by a committee partly native and partly foreign. This confession was, clause by clause, carefully discussed and modified in the supreme court, then referred to the sessions of the church and again brought before the supreme court. It was reconsidered clause by clause and finally adopted as the confession of faith of the church.

3. We ordain to the ministry only men called by a congregation. This is not a law of the church, but it is a usage we have hitherto followed.

Educational Department.

Rev. J. A. Silsby, *Editor.*

Conducted in the interests of the "Educational Association of China."

Educational Society of China.

MEETING OF EXECUTIVE COMMITTEE.

THE committee met at McTyeire Home, October 14th, 1901, at 8 p.m., and was opened with prayer. Present: Rev. A. P. Parker, D.D., chairman; Rev. W. N. Bitton, Rev. F. L. Hawks Pott, D.D., Miss H. L. Richardson, Rev. Timothy Richard, C. Lacy Sites, Ph.D., and the Secretary.

The minutes of last meeting were read and approved.

The General Editor's report is as follows:—

1. The following books have been ordered to be reprinted since the last meeting of the Executive Committee in March:—

Mental Philosophy and Hygiene	400	copies.
Hand-books on Astronomy	500	„
Hand-books on Birds and Mammals	500	„

Owen's Geology	500	copies.
History of England...	600	„
„ of Russia	500	„
Moral Philosophy	400	„
Muirhead's Geography	1,000	„
Hand-book on Hydraulics and Hydrostatics ...	400	„

2. The book sales at the Presbyterian Mission Press for the six months ending June 30th, amounted to $1,027.50. The bill against us for printing during the same period was $1,100.32. The books printed included the publication of new editions of Parker's Trigonometry, Judson's Conic Sections, and Parker's Analytical Geometry, and the reprint of 400 of Sheffield's Universal History, 300 copies of Church History and a number of the hand-books, etc. After paying this bill for printing, and deducting the Press's discount of ten per cent, we find a debit balance against us for $175.57.

One thousand dollars, proceeds of book sales, was received from the Society for the Diffusion of Christian and General Knowledge, at whose depôt our books are also kept on sale. Of this amount forty pounds was sent to Messrs. W. & A. K. Johnston, Edinburgh, in part payment of bill for maps and charts. The balance, $585.61 was paid into the Hongkong and Shanghai Bank, thus reducing our indebtedness there to less than three hundred dollars.

3. The List of Chemical Terms prepared by the Committee of the Educational Association, in conjunction with a Committee of the Medical Association, has been published in an edition of three hundred, and will be placed on sale shortly.

A. P. Parker,
General Editor.

The treasurer reported in Bank an adverse balance of $298.00, which amount is more than counterbalanced by amounts due from sales of books, since report ending June 30th. It was therefore

Resolved, That the Executive Committee considers that the financial condition of the Association is such that we are prepared to undertake the publication of such school and text books as may be offered to us through the Publication Committee.

The general editor and the secretary were appointed a committee to prepare a new catalogue and to publish an edition of 1,000.

The secretary was authorized to send out circulars requesting members of the Association to send in suggestions pertaining to the next triennial meeting to be held on the third Wednesday in May, 1902, proposing topics for discussion and the names of suitable persons to prepare papers and addresses.

After prayer, the committee adjourned.

J. A. Silsby,
Secretary.

Vernacular Translations of the Bible.

WE give below a table showing the dialects of China in which the Bible has been published wholly or in part :—

Version.		*What Printed.*
Mandarin	Character	Entire Bible.
Foochow	,,	,, ,,
Canton	,,	,, ,,
Ningpo*	Romanized	,, ,,
Foochow	,,	,, ,,
Amoy	,,	,, ,,
Shanghai	Character	New Test. and Gen.-Ruth.
Soochow	,,	Do.
Hakka	,,	New Test. and Gen., Ex., Ps., Isa.
Swatow	,,	New Test.
Mandarin	Romanized	,,
Kien-ning	,,	,,
T'ai-chow	,,	New Test. and Psalms.
Shanghai†	,,	New Test.
Hakka†	,,	,,

Version.		*What Printed.*
Swatow	Romanized	New Test., except 1 Cor. and Heb. Also Gen., II Sam., Jonah, Hag., Zech., Mal.
Hainan	,,	New Test., except Rom., Cor., Rev. Also Gen. and Minor Prophets.
Hing-hua	,,	New Test., except Rev.
Wen-chow	,,	Gospel & Acts.
Kien-yang	,,	Gospels.
Canton	,,	,,
Peking	,,	One Gospel.
Shantung	,,	Do.
Soochow	,,	Do.

It will be seen from the above table that we have in Chinese character the entire Bible in three dialects and the New Testament in four more. In the Romanized we have the entire Bible in three dialects, the New Testament in five additional, and portions of the New Testament in nine more. In seventeen dialects we have at least one gospel in the Romanized, and it is gratifying to note that wherever the missionaries have united in faithful and persistent effort to introduce this form of Biblical literature there has been a decided success. The Romanized form has had to contend against Chinese prejudice and missionary indifference, but it has given to thousands the Word of God, who in all probability never would have been able to read the Bible in Chinese character. In several dialects we not only have a large portion of the Bible in Romanized, but this has led the way to the preparation of other books, and there is already quite a good beginning in the line of providing Christian and general literature in Romanized text. It is largely the absence of such literature and the expense of providing it that discourages in the effort to teach Romanization in our schools, but its usefulness in correspondence weighs heavily in its favor, and its value in elocutionary

* The Ningpo Romanized is not quite complete; the last pages are now in press.

† The Shanghai and Hakka Romanized versions of the New Testament are almost obsolete. The Gospel of Matthew in the new union system of Shanghai has been published, and it is to be hoped that more will follow, while the question of printing a new Hakka version is being agitated.

training makes it well worth teaching, even where no books have been printed in it.

The Romanized Scriptures are of greater value from an educational standpoint than their limited circulation would indicate, and we are glad to hear that there is a renewed interest in this subject in many places where the advocates of this form of sacred literature had grown weary in well doing. We have heard that in one large mission district the Christian women have generally learned to read the Bible in Romanized, while the men despised and neglected it, and the result has been that the women have outstripped their brethren in the church, both in their knowledge of the Word of God and in general intelligence. It will be seen from the table above that seventeen dialects have a portion of the Bible in Roman letter, while only seven have any portion of the Bible in Chinese character. True, the Mandarin in character outstrips them all in its popularity, but it is not at all out of the range of possibility that in China the Bible of the future will be in Romanized, while "character" will be eventually given up as a medium for conveying thought, at least as far as the masses are concerned.

Notes.

THE members of the Educational Association of China are requested to assist in preparing a programme for the next triennial meeting of the Association. It is to be held in Shanghai on the third Wednesday in May, 1902. Suggestions regarding writers of papers, topics for discussion, etc., are requested to be sent in to the secretary at as early a date as possible.

The financial condition of the Educational Association has greatly improved during the past six months, and the next semi-annual report will probably show a handsome balance on the right side of the ledger. Those who are preparing books to meet the new demands for reformed methods of instruction, may do well to correspond with our Publication Committee, through the general editor, Rev. A. P. Parker, D.D., Shanghai, or through Rev. D. Z. Sheffield, D.D., Peking, chairman.

We gather from Mr. Brewster's article in the last RECORDER that the teaching of Romanization began at Hing-hua only eleven years ago, that since that time the New Testament has been published in Hing-hua Romanized, that more than six hundred Chinese have learned to read it, and that at least a thousand more have begun to learn, while a Romanized periodical has a subscription list of 500. Two former boys learned to read in one week, while village people require from three to six months of leisure hours.

We should like to hear from other districts a brief statement regarding the success which has attended similar efforts.

The Young Men's Christian Association has perhaps been used more than any other agency to develop the Christian activity of students in the home land, and we may hope that the convention at Nanking which is to be held November 7th will be a great blessing to those who attend. Mr. John R. Mott, M.A., is expected to be present. As general secretary of the World's Association he has done a great work for the students in many lands. Those who are familiar with his work and who remember his very helpful services on his former visit, will no doubt take a prayerful interest in this his second visit to China.

Correspondence.

MANDARIN-PREACHING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The missionaries at work in Shanghai have hitherto preached in the Shanghai dialect, as that is the speech of the vast majority of the people who throng its streets. They have, however, not been oblivious of the fact that Shanghai is "a reservoir into which flow waters from all parts of the empire." Hence vast numbers from the mandarin-speaking provinces are constantly flowing into Shanghai, and some provision should be made for reaching them through their mother tongue. A certain amount of mandarin-preaching has always been carried on, but the rapid growth of Shanghai demands a larger importance for mandarin in the future. The Shanghai Missionary Association has been considering the matter, and a committee has sent in the following report:—

FINAL REPORT OF THE COMMITTEE ON MANDARIN WORK.

1. We learn with great satisfaction that the Southren Baptist Mission is opening a hall on North Soochow Road, in which, along with other dialects, mandarin is to have a place.

2. But at the same time we are of opinion that this does not fully meet the aim of the resolution appointing us to consider this matter, which contemplated a mandarin work apart from other dialects.

3. We therefore recommend that this subject be referred to the annual meetings of the various missions in Shanghai in the hope that others may see their way to urge their home Boards to adequately support such a work in Shanghai.

Thanking you for inserting this,

I remain,

D. MACGILLIVRAY,

Hon. Sec., S. M. A.

IN REPLY TO MR. HOPKYN REES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It is anything but a pleasant task to reopen an old sore. "*De mortuis nil nisi bonum*" is never more applicable than in the case of an honoured missionary who has laid down his life for his flock. But Mr. Hopkyn Rees has asked me to be more explicit, and hence I am reluctantly compelled to refer him to the letter written to the British military authorities in Peking, not many weeks before the

martyr's death last spring, that so sad death, the last addition, let us hope, to the noble army which perished in the birth-pangs of new China.

Mr. Rees uses much stronger language in reference to the course of action indicated than I should be inclined to use. It is a question with two sides, and Mr. Rees' departed friend no doubt felt justified in charging the British contingent with helping the Boxers, while the Christians could not obtain any assistance, however often it was asked for. (I am writing from memory of the quotation in the leading article in the *North-China Herald* published at the time. Mr. Rees will kindly excuse my not giving him the date, as I have not kept the paper. He will have no difficulty in finding the article). To be sure that painful incident was an isolated one, and I should indeed be sorry if my phrase (which was guardedly worded) should give rise to any false impression. Moreover, Mr. Rees will now have exact information. Should there be an, as yet undivulged, explanation of that strange letter, Mr. Rees would be doing a public service by at once making it widely known. Who would not be delighted at the removal of even a little cloud from a devoted martyr's reputation?

I am, Dear Sir,
Yours very truly,
F. W. S. O'NEILL.

FUKUMEN.

PROPOSED ROMANIZED PAPER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your September issue contained a suggestion from the Rev. W. A. Grönlund that a monthly magazine in the Romanized Mandarin Colloquial be started to test the superior practicability of the system over the hieroglyphic character. The proposition is one that I hope will be acted upon. However, that the writer should take charge of it, would insure failure. I do not speak the Mandarin. I live in the Fuhkien province, where that language is used only in the yamên. Such a paper should be published in Hankow or Shanghai. It could not be self-sustaining at first. Tract Societies or the Diffusion Society would have to foster it. The editor should be a master of the Mandarin tongue. He should not be overloaded with other work. If possible not a novice in editorial work. Above all he should believe firmly in the Romanized system and in its ultimate triumph. With him, at least, it must be no experiment. The logic of it and the experimental success of others must have convinced him beyond the shadow of a doubt.

A year or even two years is too short a time to demonstrate either success or failure. There must be a body of missionaries in Central China who systematically push instruction in their schools of all grades and both sexes. The catechists and school-teachers must be labored with. The Romanized should be put in their courses of study, and passing a creditable examination after a reasonable time made a *sine qua non* of continued employment. It is a good plan to make it one of the requirements of *entrance* examinations in the higher mission schools. The day-schools are excellent nurseries for it when the teachers are able to read it well. Schools for women, sometimes called "station classes," where adult Christian women are taught to read in this way ONLY have been found to be very useful. All this requires primers, textbooks, labor, patience, time, cooperation, faith. There must be men and women back of every method, however useful, to insure final success.

I would suggest that the Executive Committee of the Educational Association take up the matter and secure a suitable editor and funds for starting the newspaper. Surely the splendid body of missionaries in the Yangtse Valley will furnish an ample force of progressive men and women who will heartily co-operate in preparing a constituency that will in time eagerly read everything that is published in this simple style.

The few remaining months of the current Chinese year should suffice for all necessary preparation, so that the new magazine might be launched the first month of next year. If all those who are interested in this important reform, and who are willing to co-operate along the lines above indicated, would send in their petitions and pledges to the enterprising Editor of the Educational Association Department of the RECORDER, Rev. J. A. Silsby, may we not reasonably believe that before many months a Mandarin Romanized magazine will be started under the best possible auspices?

I am, Dear Sir,
Sincerely yours,
WILLIAM N. BREWSTER.

HING-HUA, FUHKIEN PROVINCE.

Our Book Table.

We have received a copy of the Chinese Scripture Calendar of the British and Foreign Bible Society for 1902. It is printed in two colors, and on white or colored foreign paper. Besides the regular calendar it contains Scripture text for every day of the year, and is embellished with two pictures of Peking. Price $7.00 per 1,000.

The S. D. C. K. is prepared to make free grants of suitable tracts for distribution at the annual examinations (Chinese) throughout the empire, and missionaries at the different centres are requested to give early intimation of the dates fixed for such examinations, so that they may be supplied with free grants of literature in due time.

Applications, stating quantity required, to be sent to Rev. W. G. Walshe, 380 Honan Road, Shanghai.

"*Pagoda Bells*" is a very attractive little booklet which comes to us from the Misses Woodhull, of the A. B. C. F. Mission in Foochow, and which is a record of their last two years' work for women and children under the shadow of the "White Pagoda" on the street called "Peace." Into that city of heathen sin and sorrow, into the turmoil of its sickness and suffering, they bring the true white light of the gospel and the olive branch of the peace Christ came to give. Thus a *newness of name* comes to the place, with the real *newness of life* that the gospel always brings.

The hospital work is under the charge of Miss Kate C. Woodhull, with a competent staff of helpers and students to assist her, and this last year she has had the joy of sending out four Chinese women medical graduates, all of whom she says are "making good use of their medical knowledge and bid fair to be increasingly useful."

The report of this medical work in which 10,837 patients were treated during these last two years is so very interesting one cannot choose what to select from it. We hope many of our readers may peruse it for themselves. "Incredulous Patient," "Dispensary Work," "Special Cases," "Difficulties," "the Hospital Evangelist and As-

sistants," "Training of Medical Students," etc., etc., are all placed in word pictures before us till we join Dr. Woodhull's longing for enlargement and pray with her that the messages of these "Pagoda Bells" may not go unheeded.

They ring out not only the echoes of the healing work, but also tell of the woman's school, the kindergarten, and girls' day-school under the care of Miss Hannah C. Woodhull. Both these reports are beautifully illustrated, and the intelligent faces of the women and children who are receiving the blessings of this work, look up to us from these pages as being in themselves the strongest testimony to its effectiveness.

Even the "Group of Hospital Patients" seems already to have taken upon their faces something of the blessedness of the gospel gifts, and though all the illustrations are very interesting we believe the four little kindergarteners who face page 66 will make such a plea for the same help for the millions of China's other little ones as will not go unheeded.

May these Pagoda Bells go on ringing into many hearts,

"Let the lambs be homeward led,"

and may the blessing of the "Inasmuch" come not only to the Misses Woodhull, but to many others who shall rise to pray and labor and give for this same work of the Master, that they are striving to do.

REVIEWS.

The Twentieth Century New Testament in Modern English. Part Two. Translated (not a paraphrase) by a company of eminent scholars representing the various denominations, direct from the Wescott and Hort Greek text. F. H. Revell Co. Pp. 380. $0.50.

The first part of this important work has been already noticed, and the second appears to be of even greater value in proportion as the style of Paul's Epistles is often obscure and involved. The arrangement is chronological, the changes of topics are clearly marked, and the choice of words strikes us as singularly felicitous. As an aid to interesting children in a new reading of an old book, it would be well worth its cost.

Onesimus: Christ's Freedman. A Tale of the Pauline Epistles. By Chas. Edward Cornier. F. H. Revell Co. Pp. 332. $1.25.

This book is modeled on the plan of Dr. E. F. Burr's "Dio the Athenian," published more than twenty years ago. The object is to make vivid the life of New Testament times by a tale in which its characters are introduced. Fidelity to the historical costume is essential, or the incongruities would repel. So far as we are able to perceive these demands are fairly well met in this story, but few general readers are in a position to be authoritative critics on such points. We venture to doubt, however, whether a young Greek who had gone to Ephesus to finish his education, would mention in a letter to his parents that he had been gone "three weeks." The book is a good one for Sunday School libraries, especially in connection with lessons on the book of Acts.

Studies of the Man Paul. By Robert E. Speer, Secretary of the Presbyterian Board of Foreign Missions. F. H. Revell Co. 7×4 in. Pp. 303. $0.75.

Mr. Speer is best known in this part of the world through his incisive and light bearing "Missions and Politics in Asia," published three years ago. He is also an acceptable speaker at conventions of young men and wherever there is vigorous discussion of vital religious themes.

The eight chapters of the little book discuss the Youth and Educa-

tion and the Development of Paul; the Holy Spirit in Paul's Life; his Opinion of Himself; his Motives, Aims, and Methods; his Intellectual Characteristics; and some of his Leading Opinions; his Moral Characteristics; and Paul the Apostle at Work. Every topic is illustrated by copious citations from Paul's writings. It would be an interesting experiment to make this work the basis of studies with a station class of the best men in a given church or district and to watch the expanding effect upon their intellectual and spiritual apprehension of the book of Acts and of Paul's Epistles.

Protection of Native Races against Intoxicants and Opium. Based on testimony of one hundred missionaries and travellers. By Dr. and Mrs. Wilbur F. Crafts and Misses Mary and Margaret W. Leitch. F. H. Revell Co. Pp. 289. $0.75.

This volume grew out of papers presented at the General Conference of Missions in New York in May, 1900. Its sole object is to present facts and to impel to action. The facts are indisputable, being supported by a vast mass of evidence gathered from every land, much of which has been incidentally embodied in Dr. Dennis' monumental volumes on Christian Missions and Social Progress. The action suggested and urged is in the form of public agitation, and especially securing the signature and presentation of petitions to legislators.

There was never a time when the lust of gain was more organized and aggressive. But there also was never a time when enlightened Christian sentiment, systematically marshalled and temperately yet pointedly expressed, was so likely to operate on the minds and consciences of the framers and executors of the laws of most Christian lands.

To be had of Mr. E. Evans.

With the Tibetans in Tent and Temple. Narrative of Four Years' Residence on the Tibetan Border, and of a Journey into the Far Interior. By Susie Carson Rijnhart, M.D. F. H. Revell Co., 1901. Pp. 400. For sale by Mission Press. Price Mex. $3.00.

This is the thrilling narrative of the life and travels of an intrepid couple, whose troubles were recorded about two years ago in the Shanghai papers. It is well worthy of a wide circulation, and is certain to make a deep impression in its testimony to the single-hearted consecration of some of the pioneers of faith. No information in regard to the disappearance of Mr. Rijnhart was ever gained by the Dutch Legation from the Chinese government. It is a wonderful record of courage and devotion.

Unto Him. A Simple Study about coming to Jesus Christ. By John H. Vincent. Pp. 31. For Eyes that Weep. Samuel G. Smith. Pp. 18. F. H. Revell Co. $0.25.

These are two issues of the "Ideal Messages" series, consisting of some brief treatment of a single theme in short space; the whole presented in an attractive form, adapted to win the eye, as well as please the reader otherwise.

A Woman's Life for Kashmir. Irene Petrie, A Biography. By Mrs. Ashley Carus-Wilson, B.A. With an Introduction by Robt. E. Speer. With Portraits, Map, and Illustrations. F. H. Revell Co., 1901. Pp. 343. $1.50.

In his brief Introduction Mr. Speer calls this story of "the most brilliant and cultured of all the ladies on the Church Missionary Society roll," the "first biography of a Student Volunteer from the field," and it has assuredly set a high standard. The sister who has executed the task was thoroughly qualified for it, and everywhere exhibits an intimate familiarity

with the history and conditions of Kashmir missionary work. She has had at her disposal her sister's copious letters and journal, the minuteness of which, in view of the exacting linguistic studies which she accomplished, and the extent of her Zenana work, is really astonishing. Few women have ever gone to the mission field more thoroughly equipped than the gifted young worker, whose brief story is here told, and it is only by considering the world-wide influence which her life-narrative is certain to exert that one can repress the instinctive exclamation at the "waste" in the loss of such a beautiful and winning life.

Her memory will be green in many lands where her name and her work, while she was yet living, were unknown. The incidental pictures of the methods of the Church Missionary Society and its workers, especially the numerous "honorary" (self-supporting) ones, are very interesting and attractive. The instance of Mr. Tyndall-Biscoe's training of high-caste lads to pull boats in races on the Jhelum river (page 250) with the scornful comments of a British subaltern and the subsequent achievements of the crews, are well worth citing. No record book gives a better idea of the hard back-ground and real trial of missionary life and of the mighty sociological and spiritual work accomplished by indomitable perseverance. The author has provided an Urdu glossary, yet several native words like "kangre," pp. 181 and 221; baja, page 192; jheran, page 252 and "gorupas," are overlooked, albeit the meaning sometimes leaks out incidentally.

There are two letters dropped out on page 214. Every reader of this notice would do well to look into this unusually interesting book.

A. H. S.

In Preparation.

Editor: D. MacGillivray, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

Uhlhorn's Conflict of Christianity with Heathenism ...	F. Ohlinger.
The History of the Living Machine... ...	Dr. G. Stuart.
Story of Germ Life ...	,,
Fry's Geography ...	Mrs. Parker.
Tylor's Anthropology.	T. Richard.
Lives and Words of the American Presidents	W. P. Bentley.
Universal Geography...	Mrs. E. T. Williams.
History of Four Ancient Empires	Rev. S. Couling.
Systematic Theology, 10 vols.	Rev. A. G. Jones.
Restatement of Old Truth	,, ,,
Chart of Human Development	,, ,,
Religious and Theological Vocabulary ...	,, ,,
Geography for Home Readers, Vol. III....	Mrs. Rose Williams.
School Geography ...	Rev. W. G. Walshe.
Glover's Commentary on Matthew ...	Mrs. A. Foster.
Macmillan's Atlas with Chinese characters...	Mrs. Lingle and Mr. Walshe.

Mr. Chas. G. Roberts writes from Wei-hai-wei that he is translating "Safety, Certainty and Enjoyment," an admirable little evangelical booklet, already translated into most of the languages of Europe.

Mr. W. Ebert, of the Basel Mission, Hongkong, writes that he is preparing: 1. A Chinese Orthography (teaches to write the Chinese characters correctly). 2. An Analysis of the Chinese characters.

It would be well if contributors to this department would from time to time report progress (if any) on the work advertised. The mere fact that your name is down here opposite a certain work, should not permanently hinder some one else from doing it if you find that your intentions cannot be carried out within a reasonable time.

China Missionary Alliance.

The first regular quarterly meeting of the Executive Committee of the China Missionary Alliance was held early in October. The secretary reported that the total number of branches was now sixty-nine, embracing a membership of over 500. From each of the provinces, except Shansi and Kansuh, replies have been received, and returns include Manchuria, Hainan, and Hongkong. Considering that most of the circulars were replied to in May and June last, when so many missionaries were away from the country or absent from their stations, the result was considered very satisfactory. Further steps will at once be taken to extend the organization, and it is hoped that no mission station will be unrepresented.

It was also reported by the secretary that the statement by Protestant missionaries which was sent to the newspapers of Great Britain, America, and the Colonies had been printed and favourably noticed in quite a number of religious and other journals.

Missionaries who have not yet received copies of the Constitution, or any mission stations where branches have not yet been formed, should apply to the secretary, Rev. G. H. Bondfield, 13 Kiukiang Road, Shanghai, for further information.

Editorial Comment.

THROUGH the kindness of Mr. Noah Fields Drake we have presented as a frontispiece another of his Tientsin pictures. The ruins of the French Cathedral stand on the same ground as the temple occupied by the French as their consulate in 1861. The former cathedral was burned during the massacre in 1870; this last one was destroyed at the first outbreak of the Boxers last summer. The fort presented in the picture had a large number of mounted guns, which did fearful execution last year in the firing on the settlement.

* * *

ROMANIZATION is engaging the earnest attention of Shantung missionaries. A joint committee of Presbyterian and English Baptist missionaries has had the

matter in hand for nearly a year. We shall look with interest for the report of this committee. One of the Shantung missionaries writes: "This time we seem to have taken a stronger hold, and I hope there will be a practical, visible result of our labors." The "indifference of intelligent missionaries," and "their crankiness and fastidiousness concerning the spelling of the syllables," have hindered the work heretofore, and hence "the number of illiterate Christians is steadily increasing and will continue to do so unless we determine absolutely on pushing the Romanized." We understand that the Shantung system will discard the aspirate sign, using *p*, *t*, etc., for the aspirates and *b*, *d*, *g*, etc., for the unaspirated co-ordinates, a very sensible method for the Mandarin, in our humble opinion.

* * *

THE Protestant missionaries of China are certainly much indebted to the editor of the *North-China Daily News* for the very kind and candid manner in which he uniformly expresses himself on missionaries and their work. In the issue of October 24th he publishes the paper of Sir Robert Hart's, taken from *The Great Round World*, on "The Missionary Question in China." The editor remarks, "Every missionary in China, and every missionary Board at home, should ponder this well-considered impartial impression of a thoughtful mind guided by long experience." To which sentiment we give a most hearty concurrence. The editor further adds, "Those who study missionary methods at all know that the very courses recommended by Sir Robert are those that have been followed for years by the vast majority of the Protestant missionaries in China." It is the views of such men as Sir Robert and the editor of the *Daily News*, men who have had exceptional opportunities for observation, as laymen and non-missionaries, that the missionaries are glad to see recorded, not because they are favorable, but because they are true.

* * *

WE are pleased to learn that everywhere there seems to be springing up a great demand for educational works and books to enlighten the people as to Western methods, etc. Already there is manifest some such spirit as existed at the time of the famous edicts of the Emperor. Even the Empress-Dowager has issued an edict, which is remarkable for the number of times in which the word reform occurs, but which, coming from such a source, may mean much or little. It is something, however, to have had the edict. New printing presses are springing up and old ones are being run to their utmost capacity. Book-shops are alive with customers, and it is difficult to supply the demand. Almost without exception, too, the missionaries have been welcomed back most heartily by both officials and people, and there is a positive danger that soon there will be more difficulty in keeping people out of the church than in getting them in. Great caution and great wisdom will be needed, or we shall have the form without the life, a change of name without a change of heart.

SOME friends hearing of the Mandarin paper (*Ching Hua Pao*) recently started in Peking by a non-Christian, have asked for the address, as they desire to subscribe. The paper appears once every ten days. The editor and manager is Mr. Hwang Chung-huei; address, "The Industrial Institution," Peking, adding the Chinese 工藝局琉璃廠. Ten cents a number.

* * *

Mr. GARRITT has already given us some account of the Hangchow colloquial paper in the Educational Department, and now that venture finds a follower in Mr. Huang, of Peking who, we gather from his articles, has spent some years in foreign lands. This probably accounts for the ease with which he consents to throw overboard the old traditions and print in a language "understanded of the people." Mr. Huang believes that there is a vast field of usefulness by means of colloquial mandarin which is practically unoccupied. His paper will be the centre of a group of listeners in every home, as well as of readers. Other papers appeal only to the eye, and a very limited number of eyes, viz., of educated people. The new paper will appeal to the eye of the common man who knows perhaps only a few characters. He can easily guess the rest, for he knows that the sentence is just as he himself would speak, and he can speak. It will be easy to add to his knowledge of the character by this means, and it will be easy to learn to read this style of writing, for once know how to pronounce the character, and further explanation is unnecessary. How different in the case of Wên-li!

But when we come to speak of listeners, this colloquial is entirely out of sight of Wên-li, which is unintelligible to the ear without explanation, which readers aloud are too lazy or too incompetent to supply. We see groups of men, women, and children around the reader of mandarin, all eagerly and intelligently grasping the sense. They will want to learn to read it also, for this seems within the compass of their attainment, and we may therefore expect the number of self-taught readers to rapidly expand.

* * *

THE prospects for a large and representative gathering at the Third National Convention of the College Young Men's Christian Association, to be held in Nanking this month are, we are told, exceedingly good. The local societies in the colleges are selecting their leading students and native teachers to be their representatives in the convention. A few of the most prominent native pastors from different parts of the empire are also expected, besides a strong representation of foreign educationists. Many of the delegates are coming at great personal sacrifice, a fact which can be accounted for only on the ground of the sincerity and intensity of their expectancy. Are the objects to be gained worthy the cost? What may reasonably be expected from this gathering?

* * *

THE convention may be expected to contribute much towards the lifting of the ideals and aspirations of the delegates. Their sympathies will be broadened and their horizons will be

widened. Some of them will see new visions of duty and privilege which will mark turning points in their lives. These personal blessings, if deeply felt, will be transmitted to others who may not have had the privilege of attending the meetings. Such results as these effected in the lives of individuals would in themselves justify the outlay of time and money involved in the holding of the convention.

* * *

BUT the convention, as we understand it, is more than a channel through which many individuals may receive blessing. It is a council of war. It is a meeting of officers in a great army to plan a mighty campaign. The winning of the students in the new government and other colleges in China to Christ, the stemming of the incoming tide of modern scepticism, the capturing of the young men in the ports for the better life, and the evangelizing of China itself, are some of the great tasks to which this convention is to address itself. Missionaries everywhere will doubtless gladly join in fervent prayer for the meetings that they may contribute largely to the work of reaching China for Jesus Christ.

Missionary News.

Shantung Missionary Conference.

To the Missionaries working in Shantung.

DEAR FRIENDS:

Your committee, appointed at last Conference, desire at this time to make a few suggestions with regard to the next one.

It seems to us suitable as to time that the coming Conference be held next autumn, say in August, 1902. The reasons for this proposition are:—

That recent events have made a Conference of the Missionary Workers in this province a very desirable thing. New circumstances call for fresh consideration and adjustment.

That next year it is expected that deputations from various Societies or Boards representing the churches of our home lands will visit this part of the mission field, and it is a wise and fitting thing that these visitors should take part in our deliberations and become acquainted with the workers of other missions as far as possible. They would naturally wish to do so.

That as 1903 (which is the full time of five years since last Conference) will most probably be the time when the General Conference of all the missions working in China will be held in Shanghai or elsewhere, this would make it inexpedient to have a local Conference in that year.

These reasons seem to us sufficient to make the proposition:—

That our next Conference be held in August, 1902.

As to where it should be held, your committee, with due regard to all the circumstances of time and place and possible alternatives propose that:—

Our next Conference be held in Chefoo.

With regard to subjects suitable for discussion and of sufficient

importance and urgency to occupy our attention your committee suggest:—

That "Federation" is one which demands our serious consideration with a view to definite action in the near future and would suggest that representatives of the American Presbyterian, American Board, and English Baptist Missions be invited to prepare papers on this question.

"Education" in its relative aspect as regards comity, assimilation of books, methods, etc., is also suggested as a practical subject.

"Evangelization" with regard to more definite and systematic working of the whole field should, we think, be also discussed.

The subject of "The Shantung Missionary Council" will, we believe, be referred to our next Conference for consideration and adjustment.

The subject of "Recantation," summing up the results of recent practical experience, should also be dealt with.

A report *ad interim*, or final, from the committee now at work on "Romanization" might, perhaps, be expected.

The subject of "The Better Training and Equipment of Bible Women" is important and pressing.

"Hindrances to Progress." *(a)*—On the part of outsiders. *(b)*—On the part of Missionaries. *(c)*—On the part of native Christians, is suggested as a subject of very practical import and bearing on our work.

A vernacular newspaper for Shantung, controlled and guided in the interests of Christianity, by the missionary body, is a subject which may well have serious consideration.

These subjects are suggested and others may be present to the minds of many. All suggestions will be welcomed and carefully considered.

Besides these practical questions the Conference would fail in one of its most important functions if the occasion were not used for united and earnest prayer and carefully prepared study of God's Word with regard to the deepening of spiritual life. This will have a first place in the attention of the committee.

(Signed) ARTHUR H. SMITH.
L. J. DAVIES.
R. C. FORSYTH.

Missionary Journal.

BIRTHS.

AT Norrkoping, Sweden, August 7th, the wife of Rev. ANDERS P. TJELLSTRÖM, Shasi, of a son, Nils Erik Martin.

AT Hankow, September 21st, the wife of Rev. C. G. SPARHAM, L. M. S., of a son.

AT Hangchow, October 4th, the wife of S. N. BABINGTON, M.R.C.S., L.R.C.P., C. M. S., of a daughter.

AT Shanghai, October 12th, the wife of Rev. A. H. SHARMAN, U. M. F. C., Wenchow, of a son.

AT Sin-chang, October 22nd, the wife of Rev. P. F. PRICE, S. P. M., of a son.

MARRIAGE.

AT Shanghai, October 29th, Mr. A. E. ARNOTT to Miss M. E. MCCORMACK, both of C. I. M.

DEATHS.

AT Chefoo, October 11th, Mrs. T. G. WILLETT, C. I. M., Chungking, of dysentery.

AT Nodoa, Hainan, October 17th, FRANK CALVIN, only child of Rev. J. C. and Mrs. Patterson, A. P. M., aged 7 months and 11 days.

ARRIVALS.

AT SHANGHAI:

September 28th, Miss M. KING (returning), Yangchow, and Miss E. G.

TAYLOR, for C. I. M.; Miss OLIVE HODNEFELD (returning) and Miss IDA GROESCTH, Hauges Synodes Mission, Fan-ch'eng.

September 30th, Dr. GERTRUDE TAFT, M.D., W. F. M. S., Chinkiang (returning).

October 2nd, Rev. G. W. PAINTER, S. P. M., Hangchow (returning).

October 7th, Misses E. MOORE and C. FRASER, Ch. of Scot., Ichang (returning); Dr. H. L. CANRIGHT, M.D., and family, M. E. M., Chentu (returning); Rev. T. D. HOLMES, Kin-hwa (returning); Rev. F. WHITE and wife, and Miss H. ELGIE, for Ningpo, Miss W. H. KELLY, Shanghai (returning), all of A. B. M. U.; Rev. C. H. FUESSLE and family, for U. Ev. C. M., Hankow; Dr. W. H. VENABLE, M.D., and wife, S. P. M., Ka-shing (returning); Rev. K. S. STOKKE, Am. Nor. M., Ru-ning-fu (returning); Misses G. E. METCALFE and ADA BETTINSON, Christians Mission, Ningpo (returning); Mr. and Mrs. M. EKVALL, C. and M. A., Min-chow (returning); Rev. T. A. HEARN, wife, and two children, Hoochow, and Mrs. J. A. GAITHER, M. E. M. S., Sung-kiang (returning); Rev. F. M. RAINS, treasurer of Foreign Board of F. C. M. S., and wife; Dr. E. H. HART, M.D., wife and children, M. E. M., Wuhu (returning); Misses M. B. BOMAR, Shanghai, C. E. STEGER (returning), MARY C. WHITE, Soochow, MARTHA E. PYLE, IDA ANDERSON, JUNE NICHOLSON, and ORINE ALEXANDER, of all M. E. M. S.; Miss M. PARMENTER, C. and M. A., Nan-ling-hsien (returning); JULIET N. STEVENS, M.D., for A. C. M., Shanghai; C. J. DAVENPORT, M.D., F.R.C.S., L. M. S., Wuchang (returning); Rev. W. E. BURNETT, Chefoo (returning); Rev. R. P. WILSON, D.D., for M. E. M. S. publishing house, Shanghai.

October 14th, Mr. JAS. STARK and wife, Shanghai, Mr. C. F. E. DAVIS, Uan-hsien (returning), Drs. S. H. CARR and WM. SHACKLETON, Messrs. ROBT. YOUNG, CHAS. CHENERY, WM. H. GREENAWAY, and WM. J. EMBERY, all for C. I. M.; Rev. J. BERKIN, Teh-ngan; Miss E. H. EACOTT, Han-yang, W. M. S. (returning).

October 15th, Rev. C. A. NELSON and family (returning), and Miss KATHRENE MYERS, A. B. C. F. M., Canton; Miss JENNIE TORRENCE, for A. R. C. M., Kwangtung; Rev. HANNES SJOBLOM, Finland Missionary Society, Shanghai; Miss MARY PETERS, M. E. M., Foochow (returning); Mr. W. N. FERGUSSON, wife and children, B. and F. B. S., Hankow (returning).

October 19th, Dr. and Mrs. J. M. J. HOTVELDT, H. S. M., Fan-cheng (returning); Mr. EDWARD VARDON and family, Misses ELSIE HUNT and MIRA CUMBER (returning), BENJAMIN H. JACKSON and family, W. HENRY DAVIDSON, M.D., and Miss LAURA MORRIS, all for F. F. M. A., Chungking; Rev. N. P. PERKINS, A. B. C. F. M., Tientsin (returning); Dr. T. COCHRANE, M.B., C.M., Shao-yang; Mr. S. E. MEECH, Chi-chow, L. M. S. (returning); Rev. JOHN KEERS and wife, Rev. W. H. GILLESPIE, Rev. A. R. CRAWFORD, Rev. W. HUNTER and wife, Miss MCMORDIE, Dr. J. L. LIVINGSTONE LEARMONTH, M.D., all of I. P. M., Manchuria (returning); Miss E. M. GARY, M. E. M. S., Sung-kiang (returning); Rev. and Mrs. G. W. SHEPPARD, U. M. F. C. M., Wenchow (returning); Rev. PAUL and Mrs. KRANZ, G. E. P. M., Shanghai (returning).

October 22nd, Rev. H. G. ROMIG and wife, and Rev. T. N. THOMPSON, for A. P. M., Shantung, Rev. Q. A. MYERS and family, M. E. M., Chungking (returning); Rev. F. P. MCCLINTOCK, wife and son, A. P. M., Hainan (returning).

October 23rd, Mr. W. P. KNIGHT, wife and child, An-tong; Mr. A. W. LAGERQUIST and four children, Chow-chih; Miss T. MILLER, Kieu-p'ing; Miss O. OLSEN, Song-kia-chuang; Rev. D. TÖRNVALL and wife and five children and Miss CHRISTINE ANDERSON (returning) and Misses WATERS and S. BENGTSON, all for C. I. M.; Mrs. GEO. DOUGLAS and Mrs. J. W. INGLIS, U. F. C. S., Manchuria.

October 27th, Rev. B. C. PATTERSON and family, Suchien; Rev. H. W. WHITE and family, Ch'ü-chow-fu, S. P. M. (returning); Rev. J. A. MILLER and family, A. P. M., Pao-ting-fu (returning); Miss J. WILKINS, C. I. M., Luban (returning); Rev. E. JAMES and family, M. E. M., Nanking (returning); Rev. D. W. LYON and family, College Y. M. C. A. (returning); Rev. A. G. SHORROCK, E. B. M., Sau-yuan (returning); Rev. G. W. GREENE, wife and two children, A. B. C., Canton (returning).

DEPARTURES.

FROM SHANGHAI:

October 21st, Mr. EDWARD PEARSE, Mr. W. EMSLIE, wife and two children, all of C. I. M., for England.

THE

CHINESE RECORDER

AND

Missionary Journal.

VOL. XXXII. No. 12. DECEMBER, 1901. { $3.50 per annum, postpaid. (Gold $1. 75.)

*The Native Press in Shanghai: Our Relation to it and how we can utilize it.**

BY REV. A. P. PARKER, D.D.

THE art of printing, and probably that of paper making, had been discovered in China long before the nations of the West had invented the "art preservative of all arts." Printing on blocks was adopted, according to Dr. S. Wells Williams, from the discovery of Fongtad, in the tenth century of our era, of taking impressions from engraved stones.

The art of making bamboo paper was invented, according to the same authority, about the third century A. D. In the ages previous to the manufacture of paper, pieces of bamboo, pared thin, palm leaves and reeds, were all used to write upon with a sharp stick or style. About the third century before Christ silk and cloth were used to write upon with a brush. Cotton paper was probably introduced from India about the beginning of the Christian era. From the very beginnings of history the Chinese have been a literary people. Probably the oldest book in existence, outside the Hebrew Scriptures, is the Chinese Book of History. The first daily paper ever printed anywhere in the world was printed in China from wooden blocks. The spirit that led to the invention of block printing has developed into a universal respect, not to say love, for books. This is indicated in a peculiarly poetic manner by the name, "the four precious things of the study," which they give to pen, ink, paper, and inkslab. The schools and colleges scattered throughout the land in every hamlet and town and city; the Government Civil Service Examinations, where literary merit is the passport to official preferment; and the great tomes, not to say tons, of books

* Read before the Shanghai Missionary Association.

and pamphlets that fill the bookstores in the cities and towns throughout the empire,—all these things testify abundantly to the fact that the Chinese are a book-loving people, and that literature is a mighty factor in the life of the nation.

But in this, as in so many other things that go to make up Chinese civilization, we meet with unmistakeable evidences of arrested development. Bamboo paper, while it is very good in many ways, has never led to the manufacture of the more useful and durable cotton and linen papers. Printing on blocks, while it has done a wonderful work in the cheapening and spread of knowledge, has not been followed by the vast improvement made by movable types. For, though a Chinese blacksmith named Pi Shing, who lived about A. D. 1000, made moveable types of plastic clay and hardened them by baking, after the manner of making porcelain, nearly five hundred years before Guttenburg cut his matrices at Mainz, this invention seems never to have been developed to any practical application in superseding block printing. It is true that Kang Hsi ordered about 250,000 copper types to be engraved for use in printing government publications, and these works are now highly prized by the Chinese for their beauty. But the cupidity of his successors led to the melting down of these types into copper cash, and so perished this great work. Again, although the *Peking Gazette* has been published for so long a time, it has not led to the extension of the idea of newspapers among the people. Up to the time of the advent of the foreigners to China not another newspaper had been published in the empire, and the people had to depend upon correspondence and rumor and gossip to obtain any news from other parts of the country, to say nothing of foreign countries, of which they could necessarily learn little or nothing.

But the coming in of foreign ideas into China has altered this state of things. A great change is coming over the country, and in no department of thought and activity is a greater change taking place than in the field occupied by the newspaper and magazine. The manufacture of movable types has made the newspaper possible in Western lands, and it is making it possible in China. The concrete example of a few enterprising foreigners has shown to the Chinese the possibility of daily, weekly, and monthly periodicals, has stimulated the desire for news and for knowledge in general, and has demonstrated the practicability of a native press. The result is that we now have introduced into China a new and a mighty power, viz., "the power of the press." Daily papers and weekly and monthly periodicals of various kinds are being published in all the treaty ports, and even in some of the inland cities. Their circulation is extending, new ones are being projected, news from all over

China and from all parts of the globe is being disseminated, public measures and public men are being discussed and criticized and condemned or approved on their merits, and knowledge in general is being scattered broadcast among the people. The significance of this movement can scarcely be overestimated. Let us take a brief view of what is being done along this line here in Shanghai which, being the most important center of foreign influence in China, is naturally the greatest newspaper center in the empire. The subject is worth our careful study as missionaries whose desire and whose duty it is to keep ourselves thoroughly well-informed in regard to the movements of native thought and feeling. I take it that the subject assigned me means the Native Newspaper Press. To extend it, so as to include the preparation and publication of new books by the Chinese, would lead us far beyond the necessary limits of this paper. This latter division of the subject might well form the theme for a separate paper.

1. We will, therefore, first note, very briefly, the names and character of the Chinese papers and magazines published in Shanghai.

There are five regular daily papers published in these settlements, namely, the *Shen Pao*, the *Universal Gazette*, the *Sin Wan Pao*, the *Tung Wen Hu Pao*, and the *Soo Pao*. These are all newspapers in the ordinary meaning of that term. They contain local news, as well as general news from all parts of China, sent to them by telegraph or in letters from their correspondents and reporters, news from all parts of the world, translated, for the most part, from the foreign newspapers published in Shanghai, including all the latest cablegrams, etc. Besides the news given, there are always editorials on current questions, mainly political, though often on other subjects, such as education, missionary questions, reform movements, Western civilization, etc.

The general policy of four of these dailies is for reform—the introduction of Western ideas, education, railways, constitutional government, freedom of speech, the universal extension of newspapers, etc., etc. They are, therefore, wholly opposed to the ruinous policy followed by the Empress-Dowager and her conservative Boxer advisers. The *Shen Pao*, on the contrary, is strongly conservative. While it has, I believe, never openly advocated the cause of the Boxers, it has never swerved from its policy of upholding the Empress-Dowager in her opposition to foreigners. It considers that the aggressions of foreigners are mostly responsible for the Boxer outbreak, and that the Chinese are justified in their desperate attempts to save their country from foreign domination. Three of these papers—the *Sin Wan Pao*, the *Shen Pao*, and the *Universal Gazette*—

are under foreign control; the *Shen Pao* being owned by the Major Brothers, the *Sin Wan Pao* by Mr. J. C. Ferguson, and the *Universal Gazette* being published at the office of the German newspaper, the *Ostasiatische Lloyd*, for the owner, Mr. C. Finck. The *Tung Wen Hu Pao* belongs to a Japanese firm, and the *Soo Pao* to a Chinese, a native of Hunan.

As to the circulation of these papers, it is, of course, impossible to get accurate figures, because, as in foreign lands, the publishers do not like to give the exact figures of their circulation, unless, indeed, it is phenomenally large, on account of possible interference with their advertising patronage. But so far as I have been able to gather, the sale of the *Sin Wan Pao* is the largest, being over ten thousand copies daily, and it is reported to have made a profit of over twenty thousand taels last year. The next in order of circulation is the *Universal Gazette*, which sells nearly ten thousand copies daily. The *Shen Pao* is third on the list, though it was formerly the first, with a circulation of over twelve thousand copies. But this has fallen to about nine thousand daily. There can be little doubt that the falling off in the circulation of the *Shen Pao* is due, very largely, to its conservative policy, which is not in favor with the majority of the people of this part of China. The circulation of the *Hu Pao* and of the *Soo Pao* is much more limited, being perhaps less than five thousand in the case of the former and not more than three thousand in the case of the latter. All these papers go into the interior towns and cities of the country. But the *Shen Pao* seems to have the largest circulation in the interior. It was the first daily newspaper started here, and has obtained the right of way in the interior, and it seems to have held its position there, though it has lost it in Shanghai.

2. To give an idea of the character of these daily papers let us look at the contents of a specimen issue, say of the *Universal Gazette* of August 29th. This was the day on which I happened to be writing this part of my paper. The two outside pages are covered with advertisements, among which we find an advertisement of a Japanese school in Hangchow; another of a famous doctor who had been called to Peking last year to see the Emperor, and who is now in Shanghai for a short time to treat patients, after which he will go on to Canton, his native home; an advertisement of two men resident in Dong-ding-san, in the Great Lake, who are seeking information from the scattered members of their clan in order to make out a correct family register; an advertisement of a foreign firm who manufacture soda; another of a steam launch company, who notify a great reduction in the rates of fare to Hangchow and other places; of the Polytechnic Institute; of a Japanese female

circus; of various doctors and patent medicines, etc., etc., too numerous to mention. On the inside page the first thing we come to is an editorial on the stiffening up, so to speak, that has become manifest recently in the policy of the English government in the Far East. This is followed by a summary of important news received by telegraph from China and from foreign countries, recent news from Peking, a letter from an anonymous correspondent in Wu-tsung, near Wuchow, Chekiang province, telling of the coming of the agents of a secret society to that place distributing their tickets and securing over a hundred members from the riff-raff of the town. The letter urges the authorities of the provinces of Kiangsu and Chekiang to take immediate steps to suppress the society, lest they raise disturbances and bring trouble upon the people. After this comes news from Newchwang, Ningpo, Hangchow, Soochow, Changchow, Foochow, and Canton. Then follow translations from the foreign newspapers in Shanghai and Japan, Reuter's telegrams, etc., giving due credit in every case After this come local news items from the region in and around Shanghai, in the English, American, and French Settlements, the South Gate region, the old city, etc. The local news columns always contain the reports of the cases at the Mixed Court and the District Magistrate's Court in the city. The balance of the large sheet is filled with advertisements of all kinds, such as auctions, medicines of infinite variety, books, schools, manufactures and goods of all sorts and conditions, both foreign and native. The last thing in the paper is the exchange rates, according to the market price of the day, followed by a list of the sailings of steamers.

From this very hasty glance at the contents of one day's issue of one paper which, however, may be taken as fairly representative of them all, it will be seen that these papers cover a wide range, similar in fact to that covered by the daily press of foreign lands. It is true the leading articles are shorter, the editorial paragraphs are not nearly so numerous, and the short stories, reviews of books, and long dissertations on art and music, etc., are absent. But most of these will come in due course of time, no doubt, as they may be called for by circumstances. A supplement nearly always accompanies each issue, generally containing light reading and advertisements, and in the case of some of the papers the daily issues of the *Peking Gazette* are published as a supplement. The supplement to the *Tung Wen Hu Pao* is always filled with the trashiest kind of reading matter, such as light frivolous poetry, news about famous harlots, obscene stories. Police Gazette news, etc., wholly unfit to be read, and it ought to be suppressed. In fact, all the papers contain too much, by far, of such matters, though none of them are so bad

as the *Hu Pao* supplement. Things that are tabooed in our English papers are spoken of and discussed without reserve in the Chinese papers. There seems to be some improvement, however, in this respect latterly, especially in the *Sin Wan Pao* and the *Universal Gazette.*

The missionary policy of these papers is, on the whole, one of friendly neutrality. But now and then harsh criticisms appear, especially in the *Universal Gazette* and the *Shen Pao.* Lord Salisbury's now famous deliverance on missionaries and their work was translated in full and published in the *Gazette,* apparently with a great deal of satisfaction. And in the same paper a bitter attack on missionaries was published some months ago in a series of articles purporting to be a translation from a foreign source, containing the usual ignorant stock criticisms that do duty on all occasions when clubs are wanted with which to beat the missionaries over the head. I notice, also, the usual tendency to give publicity to all stories that in any way reflect unfavorably on the missionary or his work, while vindications of missionary polity, or reports of the good that missionaries are doing, are seldom mentioned. But we need not wonder at this, for the Beloved Disciple said: "Marvel not if the world hate you."

Besides the above mentioned daily newspapers there are four or five daily papers issued that are devoted wholly to amusement. One is called the *Yeu Hsi Pao,* which may be translated "Amusement Gazette," and its name indicates its principal contents. Another is called the "Smiling Forest," or "Forest of Smiles;" a third, "The Record of Wonderful Things," while a fourth is devoted, as its name indicates, to detailing "The Glories of Shanghai," that is, the glories from an amusement point of view. I do not know much about these amusement papers, as I seldom see them. But they are filled with obscene stories, reports of the doings of famous harlots, advertisements of houses of ill fame, etc. I do not allow them to come on to the college campus if I know it. These amusement papers are said to have an extensive sale, especially the *Amusement Gazette.* But they are all filthy and bad beyond description, and ought to be rigorously suppressed.

After the dailies come the ten-day papers, that is, those that are published every ten days, of which there are six, viz., the *Agricultural Magazine,* edited by a Shao-hsing man named Loo, and said to have a circulation of about twelve hundred copies of each issue; the *Eclectic Magazine,* published under the name of H. C. Russell, agent, at 42 Hankow Road, printed on lead types, and having a circulation of some six hundred; the *Mechanic's Magazine,* published by a Pootung man, and having only a small sale; the

Kiangnan Commercial Gazette which, being under official patronage, has quite a large circulation; the *Educational World*, edited by a Shao-hsing man, Mr. Loo, already named as editor of the *Agricultural Gazette*. I gave a short description of this magazine in a recent issue of the RECORDER. It is, strange to say, printed on blocks cut in Hankow. But I have been told that the publisher finds he can get the work done cheaper in Hankow than he can in Shanghai, and that is the reason for having it done there. It has a circulation of some two hundred copies monthly. The sixth on the list of tri-monthly papers is the *Mong Yah Fau*, which may be called the "Juvenile Educator." Its object is to give directions and publish lessons for the new method of studying Chinese. I may remark in passing that all sorts of books are now being published for the purpose of teaching Chinese according to this new method, every one seeming to think that he has discovered a *new* and *improved* method for teaching this new method. This *Juvenile Educator* is edited by a second degree man of Soochow, and is printed by the photo-lithographic process. Two other tri-monthly papers that were published for a while have now ceased publication. One of them, the *Eastern Asiatic Times*, was owned by the well-known Taotai, Kiang Piao, of Soochow, and was edited by a Japanese. After the untimely death of Kiang Piao the paper was stopped. Another one, edited and published by a Shansi man, named Du A-zien, was devoted entirely to scientific subjects. It had a circulation of some two hundred copies, but after the tenth issue it ceased publication. This same Mr. Du is on the point of starting another paper, to be issued at the beginning of the eighth moon, called the *P'u T'ong Yoh Pau*, or the *Universal Educator*, and to be devoted to history, science, mathematics, etc. It is probable, therefore, that he stopped the former paper in order to change his plans and issue another one, covering a wider range of subjects. A new paper, called the *Nanyang Weekly*, has just been started. Judging from the first two numbers I think it is going to be an interesting and useful paper for the general public.

There is one tri-weekly paper, the *Hwei Pau*, published by the Roman Catholics at their Press at Zikawei. It was originally owned and published by a Chinese, named Chu K'ai-kiah. But it was a losing concern in his hands, and after having lost over eight thousand taels on it, he sold it to the Roman Catholics, who united it with their paper, the *Yih Wen Loh*, and continued its publication as a sort of religio-scientific and general newspaper. It has a large circulation, as papers go in China, and is, it is needless to say, used to promote Roman Catholic interests in China. It recently published a violent attack on Rev. D. W. Nichols, of the Methodist

Episcopal Mission in the province of Kiangsi, holding him wholly responsible for the troubles that have recently occurred in that province between the Roman Catholics and the Protestants, and also for the outbreaks against the Christians in the province of Hunan, though I believe he has never been in Hunan! The article, which purports to be a letter from a correspondent and an eye-witness, says, among other things, that the Rev. Nichols is ignorant of the Chinese language, and that several tens of thousands of the rowdies and riff-raff of the country have joined his church, and that he had instigated these rowdies to attack he Roman Catholic Christians!

I suppose it is not necessary that I should mention in detail the Christian papers that are published here in Shanghai as, e.g., the *Review of the Times*, edited by Dr. Richard; the *Missionary Review*, edited by Rev. W. G. Walshe; the *Child's Paper* and *Monthly Illustrated News*, edited by Rev. Dr. Farnham; and the *Methodist Advocate*, edited by Rev. W. B. Burke, all of which are published monthly, and are more or less well known to all of us.

Limits of time and space prevent any extended reference to the native papers published in other parts of the country. But the number of such papers is already considerable and their circulation is increasing. Two important ventures have been made to publish newspapers in the spoken language; one at Hangchow and one at Peking. These papers are worthy of special notice as an important sign of the time, and we must all wish them abundant success.

3. In regard to the influence of the native Press in China, much might be said. (1). It disseminates knowledge. Knowledge is what the people want. Knowledge of their own country, knowledge of foreign countries, knowledge of history, geography, science, mathematics, philosophy, religion, etc., etc. Ignorance is the fruitful source of innumerable national and social evils. The anti-foreign riots that have punctuated the history of China for the past forty years, have derived their chief strength from the ignorance of the common people. The poverty and generally depressed condition of the country would be greatly ameliorated by the general spread of knowledge. It is a fundamental principle of political economy that the education of the people is necessary to the safety and prosperity of the State. Now this is what the native papers are doing and will continue to do more and more. There is no channel through which information can be and is so readily distributed as by the newspapers. (2). The native papers are exercising a marked influence in their criticisms of public men and public measures. They pour the light of publicity on officials who would much rather remain in the dark. It is for this reason, no doubt, that the papers

are, for the present, restricted to the open ports, and have to be, for the most part, published under the ægis of some foreigner's name. The Chinese officials cannot bear to have the light turned on to their actions, and they will not brook adverse criticism of their official life. But the leaven is working, and it will ultimately be here as it is in the Western lands, that there is no stronger force that makes for public righteousness than a free and independent native Press. (3). The papers are doing much to form public opinion on a great variety of subjects. They are leading the van in the new learning and in the new political science that are coming to the front in this old empire. They are putting new thoughts into the minds of the people, and teaching them how to regard these wonderful new-fangled notions that are coming into the country along with the strangers from across the seas. They are showing the people how to adjust their vision so as to see the details of the new *régime* in their proper perspective. A mighty work is going on all about us, and we do not begin to comprehend it in its tendencies and results. K'ang Yu-wei and Liang Ch'i-t'sao did a great work for their reform propaganda by means of their papers, and their influence is still extending, notwithstanding the fact that they themselves have been banished from the empire and are fugitives in foreign lands. Others have taken up the work that they had to abandon, and papers are multiplying and spreading everywhere. A mighty seething mass of thought and feeling is surging around us, of which we are, I fear, to a great extent unconscious.

4. In regard to our relation to the native Press, it may be said, in the first place, that we have a relation to it, and a very important one at that. We cannot afford to ignore or neglect it. For the native papers discuss us and our methods very freely, and hundreds and thousands of the people get their knowledge of us and their impressions as to what we are and what we are doing, solely from the native papers. Editorials appear from time to time on different phases of missionary work, though mostly referring to the cases growing out of riots and indemnities for losses, etc. Letters and news items from widely separated parts of the empire, tell about the missionaries and their doings. Generally these items are in the main correct, and no prejudice or bias is manifest in them. On the other hand, serious misrepresentations of the missionaries and their motives are sometimes made; in many cases, ignorantly, no doubt, in others, wilfully. And never, so far as I have seen, have the writers been able to rise to an appreciation of the high motives of the missionaries in their self-denying labors for the spiritual salvation of the people. In their view, the missionaries, with few, if any, exceptions, work from selfish motives, either for the salary attached,

or the merit to be gained, or as secret agents of their governments, etc, etc. The knowledge that the readers of the papers get of us, therefore, is very inadequate, and the impressions they receive are often very much distorted.

(2). Hence we may say, in the second place, that our relation to the native Press is that of deeply interested spectators. We know the power of the Press for good or evil, and we are solicitous that the most good and the least evil possible may come to China through the exercise of this mighty power. It is ourselves who, to a very large extent, have set in motion the forces and influences that have developed the native Press to its present dimensions, and we cannot fail to be deeply interested in the questions as to who is to wield this power, what direction it will take, and what results it will achieve for the regeneration of China.

(3). Our relation to the native papers is also, in a very important sense, that of adviser and guide. Our knowledge of the language places us in a position to exercise a considerable influence over them and their utterances, especially with reference to us and our work. And our duty to the cause we represent would indicate that we must take account of the far-reaching influence that is being wielded by the native papers, whether favorable or adverse to the missionary propaganda. We can influence them in various ways. First, by replying to unjust criticisms and correcting misstatements of facts. Second, by the publication of our own newspapers and magazines in Chinese, thus producing models for their imitation and giving them facts in regard to the work we are doing. Third, by seeking to restrain the evils growing out of unbridled license. We might do a very practical work in this direction just now, and that is, to move the Municipal Council and the Court of Consuls to suppress the numerous so called "amusement papers" that I have already referred to. These papers are poisoning the minds of thousands of youth and doing much to foster and extend the vice and dissipation that are so rampant in these settlements. Obscene books and pictures are strictly prohibited by the Chinese authorities. But these daily amusement papers, being under the control of foreigners, cannot be touched by the Chinese authorities. It would be impossible to circulate such papers in any city of England or the United States. But here in these Settlements that are controlled mostly by English and Americans, they are allowed to be sold without restriction, and their circulation is very large and constantly increasing.

5. A fifth subject for inquiry is how we can utilize the native press to the best advantage for our work? (1). And first I would say, we ought to read the native papers, and thus be able to keep

ourselves informed as to what they are doing. It is well worth the time and trouble necessary to read one or more of these papers regularly. For, to say nothing of the drill in learning the language, the information we get from various parts of the country, as well as the knowledge obtained of what the people are thinking and talking about, is of very great value to us. The *Shanghai Mercury*, it is true, is doing an excellent work in giving its readers a daily summary of some of the most important articles in the native papers. This is very desirable and useful for those who do not read Chinese. But no translation or summary can give nearly as full and satisfactory a knowledge of what is in these papers as one can obtain if he will read them for himself in Chinese.

(2). It would be well if the missionaries, or some of them at least, could write occasional articles for the native papers, not only on missionary subjects, but Western things in general, history, science, government, etc. The editors generally would be glad to get such contributions, and we might exert a wide influence for good in this way. I am sorry that I have not been able, hitherto, to do what I have wanted to do along this line. But I am confident that there is a field here that missionaries would do well to cultivate with a good deal of assiduity. The combined circulation of the daily and tri-monthly papers published in Shanghai is not far short of 45,000 for each issue, and by reason of the way the papers are distributed, perhaps ten to fifteen people read each paper. Thus each issue reaches over 500,000 persons, of whom a large proportion are the officials, scholars, and leaders of thought among the people. What a fine opportunity is here offered for disseminating knowledge and dissipating much of the crass ignorance that prevails in the native mind with regard to ourselves and our work and rectifying many of the distorted views so tenaciously held by the people.

6. A word in conclusion as to the future of the native Press in China. (1). It is bound to extend. All of the great cities and towns of the empire ought to have, and will have, their own daily, weekly, and monthly papers and magazines, whose circulation will be numbered, not by the thousand only, but by the hundred thousand and the million, like the great dailies and monthlies in the large cities of Europe and America. In a country containing a population of nearly 400,000,000 of people, the possibilities of the circulation of vernacular papers ought to be practically unlimited. But such an extension of circulation of newspapers can only come about with the establishment and maintenance of freedom of speech. And it is to this end we must labor and agitate unceasingly. Here is a field in which missionaries can do a most important work for

the native press and through that for China. It is an axiom in Western lands to-day that freedom of speech is not only the right of the people, but that it is necessary to the safety of the State and to the advancement of the general interests of the country. And, although it might be thought that the anarchist propaganda, that can produce such a horrible crime as the assassination of the President of the United States, ought to be suppressed, yet if, in suppressing anarchist literature, it should become necessary to take away or even seriously restrict the priceless boon of freedom of speech, the calamity would be infinitely greater than even the violent death of our beloved and honored President. Of course, treason and rebellion and anarchy and unbridled license must be suppressed. But the history of ages has taught the more progressive governments of the West that one of the very best means of defence against these is to allow that freedom of speech which acts as a sort of safety-valve, and permits disaffected people to relieve their oppressed minds and hearts by telling others about their grievances. So we must look forward to the time here in China when restrictive and prohibitive official interference with the native press will be done away with and when men will be at liberty to publish papers wherever they wish to. This is what the Emperor Kwang Hsu wanted to do when he published his famous Reform Decrees in 1898. I was in Philadelphia that summer, and I cut out the following news item from a Philadelphia paper :—

"Another despatch from Minister Conger would indicate that the Emperor of China has taken a long stride in advance in civilization by encouraging the newspapers of his empire to publish a truthful and full account of the daily events, and to be both bold and fearless in the discussion of current affairs. He has by proclamation made the *Chinese Daily Progress* an official organ, and has declared that articles which appear in Chinese newspapers, though apparently displeasing to him, shall not on that account be suppressed. He has directed that important articles of current events in the leading papers shall be marked and presented to him promptly. He assigns, in his proclamation, the reason for this that he desires to extend his knowledge of affairs, both Chinese and foreign."

Let us hope that the Emperor may yet return to power and issue a similar edict again, and be able to see it put into operation. Then will be seen a state of things that has already obtained in Japan, where newspapers have spread to such an extent that even the common coolies and farmers and artisans buy and read their daily papers. It was a common sight, we are told, during the China-Japan war, to find ricksha coolies and other day laborers

everywhere in the towns and cities, by the wayside and on the street corners, reading the daily papers that gave the news from the seat of war. So it ought to be soon in China.

(2). The power of the Press is bound to grow, and this not only by reason of enlarged circulation, but more especially by reason of the increased respect that it will command and of its increasing capacity to educate the people and lead them on in the path of progress. The range of subjects covered by the papers will extend, stronger and better informed men will wield the editorial pen, the patronage of the high and influential classes throughout the empire will grow, and the time will come, as it has already come in Western lands, when all questions that affect the political and social life of the people will be dominated by the Press. Indeed, we need not be surprised if the time should come when some great newspaper will command the homage of practically the whole nation, and the Chinese will become like many Englishmen that we read about, who do not form an opinion on any public event until they see what the *Times* has to say about it. If missionaries are wise they will as far as in them lies, seek to lay a firm, guiding hand upon this growing power that is so surely destined, in the immediate future, to work mightily for good or evil in China. If this power is retained in proper hands and is properly guided, it will be a mighty factor for good. It will educate the people, elevate their ideals, purify the public service, and become an almost omnipotent force to deliver the people from the thralldom of ignorant pride and debasing superstitions that has so long held them in bondage.

The Training of Chinese Voices.

BY MISS L. M. WHITE.

HAVING been asked to do so, I venture to give some personal methods used in teaching Chinese girls to sing, while not presuming to recommend these methods, crude and imperfect, to others.

In our school we devote a half hour daily to vocal music. The girls sing in four parts—first and second soprano, first and second contralto—and use anthems, choruses from Smart, Brahms, Gounod, Mendelssohn, Mozart, selections from oratorios, etc.

Inasmuch as a child learns to speak before reading, it has seemed to me that in China, proportionately too much time is given to music reading and not enough to voice production and ear training.

I endeavor to commence every music lesson by a short exercise in respiration. Standing erect, with shoulders down, the pupils slowly, evenly, gradually, inhale the air through the mouth, which is to be kept slightly open. When the lungs are filled to the full, the air is to be retained a few seconds, then just as quietly and gradually expelled. The body must be so relaxed and buoyant that a slight touch is sufficient to "topple over" a pupil. Insist that the children breathe in this manner, and while keeping the lungs very full of air, use economy in its expenditure. The Chinese waste breath, and the impulse to let the air escape must be resisted. Escaping air above that used in producing sound, causes a slight hissing, and "clouds" the tone.

In every lesson the teacher needs to say :—

"Open your mouths wider; the width of the thumb for lower notes, two fingers for the medium tones, and three for high f's and g's."

There is a natural break in the human voice on or about *e* (first line). Above this break the sound is reflected from the mouth, and we have what is called the *Medium Register.* Below this *e* the sound seems to come from the chest, and is called the Chest Register.

It is my firm opinion, though I may be wrong, that *most of the bad singing in China is caused by forcing upward the chest tones into what should be the medium register;* not only does the voice in that case become harsh and coarse in quality, but a severe strain is imposed on the vocal cords. This serious fault may be corrected and the break in the voice smoothed by singing softly simple scale exercises, *downward* at first, commencing with third space *c* and descending to the lower limits of the natural compass. As the Chinese contract their throats badly in singing, I use the syllable "*koo,*" running down the scale exercises. The crisp little *k* acts on the uvula and hinders throat contraction. Do not fear forcing the medium into the chest register. In fact I often deliberately do it. Chinese voices may lose a little in power, but gain in softness and sweetness.

Next in importance is the subject of *resonance.* Instead of making their voices ring out against the *roof of the mouth,* the human sounding board, the Chinese make the tones vibrate in the soft part of the throat and back of the head. This bad habit is injurious to the throat, the voice sounds "hollow," or "in the head."

My plan for correcting this difficulty is to make much use of humming, feeling the vibration on the lips. Humming greatly increases the resonance of the voice.

I frequently use the trisyllable *koo-o-wä* when learning new music, instead of "solfaing." This may seem a very curious combination of sounds, but I find it extremely effective for diverting the column of air from the lungs, at once to the front, till one can actually feel the space entirely filled with the current—a whole mouthful of warm air. Every good singer knows this sensation, and when we can feel the air right in the front of the mouth, the singing is full, sonorous, and attended with no fatigue.

In all technical work, singing intervals, flexibility exercises, etc., and very often in learning new music, I use the syllable mä. The Italian *ä* is the best vowel for improving the quality of the voice when properly "placed to the front of the mouth." The Chinese are apt to sing it back of the throat, and there it is fatiguing. For this reason I never use the raw vowel, invariably preferring the labial *m* or *p* (mä and pä) and even then, slightly exaggerating the consonant to impel the sound forward.

Having learned new tunes by humming, by the syllables koo-o-wä and "mä," last of all we sing the words, always endeavoring to bring the sound well forward and *not moulding it into words until it reaches the tip of the tongue and lips, if possible. Learn to pronounce on the lips.* In singing we slightly exaggerate all consonant sounds in order to balance the long sustained vowels.

I think that hymn tunes are nearly always pitched in too high a key. Chinese voices are lower than ours. If one has the mechanical ability, a good plan is to take out from the organ (harmonium) the highest or even the two highest reeds. Then regularly move all the others up. This lowers the pitch of the organ one or two semitones.

What kind of music shall we teach?

A student of the English language can learn to read some of our classics just as easily as light, sensational literature which vitiates, but never assists in forming the taste. School readers are often full of selections from our best authors; and our highest classic—I speak now from a mere rhetorical standpoint—is the English Bible, from which our children should learn their first lessons in forming a literary "style."

Similarly it is a mistake to consider that good music must of necessity be difficult.

My first musical work in China was to adapt tunes to our excellent Chinese hymnal containing the words only. I selected the tunes from the Presbyterian, Methodist, and Church of England hymn books Many were written by Beethoven, Mozart, Handel,

Haydn, Mendelssohn. I have never heard the chorus, "I will sing of my Redeemer," well sung in Chinese. The long, treble notes are badly placed and badly sustained; while to *distinctly* pronounce the Chinese words of the running accompaniment in proper tempo seems an impossibility. The music "drags its slow length along," harsh, out of tune and rythm. Chinese voices seem better adapted to the older, slower, standard tunes of our hymnals, especially the stately, measured, rich, warm German chorals.

The Chinese show a national characteristic in really preferring the better and more dignified kind of music. This is only my opinion however.

Is our only reason for withholding our best, the sorrowful truth that we missionaries are only familiar with Moody and Sankey music, not knowing the older and better hymns? Then let us send to the homeland for our dust-covered hymnals and learn the many hymns that for centuries have been the solace of God's singing saints. These are translated into Chinese with better results than the Moody and Sankey collection and the lesser lights—Stainer, Smart, Dykes, Monk, etc. Practically I selected only good composers. Our girls learned the hymns with absolutely no difficulty. But my experience with Moody and Sankey music is that it is often sung badly by the Chinese. Their voices are heavy and inflexible, and they do not sing light, quick music well. These songs may require a larger compass of voice than a better class of music; there are often sudden skips of sound, and considerable flexibility may be required. For instance, let us sing them to the old tunes.

Only one who has prayed and sung these glorious hymns hundreds, thousands of times, till they become part of the very spiritual life, can understand the value of a good hymnology for the church in China.

Is it not significant that the inspired harp of David was used in the struggle to recover Saul's soul? And that the announcement of the coming triumph of womanhood should cause Mary to break out into that wonderful Magnificat? And may not our hymns, even in China, be "the golden chariot upon which the soul rides forth to meet its God."

Let us learn the best and give our best in the service of Him who, coming to earth to build His church, did not disdain to bring with Him an angelic choir to sing the opening hymn: "Glory to God in the highest, and on earth peace, goodwill towards men."

How to Conquer a Permanent Peace in China.

BY REV. WILLIAM N. BREWSTER.

OUR little coast steamer had been storm-bound for two days in an obscure land-locked harbor, and when it finally dropped anchor in the Foochow river on Sunday, at noon, we had to await the convenience of the Customs' officer before we could disembark. The sampans accumulated around the companion-way, waiting to take the passengers ashore. The representative of the law arrived at last, and the little boats made room for him as fast as possible, but not rapidly enough to suit this lordly foreigner. Armed with a long bamboo boat-hook, he began beating the frightened boat-women, in some cases sticking them slightly with the sharp iron hook. He did not appear to be angry. He seemed to be doing it as though this was his habitual method of getting aboard any newly-arrived steamer. My blood boiled, and I blushed at the thought, "I too am a foreigner." Here was a foreign employée of the Chinese government sticking inoffensive Chinese women with an iron hook. They had as good a right to be there as he. They were getting out of his way with all possible speed. He did not even gain one moment of time by it. It was the act of a brutal bully.

Would that we might comfort ourselves with the thought that this man is a rare exception on the China coast. But the most charitable view consistent with universally admitted facts, will not permit this delusion. The cane and the boot are the ever ready and frequently exercised foreign argument with the coolie. Sometimes the coolie is "stupid," because he fails to catch the meaning of his foreign master's use of the colloquial. A lady once saw a representative of Western civilization trying to urge his chair-bearers to go faster, by telling them to "*Ding-sua*," being the expression that these unlettered toilers had learned of their mothers to mean "Stop a little." Not being familiar with the hand-book, of which the foreigner thought he had mastered one or two expressions, they stood still. He repeated his command, emphasizing and illustrating his meaning with the ever present cane. The "stupid" coolies, unable to reconcile the vocal and pantomimic commands, tried to dodge the blows and marveled while the enraged gentleman (?) continued his tragic farce, until a friendly missionary explained that he had gotten hold of the opposite expression for hastening. Who was "stupid"?

To say that these coolies and servants do not feel keenly, and bitterly resent such unkind and often brutal treatment as they habitually endure at the hands of many foreigners, would be

equivalent to the assertion that they are not human beings at all. That thousands of the Chinese, who have been most constantly associated with foreigners in the ports, cordially hate them, was vividly illustrated in North China during the memorable summer of 1900. Most foreigners could only see in the strange ingratitude of this class of natives another demonstration of the total depravity of heathen human nature. May it not be, in part at least, an illustration of the consequences of the depravity of a nominal Christian civilization when lording it over an inferior and weak people?

I recently recognized a young man in the household of a missionary, whom I had known formerly as a child in another friend's house. During the intervening years he had been "boy" in several commercial residences. He is bright, willing, faithful; he talks English well, and could get a place easily where he would draw twelve dollars a month. His family is poor, yet he has come back to this missionary at four dollars, because he prefers kind treatment to three times the pay with curses, cuffs, and canes.

The above is not intended as a wholesale arraignment of the commercial class of Europeans and Americans in China. There are very many who treat the natives as kindly as they do the laboring people with whom they have dealings in their native land. But unfortunately "one sinner destroyeth much good." The minority, who are habitually unkind and often cruel, make so much more noise about it that the quiet justice of the true *gentle*-man is lost sight of. The bully is made the typical representative of his class; and what wonder he is called the "foreign devil"?

Is it not high time the majority of the representatives of Christian civilization in China should band together to protect themselves from the opprobrium that a thoughtless and often grossly wicked minority have been for many years bringing upon all alike? The instinct of self-preservation, as well as philanthropy, calls loudly for an organized movement by all enlightened foreigners in the empire for the formation of a "Society for the Prevention of Cruelty to the Chinese." Two or three anonymous suggestions along this line that have appeared this summer in the columns of the *Celestial Empire*, indicate that this thought is in the minds of not a few. A frank study of recent events and their causes, cannot ignore this element in the compound mixture that caused the explosion called the Boxer Uprising. The time immediately following the signing of the Peace Protocol would seem to be the psychological moment for launching such an enterprise. If this peace is to be permanent, it must be more than a paper pledge between the Powers and China. There must grow up between the native and foreign peoples living in China a genuine spirit of mutual goodwill.

"Peace on earth to men of goodwill," sang the angel choir at Bethlehem, the first Christmas eve. The "men of goodwill" are the only ones who can enjoy or deserve permanent "peace on earth."

What could such a Society accomplish? First, it could carry on an incessant campaign of education through pamphlets and the periodical and daily press of the ports. It is more than probable that the bulk of the petty abuse that natives suffer at the hands of foreigners, is due to the force of habit and the unconscious following of custom and example. The young clerk falls into the habit of kicking and cursing his "boy," because he sees others do it. Perhaps he was shocked the first time he saw it done. When told that he would be doing the same thing in less than a year, he replied, as Hazael of old, "Is thy servant a dog that he should do this thing"? But he soon got over his scruples. It seems to be "the correct thing." Like the ancient Syrian king, he more than fulfils the words of the prophet concerning him. What such young men need is a little instruction and encouragement at the start to help them carry out their early good intentions. Public sentiment is sensitive in these days and quick to respond to appeals for the helpless against abuse by tyrants of every description. The age is becoming more and more humane. Let it become "bad form" for a Customs' officer to hook inoffensive boat-women, and he will cease to do it. The cane and the boat-hook will gradually confine themselves to their legitimate uses when their owner finds he loses caste by abusing them upon cook and coolie. There is certainly not a foreign editor in China who would not heartily sympathize with the object of such a society and throw open his columns to all well-considered discussions in its aid.

But it will require more than talk to give success. The society would have to secure the enactment and enforcement of laws, making wanton abuse of a native by a foreigner a crime in China as it is in his own country. Theoretically this is already the law, but what good does it do to the boatwomen? They cannot go to the Consul with their woes. They can only silently submit, and sullenly await a time of revenge. Unless foreigners organize to report such cases, they will never be touched. Individuals cannot or will not take the time and the trouble to prosecute. It is an unpleasant duty, and a society can act more impersonally and hence effectively in such matters. It is then not an individual prosecution, but the procedure of the official representatives of a society who act for all its members. Moreover, a society can more easily gain a hearing than any ordinary individual. It cannot be ignored nor snubbed. Its officers in each port would soon become known among the natives as the court of appeal, to which they might go for redress.

or protection. The foreign bully, like all of his crew, is invariably a coward, and the fact that his quondam victims may appeal to a strong society for protection, will certainly have a wholesome restraining influence upon all this class of men.

But the benefits of such a humane organization would not be confined to the long suffering natives, nor to the valiant knights of the Cane Brigade. Well has the poet of Avon said of mercy, "'Tis twice blessed. It blesseth him that gives and him that takes." The volunteer censorship over others, which each member of the society assumes, would have a softening influence over his own life and conduct toward the people about him. It would be a constant reminder that, "I too am a man, and need to keep under my body, lest that by any means when I have preached to others, I myself should be a castaway." The Christian in China, be he missionary or merchant, needs to cultivate above all others the grace of patience. He is not tempted to swear at his servants, but he needs often to hoard up the silence that is golden. In the use of his cane, he is careful to go no further than threatening gesticulation; but is even that like his Master? It will be well worth all the trouble and labor it will cost the members of such a society in the reflex benefit that will come to them in their own lives. Every member will instinctively seek to avoid the taunting sneer, "Physician heal thyself."

If a society for this purpose is to be formed, it cannot be done too soon. There is an ever growing probability that the next few years will witness a large increase in the number of foreigners in China. The enlarged scope of the Customs' Service will call for a good many. The opening of mines, the construction of railways, the founding of military, scientific, and industrial schools, which must accompany any genuine reform movement, all will be of necessity under foreign supervision for a time. Many of these men will be of the class that fear not God nor regard man. Unless some restraining influence is brought to bear upon them, multitudes of the coolies that work in the mines and build the iron roads will learn to hate the sight of a foreigner. There is plenty of work even now to absorb all the energies of a large and active society, but it is probable that the developments of the next five years will greatly increase its scope and emphasize its need. So deeply am I convinced of the importance of this that I have already organized myself into a committee of one to bring it into existence. Brethren, if thy heart be as my heart, then give me thy hand to help, thy head to plan, and thy tongue to speak, until every port in the eighteen provinces shall have a live chapter of the Society for the Prevention of Cruelty to the Chinese.

The Meaning of the Word 神.

BY REV. C. W. MATEER, D.D., LL.D.

(*Continued from p. 552, November number.*)

VIII. SHÊN MEANING THE DIVINE SOUL OF NATURE.

HAVING as I think shown that *Shên* when applied to invisible personal beings means god, and also that this is its original and primary sense, I shall now proceed, according to the order already indicated, to consider the pantheistic sense, that is, *Shên* used for the divine soul or spirit, which is supposed to pervade and animate all things.

The usage of the word pantheism has made it a very indefinite term. It has been applied to the most opposite theories. The majority of those in Christian lands who have been accounted pantheists, have either themselves disowned it, or it has been denied by their followers. This has grown out of the fact that orthodox Christians have always held pantheism to be inconsistent with the cardinal doctrines of the Bible. In heathen lands, however, pantheism has been the orthodox doctrine rather than otherwise, and has been avowed in one form or another by the majority of the learned, from the earliest ages to the present time Pantheism has been defined as "the doctrine that god includes all reality, and is identical with it; nothing besides him really existing." (Manning: Half Truths and the Truth, page 74). This definition is framed to suit the pantheism of Christian lands. It is too comprehensive and too logical to suit the pantheism of heathen lands. This latter may be defined as the doctrine that god is the spirit, soul, or animating principle of the universe. This being the general idea, various modifications of it have characterized the peoples of Asia, all of whom are more or less pantheistic. The most prominent characteristics of Chinese pantheism distinguishing it from other systems, are the following: 1 The divine essence or spirit supposed to animate nature is generally, though not always, represented as a dual power or being 2. No work of creation proper is ascribed to this divine spirit, either of things in heaven, or of things in earth, animate or inanimate; all is evolution. 3 The deification of the soul, which is a logical element of all pantheism, has been carried out to a greater degree in China than in any other nation. These peculiarities, as far as they concern the present discussion, will come into view as we proceed. The word Shên is the pivot on which Chinese pantheism turns. This is the *divine* essence or *spirit* which pervades and animates all forms of matter.

The pantheistic use of the word *Shên* is found in almost every branch of Chinese literature, from the Book of Changes downward. Its pantheistic sense is, however, most fully developed and abundantly illustrated in the cosmological and metaphysical writings of the Sung dynasty.

I will now cite a number of passages illustrating the pantheistic sense and usage of the word *Shên*.

1. 萬物一物也萬神一神也斯道之至矣. 齊丘子.

All things are one thing. All gods are one god; this is the most essential of all truth.

2. 千神萬神都是一神. 俗語.

All the host of gods are but one god.

The first of these extracts is a categorical statement of the absolute unity of all material things, and the like unity of all divine beings; and the emphatic assertion is added that this is the most essential of all truths. It is, in fact, the everywhere present theory of Chinese metaphysical speculation. The second sentence is the colloquial expression of the same general idea. The sentence is given by Mr. Scarborough in his "Chinese Proverbs," and is translated as above. Though in preaching he used *Shên* in the sense of *spirit*, yet in this sentence he could not translate it other than *god*.

3. 神無方易無體大且一而已. 正蒙.

The deity (Shên) is without locality, evolution is without corporiety. It (Shên) is great, yet only one.

4. 神者易之主也, 所以無方, 易者神之用也, 所以無體. 皇極經世.

Shên is the master of evolution, and is therefore omnipresent. Evolution is the operation of the Shên, and is therefore incorporeal.

The phrases 神無方 and 易無體, are stereotyped forms of expression taken from the Book of Changes, which are continually recurring in books on metaphysical subjects. The meaning is that *Shên*, being essentially all-pervading, is not confined to any one locality, but is everywhere alike; while change, that is evolution, which as here stated, is presided over by *Shên*, being a process, and not an entity, has no body or substance.

5. 物形有大小精粗之不同, 神則一而已.

The forms of (material) things differ in respect to size and quality, yet the divinity (which pervades them) is but one.

When, as in these extracts, *Shên* is used pantheistically, it is difficult to translate, and being the word whose meaning is in question, is often best left untranslated. I have in this case translated it "divine spirit" or "essence." Either of these combinations conveys to the reader the true sense, as nearly as the English language will admit. In a few cases "deity" or (as an

adjective) "divine," will express the meaning fairly well. Christianity has given the word God such an exalted and intensely personal sense that it expresses too much. The Chinese word god (Shên) has, however, been so long and so frequently used in this abnormal pantheistic sense that it sounds quite natural to the Chinese ear.

6. 一故神, 橫渠親注云, 兩在故不測, 只是這一物, 却周行乎事物之間, 如所謂陰陽屈伸往來上下以至於行乎什百千萬之中無非這一个物事. 朱子全書.

One, and therefore divine (Shên), which Hung K'ü himself explains thus: "That which is in both (the light and the darkness), and is therefore incomprehensible, is just this one thing, which nevertheless circulates throughout all things. For example, that which is spoken of as light and darkness, as contracting and expanding, going and coming, ascending and descending, until it interpenetrates the whole universe, is nothing else than this one thing."

The idea is that that which gives unity to the dual forces in nature, is the divine spirit (Shên). Being in both of these forces, and combining them for harmonious action, it is incomprehensible and divine. Its unity is the thing that makes it divine. These passages assert the unity of the *Shên* which pervades the universe. This idea of unity is a prominent one with all pantheists. God is *the* unity, the ONE which includes all possible manifestations. Thus Aristotle giving an account of Xenophanes, says, "Xenophanes declared that the One is God." And again, "All that is really being is God. He is one and all things." Heraclitus says, "Unite the whole and the not whole, the coalescing and the not coalescing, the harmonious and the discordant, and thus we have the one becoming from the all, and the all from the one." Parmenides frequently called God "The One."

Emerson says: "The ultimate fact we reach on every topic, is the resolution of all into the ever blessed ONE.

These extracts show how completely the ideas of Western pantheists agree with what the Chinese affirm of their *Shên*.

7. 地以質爲質, 而以氣爲神. 皇極經世.

The earth has matter for its substance and ether for its divine soul (Shên).

8. 神則不離於形, 而不囿於形矣. 通書.

The divine essence (Shên) is not separated from form, yet is not limited by form.

These two passages show the relationship which the Chinese imagine exists between their *Shên* and external nature. They are spiritual, rather than material, pantheists.

9. 萬物形色，神之糟粕，性於天道云者，易而已矣. 正蒙.

The material forms and colors of all things are the sediment (coarser parts) of the deity (Shên). Nature and heavenly reason are simply other names for evolution.

Compare with this the following summation of Brahministic doctrine given in Hunt's Essays on Pantheism: "As milk curdles, as water freezes, as vapor condenses, so was the universe formed from the coagulation of the divine substance."

10. 虛明照鑑，神之明也，無遠近幽深利用出入，神之充塞無間也 正蒙.

That which is brightly mirrored forth in space, is the brightness of the deity (Shên) That which is independent of distance, profundity, benefit, and manifestation, is the deity (Shên) in its all-pervading fulness.

This definition approximates very nearly to that learned synonym for God, the *Unconditioned*

11. 非其聖心以乘聰明，孰能存天地之神. 史記.

Without the mind of the sage to improve the talents (confused), who is able to retain the divine essence (Shên) of heaven and earth?

This extract assumes the truth of the inference which pantheism of necessity includes, that the human soul is portion of the divine essence. It also implies the idea held by the Chinese that this divine portion may be conserved or dissipated by the action of the individual.

IX. DUALISM.

As already noted, the divinity of Chinese pantheism is a dual power or essence. It is compounded of the two parts—鬼 *Kuei* and 神 *Shên*—corresponding to the 陰 *Yin* and 陽 *Yang* of grosser matter and to the 乾 *K'ien* and 坤 *K'wên* in the symbolic language of divination When used personally, the term 鬼神 *Kwei-shên* is a comprehensive designation of invisible beings, the meaning of which has already been considered When used impersonally, the term *Kwei-shên* means the supposed divine principle, essence or spirit, inherent in all nature, the cause of life, and of every change and transformation. Thus used the term is always written *Kwei-shên*, and never *Shên-kwei*, as it often is when used personally. The distinctions made between the parts of this compound term, are fully exhibited in the following extract from the section on *Kwei-shên* in the 性理大全, "Complete Metaphysics."

大抵鬼神，只是陰陽二氣，主屈伸往來者言之，神是陽之靈，鬼是陰之靈，靈云者，只是自然屈伸往來，恁地活爾，自一氣言之，則氣之方伸，而來者屬陽，爲神，氣之已屈而往者屬陰，爲鬼，如春夏是氣之方長屬陽，爲神，秋冬是氣之已退屬陰爲鬼，其實二氣，亦只是一氣耳，天地間無物不是陰陽，陰陽無所不在，則鬼神亦無所不有，大抵神之爲言伸也，伸是氣之方長者也，鬼之爲言歸也，歸是氣之已退者也．自天地言之，天屬陽神也，地屬陰鬼也，就四時言之，春夏氣之伸屬神，秋冬氣之屈，屬鬼，又自晝夜分之，晝屬神，夜屬鬼，就日月言之，日屬神，月屬鬼，又如鼓之以雷霆，潤之以風雨，是氣之伸屬神，及至收斂後，帖然無踪迹，是氣之歸，屬鬼，以一日言之，則早起日方升屬神，午以後漸退屬鬼，以月言之，則月初三生來屬神，到十五以後屬鬼，如草木生枝生葉時屬神，衰落時屬鬼，如潮之來屬神，潮之退屬鬼，凡氣之伸者皆爲陽，屬神，凡陽之屈者皆爲陰，屬鬼．

Speaking generally, Kwei-shên is simply a term for the two ethers, Yin and Yang, which preside over the (processes of) contracting and expanding. Shên is the spirit (ling) of the Yang, and Kwei is the spirit (ling) of the Yin. By spirit is meant this spontaneous contracting and expanding, as if a living thing. Regarding the Kwei-shên as one spirit (breath), then, when this spirit is expanding and advancing, it is allied to the Yang, and is Shên; when it has contracted and is departing, it is allied to the Yin, and is Kwei. Thus the spring and summer being the expanding of this spirit (breath), are allied to the Yang and are Shên. Autumn and winter being the retiring of this spirit (breath), are allied to the Yin and are Kwei. In point of fact, however, the two spirits (breaths) are but one spirit (breath). There is nothing in heaven and earth which is not a combination of the dual ethers (Yin and Yang). These dual ethers are omnipresent, and hence the Kwei-shên (which is their operating principle) is all-pervading. In general, the meaning of the term Shên is to expand, and this "expanding" is spirit (breath) in the process of increasing. The meaning of the term Kwei is to return, which "returning" is the spirit (breath) in its reverted state. As it regards heaven and earth, heaven is allied to the Yang, and is Shên; earth is allied to the Yin, and is Kwei. Referring to the seasons, spring and summer are the expanding of the spirit (breath) and are Shên; autumn and winter are the contracting of the spirit (breath) and are Kwei. Again, applying the same distinction to day and night, the day is Shên and the night is Kwei. As to the sun and moon, the sun is Shên and the moon is Kwei. As to such things as the pealing of the thunder and the moistening of the wind and rain,

they are the expanding of the spirit (breath) and are allied to Shên; when they have collected and collapse without trace, it is the reverting of the spirit (breath) and is allied to Kwei. Speaking with reference to a day, the morning when the sun is ascending is Shên; after midday, when he is gradually declining, this is Kwei. Speaking with reference to a month, when the moon first appears on the third, this is Shên; after the fifteenth, it is Kwei. Grass and trees when they are sending forth shoots and leaves, are Shên; when the leaves are falling, they are Kwei. The rising tide is Shên, the falling tide is Kwei. In all cases, when the spirit (breath) is expanding, it is Yang, and is classed as Shên; and when the spirit (breath) is contracting, it is Yin, and is classed as Kwei.

These distinctions between the *Kwei* and the *Shên* form the staple of Chinese philosophy on this subject. On these and others like them, the changes are continually rung. Many of these distinctions are purely fanciful, and most of them will be found on examination to be of comparatively modern date. They are found in abundance in the commentaries, but not in the text of the classics. The "expanding" and "contracting" of which so much is made in these explanations, is based on the assumed etymology of 神 *Shên* and 鬼 *Kwei*. The phonetic part of *Shên*, that is 申, gives the idea of expanding, and the word 歸, a character of similar sound with 鬼 *Kwei*, gives the idea of reverting or contracting. Referring to these etymologies Dr. Edkins says, "Such explanations are useless, for, many centuries before they originated, the words (characters) were in common use." All analogy goes to prove that the 申 part of the character 神 is simply phonetic, the meaning being indicated by the radical 示. The term *Kwei-shên*, though double in form is, when used pantheistically, substantially one. This is distinctly stated in the extract given above, and similar statements are of frequent occurrence. The distinction is not that of two substances, but rather that of different states and aspects of one substance. The word *Shên* is the leading word, which really includes the other. *Shên* is often used alone, with the sense of the two, as is seen in the extracts already given. *Kwei*, however, is never so used.*

The following extracts will serve to illustrate the pantheistic sense and usage of this compound term:—

1. 此所以成變化而行鬼神也. 易經繫辭.

It is by these (numbers) that transformations are effected, and the divine essence (or demon-god, Kwei-shên) acts.

* This assertion is made with reference to that divine essence which is supposed to circulate through the universe. When used personally, the word *Shên* does not usually include the *Kwei*, and the *Kwei* is found in a few cases as including the *Shên*.

The numbers referred to are the numbers and strokes in the various diagrams. The acting of the divine spirit refers both to its operations in nature and to the responses given to the diviner who uses the numbers. "Demon-god" represents what Greek philosophers would doubtless render *Kwei-shên*.

2. 天地無一物不是陰陽, 則無一物不是鬼神. 性理大全.

There is nothing in heaven or earth which is not a combination of the dual ethers (Yin and Yang), hence there is nothing in which the divine essence (Kwei-shên) does not inhere.

This sentence states briefly the "summum totum" of Chinese pantheistic philosophy. The dual breath or material spirit (氣 K'i) exists in everything, and hence the divine essence which is the operating power of this dual breath, is likewise omnipresent. If the concluding part of the sentence were rendered, as would seem quite natural, "Hence there is nothing which is not composed of this divine essence," then the theory of Chinese pantheism would seem to be somewhat materialistic. This, however, it is not, save in isolated cases. The orthodox view is well presented in the following from a well-known classic on the subject: 神則不離於形而不囿於形矣. 通書, *The divine does not exist apart from form, yet it is not limited by form.*

3. 鬼神之爲德其盛矣乎, 視之而弗見聽之而弗聞, 體物而不可遺, 使天下之人齊明盛服, 以承祭祀, 洋洋乎如在其上, 如在其左右. 中庸.

How abundantly do spiritual beings (Kwei-shên) display the powers that belong to them! We look for them, but do not see them; yet they enter into all things, and there is nothing without them. They cause all the people in the empire to fast and purify themselves and array themselves in their richest dresses, in order to attend at their sacrifices. Then, like overflowing water, they seem to be over the heads, and on the right and left (of their worshippers).

This is the golden text of Chinese pantheism. The translation is that given by Dr. Legge. He translates as if the term *Kwei-shên* were wholly personal and plural. This, I think, is a mistake, and does not give a correct view of the passage. The term is rather impersonal than personal, though not wholly the one or the other. As often happens, both with Chinese and with other pantheists, the personal and the impersonal pass imperceptibly from the one to the other. The commentators who are now accepted as the standared in China, clearly make *Kwei-shên* impersonal, and with them no doubt the great majority of living Chinese scholars. The passage is worthy of a very careful examination, not only because it is from one of the best known Chinese classics, but especially because it contains the pith of Chinese pantheistic philosophy. The whole

Chinese theory of nature may be found detailed in the various comments on this passage, than which no other is found more frequently quoted or referred to by writers on metaphysical subjects. Let the reader carefully examine the following extracts from the commentaries, which are but specimens of many that might be given :—

a. 天地間屈伸往來，總是陰陽之氣，而氣之靈處謂之鬼神，夫鬼神之爲德也，至無而含至有，氣虛而統至實，蓋極充滿流行之盛矣乎，鬼神只是個陰陽屈伸之氣，獨曰鬼神者，自其精英流動處言之也.

That thing in the midst of heaven and earth which contracts and expands, advances and recedes, is simply the spirit (K'i) of the dual ether, and the spiritual (or efficacious) part of that breath is called deity (Kwei-shên). The virtus of the divine essence (Kwei-shên) is in the highest degree negative, yet includes the highest degree of that which is positive; it is in the highest degree unsubstantial, yet comprehends all reality, for it perfectly fills and pervades all things with its fulness. This divine essence (Kwei-shên) is merely the contracting and expanding breath (or spirit) of the dual ethers. The special reason why it is called the divine essence (Kwei-shên) arises from its subtle vigor and all-pervading character.

b. 何以見鬼神之德之盛，蓋鬼神無形也，視之而弗見，無聲也，聽之而弗聞，然無形聲，而實遍體乎形聲之中，物之初生，氣日至而滋息，神之至而伸也，物生既盈，氣自反而游散，鬼之返而歸也，蓋體物而物不可遺焉，鬼神之德之盛何如哉.

How can we see the all-pervading virtus of the Kwei-shên? For the Kwei-shên has no form; by looking we cannot see it, and by listening we cannot hear it, and yet, formless and soundless as it is, it really enters into the very centre of form and sound. When things are first produced, the breath (or spirit, 氣) daily advances and grows; this is the advancing and expanding of the Shên. When things have arrived at their fulness and perfection, the breath (氣) daily reverts and is dispersed; this is the reverting and returning of the Kwei. Seeing then that they enter into all things, and that there is nothing without them, how all-pervading is the virtus of Kwei-shên.

c. 此節正言鬼神爲德之盛，三句一連說，歸重在體物不可遺上，先言上二句者，意要由微說到顯，以見其盛耳，不見不聞，正是他體物不遺處，無可見聞，三句只一時事，不分兩層，體物是體乎物，非先有物而後有鬼神，乃先有鬼神而後有物，及至有了物，又不能遺乎鬼神，鬼神卽在物中做物的骨子一般，鬼神是主，物是實，天地間只是這一個氣，入毫釐絲忽裏去，也是這陰陽，包羅天地，也是這陰陽.

This section speaks of the all-pervading virtus of the Kwei-shên. The three clauses are connected together, but the chief stress is on the "entering into all things without exception." The author premises the first two sentences with the view of proceeding from the abstruse to the evident, in order to show the all-pervading character of the Kwei-shên. Its invisibility and inaudibility are exhibited in its entering into all things without exception, still being invisible and inaudible. The three sentences all refer to the business of one time, and are not separable into two parts. The entering of the Kwei-shên into things, means that it imbodies (or gives substance to) them, not that the things first existed and afterwards the Kwei-shên, but the Kwei-shên first existed, and afterwards the things, so that when the things had come into being, they could not be destitute of the Kwei-shên. The Kwei-shen is within things, and constitutes, as it were, their bones; the Kwei-shên is the host, the things the guest. In all heaven and earth there is nothing but this one breath or spirit, 氣; that which enters into every part, particle, fibre, and atom is this dual ether; that which infolds heaven and earth, is this dual ether.

d. 凡可狀皆有也, 凡有皆象也, 凡象皆氣也, 氣之象本虛而神, 則神與性乃氣所固有, 此鬼神所以體物而不可遺也. 本義滙.

Whatever can assume an appearance exists, whatever exists has form, whatever possesses form has a breath or spirit (氣). *The nature of this breath or spirit is fundamentally ethereal* (*empty*) *and divine* (神), *thus it is that divinity* (神) *and essential attributes* (性) *are originally possessed by this breath or spirit* (氣), *and this is the way in which the Kwei-shên enters into all things without exception.*

A careful perusal of these passages can hardly fail to convince an impartial reader that what is meant by *Shên* and *Kwei-shên* is not spirits as separate personal entities, but one infinite, all pervading, universally operative spirit which, though one in essence, is supposed to have a dual constitution or manifestation. Dr. Legge expressly admits that precisely what is affirmed of *Kwei-shên* in the phrase 體物而不可遺, "They pervade all things without exception," cannot be determined. This is not at all strange on his interpretation, which refers the *Kwei-shên* to separate personal spirits. Chinese interpreters say, as in the third extract given above, that this clause *is the key to the meaning of the whole passage.* Hence if its meaning is undetermined, the whole passage, together with the far-reaching theories connected with it, are all left in confusion. No satisfactory sense can be gotten out of the passage except that which springs from regarding the *Kwei-shên* as an omnipresent spiritual unity which fills all space and permeates all things. No other conception will at all satisfy the requirements of

the case or give coherence and consistency to the explanations of the commentators. Dr. Legge, in speaking of these explanations, says: "It is difficult—not to say impossible—to conceive to one's self what is meant by such descriptions." The reason of this failure to conceive the meaning is not far to seek. It arises from reading into the passage and the commentaries the Christian and personal sense of the words God and spirit, instead of consenting to take the attitude of the Chinese pantheist. The conception is vague at best. All error is wanting in consistency, and this Chinese theory of the divine existence is no exception to the rule. Those who maintain that *Shên* means spirit, lay great stress on what is here said: "We look for it, but do not see it; we listen, but do not hear it." No doubt this is highly applicable to spirit, but then it is just as applicable to divinity. If it were predicated of spirit in an abstract or generic way, it would have some force; but the context clearly points to that *one* divine essence or spirit which is supposed to fill all things. The Chinese commentator expressly affirms that "the invisibility and inaudibility of the *Kwei-shên* is exhibited in its entering into all things without exception." That there are individual spirits dwelling in and presiding over every particular and separate being and thing (a theory sometimes advanced by Chinese moralists), is not at all the meaning, but rather that *one* divine essence pervades *all*. The essential unity of this essence, of which every god, man, etc., is but a special manifestation, is frequently asserted and everywhere assumed by the Chinese. In the nature of the case, this *one* omnipresent spirit can be no other than the divine spirit, as conceived from the pantheistic standpoint. It is for this reason that the terms "divine spirit" and "divine essence" have been used in translating.

The following comments have reference to the clause beginning 使天下之人齊明, *etc.*, *It causes all the men in the empire, etc.*

e. 何以見其體物不遺哉, 試以易見者驗之, 當祭祀時, 鬼神之靈, 能使天下之人, 各隨其所當祭者, 齋明以肅於內, 盛服以肅於外, 以承乎祭祀, 此時但見鬼神之精英發見昭著, 洋洋乎流動充滿, 如在其上, 如在其左右焉, 此可見鬼神無往不在, 而爲體物不遺之一驗也.

How does it appear that the Kwei-shên enters into all things without exception? It may be shown from things that are readily seen. At the period of sacrificing, the energy of the Kwei-shên is such that it is able to cause all men in the empire, whilst severally offering the sacrifices suited to their stations, to fast and purify themselves, so as to promote veneration within, to clothe themselves in ceremonial robes in order to show respect without, and so offer their sacrifices. At such times the subtle vigor of the Kwei-shên

may be seen manifestly displayed, diffusing its fulness through the whole expanse as if above and on either side of the worshippers. From this we see that the Kwei-shên is everywhere present, which is a proof that it pervades all things without exception.

The commentator here affirms that the impulse to sacrifice comes from the inspiration of the *Kwei-shên*, which at the time is "manifestly displayed, diffusing its fulness through the whole expanse," language which is not descriptive of a multitude of spirits, but rather of one spirit everywhere diffused; and in pursuance of this idea, he goes on to draw the conclusion that the *Kwei-shên* is omnipresent and so of course pervades everything without exception. Personality is merged in the universally diffused spirit which underlies all material things.

f. 體物所包甚闊，凡天地造化，人生氣血盛衰，草木榮枯，物類生死，莫非鬼神，此則就無所不包中提出所當祭祀的來說，蓋恐人將氣機之鬼神，與祭享之鬼神，認作兩般，故卽其親切著見者言之，欲人會之爲一也.

The expression "entering into all things" is very comprehensive. The making and transforming of heaven and earth, the growth and decay of the vital powers of living men, the blooming and withering of plants and trees, with the life and death of all classes of things, are entirely due to the Kwei-shên. This latter part passes on from that which is all-comprehensive, to make special mention of that (or those) which is to be sacrificed to, and this is done lest anyone should suppose that the Kwei-shên or the spiritual mechanism (or nature) is different from the Kwei-shên who enjoy sacrifices. Hence he (the author) speaks of what is near at hand and clearly manifested, wishing men to understand that they (the Kwei-shên) of the spiritual mechanism, and the Kwei-shên of sacrifices, are the same. Let it be particularly noted how this commentator (who is but one of many) expressly particularizes the *Kwei-shên* of the spiritual mechanism and the *Kwei-shên* of sacrifices, asserting that the latter is but a part or example of the former, and explicitly declares that they are identical and are both included in the text. This is as plain a declaration as a pantheistic polytheist could possibly make, that the divine essence, which he holds to pervade all nature, is the same with the gods he worships, and that the term by which he designates this being or essence includes and expresses this idea. Dr. Medhurst, after quoting the above and numerous other comments on this passage, says in conclusion: "From the above we perceive that the *Kwei-shên* of the Confucian school are the spiritual energies of nature as well as the spiritual energies of human forms." But what "spiritual energies" *are there in nature other than the divine spirit, and what nation or people have ever imagined a spirit-*

ual energy to pervade all nature which they did not identify with the divine being! It should also be further observed that if the "spiritual energies of human forms" are the same as those of nature, then of course it follows that the human soul is one with God, that is, it is divine.

In all these comments, it will be noticed that 氣 (K'i), breath or air, is used to define and explain the term Kwei-shên; moreover the word breath or air is not used in a gross or literal sense, but is itself already figurative, measuring something in the highest degree subtle and tenuous; it in fact expresses the Chinese idea of spirit, and should be so translated, as has been done by Dr. Medhurst in many cases in his translations of comments on this passage,—all, in fact, in which he does not transfer the term. If then *Kwei-shên* means simply spirit, as we are told, what is gained by defining it by another word which also means spirit, or what is the sense of such expressions as 鬼神只是个陰陽屈伸之氣 "*spirit (or the spirits) is simply the contracting and expanding spirit of the dual ether?*" To make consistent sense, *Kwei-shên* must mean something more than spirit. If, however, *Kwei-shên* means the divine nature or spirit, the sense is both consistent and forcible. Nothing is more natural than that "spirit" should be used to define and explain the divine nature. The best definition that Christianity has ever given of God, begins by saying that He is a spirit (a breath), and in all lands spirituality is a primary idea in the conception of deity. More especially is this true in the pantheistic conception of God, in which the ideas of spirituality and divinity approximate, in fact, coalesce.

It will no doubt occur to to the mind of the reader that making 氣 equal to spirit, is making spirit material. This no doubt it is to a certain extent, and this is, in fact, the Chinese idea of spirit. The 氣 (K'i) is always used to define *Kwei-shên*, and in the 本義滙參 is a discussion whether on this account the *Kwei-shên* is to be considered material (形而上) or immaterial (形而下), and the conclusion is reached that it partakes of both and is between the two. Nor are the Chinese alone in this idea. Kitto in his Biblical Encyclopædia says: "The modern idea of spirit was unknown to the ancients; they conceived spirits to be incorporeal and invisible, but not immaterial, and supposed their essence to be a pure air or a subtle fire." Almost all nations have taken a word meaning air or breath for spirit, and it is a fair question whether after all this word 氣 is not the very word which should have been taken for spirit in Chinese. The materialistic ideas connected with it do not constitute a valid objection, just as they did not in the case of the words adopted in Greek and Latin. Having said so much on this golden

text of Chinese pantheism, space will allow but three or four additional representative passages on this head.

4. 鬼神者周流天地之間, 無所不在, 雖寂然不動, 而有感必通, 雖無形無聲, 而有所謂昭昭不可欺者. 性理大全.

The Kwei-shên is that which circulates throughout heaven and earth, and is everywhere present. Although silent and motionless, yet it will not fail to respond to any impression made on it; although without form or sound, yet it has what is described as a luminous perception which cannot be deceived.

This passage, though quoted from the "Compend of Metaphysics," has evidently been suggested by the passage in the Chung-yung. While intensely pantheistic in the first part, yet it brings out at the close a shade of personality, attributing to the divine essence which circulates through heaven and earth an intimate acquaintance with, and infallible knowledge of, men's actions—an attribute, not of spirituality as such, but of divinity.

5. 下生五穀, 上爲列星, 流於天地之間, 謂之鬼神. 管子.

That which below produces grains, and above becomes the stars, and which circulates through heaven and earth, is called the divine spirit (Kwei-shên).

6. 子曰知變化之道者其知神之所爲乎. 易經繫辭.

The master said, "He who understands the philosophy of transformations, how profound is his knowledge of what God does."

The Chinese are out and out evolutionists, but they do not exclude God from the process. On the contrary, they recognize the activity of the divine being in all the changes and transformations of nature.

7. 祭五祀想也, 只是當如此致敬, 未必有此神, 曰神也者妙萬物爲言者也, 盈天地之間皆神, 若說五祀無神則是有有神處, 有無神處, 是甚麼道理. 朱子全書.

I presume it is merely that the five sacrificial offerings ought to be made in this way in order to show respect. It is not probable that there are any such gods. Ans., God is the title of him who adorns all things. All heaven and earth are full of God. If you say that God is not present at the sacrifices, that amounts to saying that there are places where God is and places where He is not. What sort of a doctrine is that?

Chu Tsï was a pantheistic atheist, and being unwilling to be reported as denying the presence of the gods at the sacrifices, and thus contravening the doctrine of the sages, he explains away the idea on pantheistic principles. He uses *Shên* practically if not indeed really by way of eminence.

8. 程子云, 鬼神者造化之迹, 張子云, 鬼神者二氣之眞能. 性理大全.

Ch'eng Tsï says, "The divine essence is that which has left its mark in creation and transformation." Chang Tsï says, "The divine spirit is what constitutes the admirable efficacy of the dual ether." This last sentence consists of two famous definitions or descriptions of *Kwei-shên*. They are found constantly quoted by Chinese authors when speaking on this subject. They are expressed with the usual enigmatical brevity. As definitions of a pantheistic divinity, they are highly appropriate. As definitions of "spirit" simply as such, they are wholly unsuitable and meaningless.

(*To be continued.*)

The First National Y. M. C. A. Convention in China.

BY REV. J. C. GARRITT.

THE first National Convention of the Young Men's Christian Association in China has just been held in Nanking, beginning Thursday, November 7th, and lasting four days. The meeting had been most carefully planned for; and in point of attendance, spiritual power, and careful study of the subjects coming before it, the Convention has proven, under God's blessing, an unqualified success.

The expected presence of John R. Mott, M.A., General Secretary of the World's Student Christian Federation, excited great interest among Christian students throughout China. It was through his counsel and encouragement on his previous tour in China five years ago that many colleges and schools in far distant provinces were led to organize associations. Before that time D. Willard Lyon had been appointed by the International Committee of Y. M. C. A. as general secretary for China. Since then, as the work has opened up, other secretaries have been added as follows: F. S. Brockman and R. R. Gailey, for the Tientsin city work; R. E. Lewis and H. G. Barrie, for the Shanghai city work, comprising both Chinese and foreign; and W. J. Southam, for the city work at Hongkong. Mr. Brockman has just been chosen by the National Committee as general travelling secretary, while Mr. Lyon's work will be editorial and correspondence. The breadth and importance of the Y. M. C. A. work in China has advanced by bounds during recent years. The city associations are naturally confined to port cities as yet; but a very strong association among Chinese young men, largely graduates from Christian schools, exists at Shanghai. What strides have been taken in the college work will presently appear.

The faithful efforts of the general secretaries, both before and since Mr. Mott's first visit to China in 1896, have enabled Christian young men of many far distant places, differing in dialect and heretofore ignorant of one another, to enter into real fellowship and mutual aid. How great are the advantages of such a union may be easily seen by thinking of the tremendous power of the national system of literary examinations upon the students of China for so many hundreds of years, almost the sole bond of union among educated men, and hence of the nation. "United we stand, divided we fall," might well be inscribed on the banners of the Chinese Y. M. C. A. at this time, when the old literary bond of Chinese students is near its dissolution. God has in His providence been preparing many agencies by which the church may meet the enormous problems of this century in China; but perhaps no one agency is of more striking and evident importance than the National Y. M. C. A. movement.

This will be seen if we note the present extent of this work in China, and particularly if we study the *personnel* and spirit of the recent convention, the subjects which it considered, and the wide area through which its influence will be felt.

In 1896, when Mr. Mott arrived in China, there were but five associations; but before the end of the year there were twenty-seven, in widely separated parts of the empire, while a national organization had been effected, and the publication of the *Intercollegian* had begun. In 1900 forty-seven associations were reported in eight provinces, comprising all those in which any extensive educational work is carried on, viz., Chihli, Manchuria, Shantung, Kiangsu, Hupeh, Chekiang, Fukien, and Kwangtung. While the great catastrophe of last year of course submerged many of these in the north for a time, their reappearance will be assured so soon as the church and its schools shall be restablished. The foundations are there, baptized in blood; and when, during a hurried visit to Peking just before the Nanking Convention, Mr. Mott met with 350 of the leading Christians who remain, he found them ready to respond to every word of encouragement and to enter anew upon the great work of building for Christ.

Those who arranged for the National Convention, far from desiring to gather a great number of delegates for the mere purpose of making it large and enthusiastic, used every effort to draw together a small number of picked men to truly represent the body of Christian teachers and students and missionaries of various bodies engaged or interested in educational work. The total number of delegates in the Convention was 170, of whom 131 were Chinese and thirty-nine foreign. The former represented thirty-three colleges

and schools in eight provinces, and were distributed as follows: pastors, twelve; teachers, thirty-three; students, seventy-five; laymen, eleven. Of the foreigners, thirty-two were regular delegates, among whom were such men as Dr. D. Z. Sheffield, who was chosen president of the Convention; Dr. Timothy Richard, and Dr. A. P. Parker, chairman of the National Committee of the Y. M. C. A. Bishop Moule, C. M. S., Hangchow, and Bishop Moore, M. E. M., sent messages of regret at their inability to be present. Five secretaries were present, including Mr. Mott, who is Foreign Secretary of the International Committee of Y. M. C. A. Two fraternal delegates were also present: Mr. Seijiro Niwa, General Secretary of the City Y. M. C. A. of Japan, who came to bear greetings from the flourishing National Y. M. C. A. of his land; and Mr. Philip L. Gillett, just appointed secretary for this work in Corea. The Corean work is for the present to be organically connected with that in China. Mr. Niwa finely expressed the greetings of those whom he represents in a message of the deepest importance: "The greetings of the Y. M. C. A. in Japan to the Y. M. C. A. in China. Let the Christian young men of China and Japan *take Asia for Christ and do it with our own hands.*" Glad is the day when we hear the youth of the Far East taking up that battle-cry!

But let us go back to the journey to Nanking. It was inspiring to see the delegates gathering in Shanghai from North and South, bright, earnest Christian youth and men, full of hope and prayer for their country, even in this dark hour of its need. Many who arrived early visited the government and mission colleges in and about Shanghai. At a meeting in the Chinese Y. M. C. A. building, where they were entertained, at least seven different dialects, including Kwangtung, Foochow, and Amoy, were heard. But the mandarin or English formed a means of communication among all.

On Tuesday evening, after a general meeting of the delegates and their friends, badges were issued, and presently a long procession of over a hundred jinrickshas was making its way to the steamer wharf. Such an object-lesson had never been seen in the streets of Shanghai; and although the hour was late, many onlookers saw it and wondered. The greater part of the S. S. *Suian* had been chartered for the delegates, thus reducing the cost of passage for each and bringing all together in close fellowship. Never has such a boat-load of Christians traversed any river of China as entered the Yangtsze then. During the passage to Nanking, general and sectional prayer meetings were held, in which it was evident that the Holy Spirit was present, leading all to prepare for the coming meeting. The success of the meetings may be largely traced to this kind of preparation, by which each was enabled to hear God's

message to himself and to gain all possible inspiration to carry back to his own school or church. There had also been a general response among Christians throughout the country to the prayer-call issued months before the Convention.

On arriving at Nanking, the delegates found the most careful preparations made for their entertainment and individual comfort. No one assembly-room in the city being deemed adequate, a delightful bamboo pavilion had been erected on the university grounds of the Methodist Episcopal Mission; and this had been decorated in beautiful taste, with flags and banners, mottoes and lanterns, evergreens and flowers. Seatings were provided for 600; and for three and a half days—morning, afternoon, and night—the seats were filled; the Christians of Nanking, men and women, and pupils from the boys' and girls' schools showing an increasing interest in the meetings. The complete unity of all the missions in their preparations for the Convention, and the spirit of prayer and desire for a blessing from on high which filled the churches, was rewarded from the first by the evident presence of God's Spirit. The keynote of the meetings was struck in the opening address by Mr. Mott, upon "The Possibilities of this Convention," in which all were called upon honestly and earnestly to set themselves right before God, to avoid superficial emotionalism and other similar perils incident to conventions, and to gain such a deep spiritual experience that they and those to whom they were to return should be shaken by the mighty power of God.

The Convention was organized with Dr. Sheffield as president; Dr. Wan, of Hongkong, Prof. Ding Ming-wang, of Foochow, and Prof. Ch'en Wei-p'ing, of Peking, vice-presidents; L. H. Roots and R. F. Fitch, foreign secretaries; and Prof. Sen, of Wuchang, and Prof. Theo. Wong, of Shanghai, Chinese secretaries. Various committees were appointed, the most important being the committee on resolutions, whose painstaking work enabled the Convention to dispose of the various matters of business which came before it with the utmost expedition. Hence almost the whole time was left free for the addresses and conferences. These were upon the most practical and important themes. The subjects considered were in general such as related to the evangelization of China and the problems connected therewith, but very special emphasis was laid on individual spiritual life and growth as the *sine qua non* of all evangelistic effort. The programme, as carried out, is as follows:—

Thursday, 2.30 p.m.—Organization. Address by Mr. Mott.—*The Possibilities of this Convention.*

7.30 p.m.—Address, Mr. Mott.—*Christians of Reality.*

Friday, 9.30 a.m.—Address, R. E. Lewis.—*Work for Young Men in Port Cities.*

10.15 a.m.—Address, Dr. Sheffield.—*Secret of Success or Failure in making the Christian College the Source of Supply for the Christian University.*

11.00 a.m.—Address, Dr. O. F. Wisner, Macao.—*The Teacher as an Evangelistic Force.*

2.30 p.m.—Sectional Conferences:

A.—Chinese Delegates.—*The Missionary Department of the Association.* Led by D. W. Lyon.

B.—Educational Missionaries.—*Students and their Evangelization;* and, *How shall we get more Students to take up Christian Work as their Life-Work?* Led by Mr. Mott.

7.30 p.m.—Address, Mr. Mott.—*The Need of more of the Evangelistic Spirit in our Movement.*

Saturday, 9.30 a.m.—Address, Dr. T. Richard.—*The Regeneration of China.*

11.00 a.m.—Address, Dr. D. L. Anderson, Soochow.—*How shall we reach the Literati?*

2.30 p.m.—Address, Mr. Garritt.—*Dangers and Possibilities in the Evangelization of China.*

Letter from Bishop Moule upon the same subject.

3.45 p.m.—Conference and Reports on *Bible Study.* Led by D. W. Lyon.

4.15 p.m.—Mr. Warren.—*Bible Study for Spiritual Growth.*

7.30 p.m.—Business Meeting.—Report of Committee on Resolutions.

Reception of Fraternal Delegate from Japan.

8.15 p.m.—Address, Mr. Mott.—*The Use of the Tongue.*

Sunday, 9.30 a.m.—Addresses by Mr. Niwa, of Japan; and Mr. Gillett, of Corea.

10.15 a.m.—Free-will Contributions to the Expenses of the National Work for Ensuing Three Years.

10.45 a.m.—Address, Mr. Lowrie.—*The Price of the Evangelization of China.*

11.30 a.m.—Sermon, Mr. Warren.—*The Christ.*

2.30 p.m.—Sectional Meetings:

A.—Chinese Delegates and Students.—Address, *Temptations of Young Men*, and Appeals to the Unconverted. Led by Mr. Mott.

B.—Missionaries (Male).—*The Private Devotional Life of the Missionary.* Led by Mr. Garritt.

C.—Women's Meeting. Address by Dr. J. R. Goddard.—*Unconscious Influence.*

7.30 p.m.—Statistics of the Convention. Votes of Thanks, etc.

8.15 p.m.—Address, Mr. Mott.—"*Be filled with the Spirit.*"

The language of the Convention was mandarin. Dr. Sheffield, Mr. Lowrie of Pao-ting-fu, and Mr. Roots of Hankow, acting as the principal translators. If any failed to understand the main thought of the addresses, the number was very small. All set themselves to understand, and all were under the influence of the spirit of the Convention which, as one said, rose higher and higher, till like a river it overflowed its banks. Mr. Mott's compact and practical addresses held every hearer. They were directed to the one aim of individual spiritual growth and power for service; and only eternity will reveal how many lives were changed into better channels and how many hearts were led to seek closer fellowship with, and obedience to, the Master. Especially powerful was his address on Christians of Reality, in which, after pointing out the reality of Jesus Christ, in that He did as He preached, he showed that the great need of China, as of every country, is Christian men "who possess what they profess." He emphasized perfect sincerity in speech, in thinking, in the prayer-life, in building our own spiritual life, and in advancing the kingdom of Christ in the world. If the addresses of the Convention are to be printed in Chinese, as we hope is to be the case, this and Mr. Mott's other addresses should be placed in the hands of every Christian; and every missionary worker will find them worthy of careful study in their English form. The address on the Use of the Tongue was also a most timely and powerful one; full of most practical and helpful thought, clearly showing the danger of heedless speaking, of overmuch speech, or of silence when one should speak, and urging ceaseless and prayerful vigilance over the mighty and dangerous power of speech entrusted to us. One may truly say that just this subject needs especially to be brought to the attention of all our Chinese Christians; yet is it not equally needed by missionaries, their leaders? "If any man offend not in word, the same is a perfect man, able also to bridle the whole body!"

The addresses which dealt with the problems of evangelization were carefully prepared and listened to with deepest attention. In

no case was there a note of discouragement on account of the troubles through which China has been passing; on the contrary, every speaker recognized and emphasized the presence of a great and unexampled opportunity. This was made very personal to the young men by Mr. Mott in his address on evangelization and by others in showing them that on China's Christian young men rests the great responsibility of giving the gospel to their countrymen and emphasizing the necessity as a means thereto of obtaining spiritual power and fitness for the work. No call was made for volunteers; but no opportunity was left unused to bring home the responsibility resting upon those trained in Christian schools. Some of the addresses were more particularly addressed to teachers, such as those of Dr. Sheffield and Dr. Wisner. These we shall doubtless have in printed form; and as practical answers to the questions of how the teacher may himself be an evangelizer, and how schools may bring forth men ready to give themselves to the work of Christ, all educators will welcome and profit by them. Other speakers, as Dr. Richard and Dr. Anderson, dwelt upon the opportunity and the necessity of giving the gospel to the hitherto unapproachable literati. Whether it be entirely true that they have been so unapproachable as we have deemed them, or whether missionaries have in the past evaded a difficult problem by avoiding them, it is certainly true to-day that we can no longer avoid them! They who once despised the missionaries and their converts now come to them for help; and what more tremendous opportunity for wielding an influence for Christ in China could be imagined than this?

Mr. Lowrie's address on the Price of the Evangelization of China, with its affecting references to the martyrs of last year, brought home to every heart the real meaning of giving up all for Christ, even life if need be; and many felt that even that were a small price to give, when God gave His only Son to die on the cross for us. It was not strange, therefore, that on Sunday afternoon, after Mr. Mott's address on temptations which assail young men, over sixty responded to his fervent appeal to the unconverted to give themselves to Christ, and others still that night. Many students and others who understand the gospel but had not given up to its claims, attended the meetings, and on that day seventy-six of these publicly made known their decision to follow Christ. At the closing meeting, moreover, when opportunity was given for the delegates to express briefly what advantage they had gained from the Convention, or what purpose they had formed for the future, large numbers rose in their places and testified to the great uplift they had received, and announced their purpose to live more singly for Christ, or give themselves to Him for some special work. The memory of that Sabbath spent near to God will

endure with many throughout their lives and it will bear fruit far and wide in more faithful living and more direct work in saving souls. The city of Nanking and the surrounding country will especially have reason to remember this day, when seventy-six of her sons and daughters gave themselves to Christ and His work.

The address of Mr. Lewis, on Work for Young Men in Port Cities, was very interesting and useful. It gave the Chinese delegates an insight into problems with which most of them had not been familiar; for to the average young man in interior cities life in the ports shows only its pleasant and desirable side. It also showed the present extent of the work for young men in Tientsin, Hongkong, and Shanghai, both among Chinese and foreign young men. In Shanghai there are in the various city associations 550 Chinese, 100 Japanese, and 150 Europeans. The speaker, after describing the temptations and perils which beset such cities, and the tremendous influence these cities exert upon the country in commercial and other ways, gave instances from the life of the Apostle Paul, showing how he chose such cities as strategic centers of his work. Such were Antioch, Corinth, Ephesus; such preeminently was Rome, which he longed for so many years to reach, and where at last he wrought even in chains.

The conferences held upon various subjects formed a most valuable part of the Convention's work. At the conference on the missionary department of the Association on Friday afternoon, many delegates took part; and the work done by students in various schools and colleges was seen to be extensive and important. The conference of educators held at the same hour was of peculiar value. Twenty-eight schools or colleges were represented and reported upon, showing in most cases a large proportion of Christian students, a large number of conversions during the year, and a very small minority of non-Christian teachers employed in the schools. A series of very practical questions was then propounded by Mr. Mott, and answers given briefly by any who desired to speak. Some of the questions were as follows: Why have not a larger number been brought to Christ? What methods or agencies have been fruitful in bringing men to Christ? To what extent have Christian teachers and students been used in the conversion of others? What aspects of Christianity, or what arguments, seem most useful in winning students to Christ? Then, under the second general head, the following questions were asked and answered in the same way: Why do not more Christian students, especially of the stronger men, give themselves to Christian work? What practical means have been used to bring men into this work, *i.e.*, to bring the call to their attention? Who may best urge the students to enter Christian

work as their life-work? From what class do the greater number of Christian workers come?

It is impossible to enter here into the answers to these questions; but it can be easily seen that the conference was most interesting and profitable to all present, and the full report will be printed in the proceedings of the conference.

The sectional meetings on Sunday were also very helpful. That led by Mr. Mott has already been referred to. The missionaries' meeting, which considered the private devotional life of the missionary, gave an opportunity for many to tell of their experience of God's leading and of the various means by which the life is to be kept warm and bright at its center. The women's meeting, led by Dr. Goddard, at which many girls from the various schools were present, was also a blessing to all.

The deep interest of all who attended the Convention was shown in a very practical way in their response to the call on Sunday morning for a contribution to the expenses of the National Committee for the ensuing three years. After the subject had been clearly placed before the delegates and visitors by Mr. Lyon, ushers distributed slips for writing subscriptions; and the response was very gratifying. Chinese subscriptions, a portion payable yearly, aggregated for the three years $750.00. A number wrote their subscriptions for life; the amount of these for three years gives an additional $177. The collection in ready money amounted to $62.62; and foreigners present subscribed amounts aggregating for the three years $746.00. The total thus reached $1,735.62, showing that the Association proposes to push its work vigorously. A delegate was chosen by the Convention to represent China at the World's Conference to be held in Denmark next year.

The resolutions passed by the Convention look toward the extension of the work of the Association to all the schools in China, and especially toward meeting the great responsibility thrown upon the church of reaching the non-Christian students—the literati.

After-meetings were held on Monday and Tuesday nights, especially to help those who had made recent profession of faith in Christ; and the Christian community of Nanking is looking forward to still greater things to result from this Convention. But what shall we say of its far-reaching results from one end of the empire to the other? Men have gone back to their work and their every-day life, and that which was passing and superficial of the great Convention, will soon vanish away. But the Spirit of God was there, and He gave deep impressions of truth and duty. Let us all pray that these may be lasting and ever grow in intensity and in influence!

Educational Department.

Rev. J. A. Silsby, *Editor.*

Conducted in the interests of the "Educational Association of China."

Educational Reconstruction in Peking.

BY REV. D. Z. SHEFFIELD, D.D.

THE political and social convulsion of last year destroyed in Peking all Christian educational plants, scattered students, and brought educational work to a sudden termination. Nowhere in China was the loss of life among native Christians so great as in Peking and vicinity, and yet among students the numbers sacrificed were surprisingly few when we consider that for three months they were hunted night and day like sheep by devouring wolves. In each mission there were a few deaths of students, but when the storm was past, only a few tens out of as many hundreds had been called upon to witness to their faith by the surrender of their lives.

In the autumn following the upheaval missionaries were able to provide temporary shelter for themselves and the native Christians under their care by taking possession of houses deserted by their owners in the general alarm and stampede from Peking when it was occupied by the allied troops. In a good many instances owners of houses invited missionaries to take possession of these houses, thus securing them against military occupation and the mutilation usually accompanying such occupation. The problems of reconstruction were immediately grappled with; but with less than half of the mission force on the field, with new and perplexing problems to be considered, demanding the approval and support of home mission Boards, the work of reconstruction has necessarily been slow. The Methodist Mission has improved the unusual opportunities for easy transfer of property to enlarge the limits of its premises, both for educational and general work. They have set an example to other missions in being up and doing, hoping for better times, and setting themselves to make suitable preparations. The home Board has advanced thirty-five thousand dollars gold for immediate use; this amount to be finally deducted from indemnities. They are thus enabled to clear their grounds, erect walls, and begin the work of reconstruction, giving them a substantial advantage of a year over most other missions.

Tung-chou, in proportion to the size of the city, suffered more seriously than did Peking or Tientsin—fully two-thirds of the business portion of the city being destroyed. The plant of the North-China College, just outside of the walls of the city, a little to the south, was entirely demolished, and the passer-by would see nothing but a few broken bricks to tell the story of what had happened. The American Board Mission will continue to oucupy Tung-chou as an evangelistic center. but the quéstion of the return of the college to its old place is still an open one. A railroad from Peking to Tung-chou is now completed, making it a suburb of the capital at an easy hour's distance.

The three mission schools—Methodist, Congregational, Presbyterian—were reorganized last autumn, and regular classes were taught throughout the winter and spring. The accommodations were necessarily cramped and inadequate, and there was a want of books and apparatus. Many students from distant places were not able to return to school, and classes were broken and irregular. It was a period of rough readjustment after the violent tearing to pieces of the preceding months. Many students seemed dazed and confused. The world of their lives had been destroyed, and they could not see in clear vision what was next to follow. They needed help to understand the meaning of persecution and to be placed again in contact with the lives of stronger Christians, that through them they might secure fresh hope and courage to take up the burdens of life. It is not strange that students, many of whom had suffered the tragic loss of their most intimate relatives, and had been hunted like wild beasts in the forests, should for a time have little heart for study. Time was a necessary element in the healing of their wounded spirits, enabling them more and more to realize that these convulsions were under the guidance of a benevolent Providence, that evil was permitted that out of evil a higher good might be wrought.

With the reorganization of mission work the present autumn students have reported at their respective schools in encouraging numbers with quieted minds and a revived purpose to pursue their studies and fit them for their life-work. The North-China College is again pretty completely organized with fifty-five students distributed in four classes, including four academic classes. Four foreign and three Chinese teachers give the most of their time to teaching. The young men have organized their Christian Association, and are taking up their usual lines of work. There are over a hundred students in the Methodist university distributed in the collegiate and academic departments. The Presbyterian school,

an advanced academic course, and the London Mission's boys' school are now opened.

A two days' convention of Christian workers has just been held in Peking, addressed by Mr. Mott, general secretary of the International Student Volunteer Movement, and by other speakers, foreign and Chinese. The audiences of four or five hundred were largely composed of young men and the more mature leaders in Christian work. The addresses were all on spiritual themes; the object being to turn the thoughts of the native Christians away from the troubles through which they had passed and fix them for a time on the supreme verities of their faith, helping them to recover their Christian self-possession. There has been much in all these sad experiences to undermine the faith of weak Christians and to confuse the vision of Christians of stronger type. There was manifested in the conference the deepest interest among all listeners to the presentation of truth, and we will hope that during the winter there will follow a real spiritual quickening as a preparation for Christian work.

There are many indications of revived interest in Western learning on the part of non-Christian students in Peking. There is a general desire to acquire English and other foreign languages, and many new schools are springing up to satisfy these demands. There is a thriving school under the direction of a young Confucian scholar of distinction in which over two hundred students, mostly men of degrees, are studying Japanese under Japanese teachers, with the hope of acquiring through this medium a quick hold of Western learning. The thought is that Japan has nearly caught up with the Western world in appropriating its output of new knowledge, and that this knowledge has found adequate expression in Japanese books and general literature. Chinese students can master in a year the language that is the key to these treasures, and so there is great enthusiasm in this easy road to knowledge! We may doubt the wisdom of this line of effort, but we can but be interested in the intellectual awakening that inspires the effort.

Among the recently proposed governmental reforms, educational reform has received the first emphasis, as there is a slowly awakening realization of the fact that new thoughts are the forces that produce new conditions and new thoughts beget new men. We are standing at the opening door of a great national awakening, but apart from Christianity it will be chiefly intellectual and material in its ends. The supreme need of China is an ethical and spiritual need, the need of an undergirding of righteousness in the varied relations of life and a righteousness that rests in its ultimate account on a vital trust in God. It is for this end that Christian

schools have been established, and in all of our educational activity we should make this—and not learning for its own sake—the end of our endeavor. When Chou Kung got possession of a new thought he watched for the morning that he might hasten to put it into practice. Let us labor and pray that such a zeal to embody thought in act may take possession of the hearts of our students sent forth from our Christian schools, and with this type of young men yearly increasing, the day of the renovation of China will hasten its approach.

National Y. M. C. A. Convention.

THE literati have been the ruling power in China for many generations, and while they have done much to preserve the empire from decay, and many good things in the morals and manners of the people are directly traceable to the teachings of Confucius and his followers, yet in these days of progress in every department of life these same literati have been the chief hindrance to all kinds of reform. Those who see in the religious regeneration of China the only hope of salvation for the nation as well as for the individual, must view with great interest and with no small solicitude the unmistakable evidences that the ancient literary structure of the empire is tottering to its fall. The man who is skilled in writing "eight-legged essays" begins to see that he must be able to do something else if he is to win his way to influence and official position. Books and papers are being published to advocate and illustrate the new learning and to assist in teaching the young in ways which the present generation of teachers have not hitherto known. In view of these things the recent Young Men's Christian Association Convention at Nanking is most significant. The Christian literati of China are coming forward and organizing for Christ. One hundred and thirty-one earnest Christian Chinese men with thirty-nine foreign teachers consulting together and waiting upon God in earnest prayer for the Holy Ghost! This means much for the future of China. It means a new education, a new literature in form and substance, and it means much more. From the seventy-five young students who attended this convention and from the other young men in the college associations which they represent are to come preachers and teachers, writers of books, editors of newspapers, statesmen, and business men who, more than any other class of men in China, will lead the hosts that make for

righteousness and for true and substantial prosperity. We ought to pray earnestly for these young men and for their teachers and do everything we can to help them that they may be fully equipped for the positions which they are to occupy.

Notes.

DR. SHEFFIELD has given us some account of educational reconstruction in Peking We are also pleased to note that at Têng-chow the Presbyterian College has opened with full numbers, while the girls' school, after a year's vacation, has re-opened with an attendance that compares favorably with former years.

We are sending out circulars regarding the next Triennial Meeting of the Educational Association. We desire that all missionary educationists shall join us in making this meeting a success. Copies of the Constitution and By-laws may be had on application. We urge upon members the importance of replying promptly to our circulars. This is one way in which all can help.

Many teachers have been grieved to find trashy and impure books circulating among their pupils. In Chinese there is little in the way of healthy literature such as boys are able to read easily and enjoy, and we are pleased to note that for the Canton boys Rev. J. Bridie has completed a translation of Robinson Crusoe in their own vernacular.

We are indebted to Rev. O. F. Wisner, D.D., President of the "Christian College in China" for a little book of thirty-three pages entitled "Beginning English." It is designed to assist in teaching English to beginners by the conversational method, and the preface contains so much that is good we feel tempted to draw on it largely for an article in the Educational Department The book contains 2,272 words without definition, with a pronouncing exercise on the last page. Of course this book will not be in great demand by Chinese teachers who have only a rudimentary knowledge of English themselves; to them it will be of little use, but competent English instructors will find it of considerable value. We heartily recommend the book to them, and the method advocated is certainly in the line of the most advanced theory and practice of teaching. We may refer to this again in a later issue of the RECORDER.

Our enterprising friends of the Commercial Press are doing much in the way of providing books to meet the new educational demands. We have received the first two volumes of their Illustrated Primer (文學初階). These are to be followed by four additional volumes; and the six "Primers" are to be followed by eighteen Readers, making a series of twenty-four books. These books are progressive, neatly printed and attractive in their appearance. They will no doubt be very useful in day-schools, and we are pleased to learn that they are selling well. The price is ten cents each.

A lady who is interested in "kindergarten work" hopes that subject will receive attention at the next Triennial Meeting of the Educational Association. She also asks if anything has been done toward preparing a song book for schools, containing motion songs for children with "rounds" and other songs for older pupils. We think it probable that the elementary forms of educational work will receive more attention than usual at the next Triennial, and suggestions along that line will be welcome; but dont wait for the Triennial if you know something that will help others. Put your good ideas in writing (pointed and brief) and send them on to the RECORDER.

We are glad to note that the translation of the union versions of the Bible is making progress. We have recently received the Gospel of Luke in mandarin and the Gospel of Matthew in high Wên-li. The Easy Wên-li Committee have long since completed this tentative edition of the New Testament; the Mandarin Committee have completed the Gospels and Acts, and now the High Wên-li Committee have given us the first specimen of their work. The road to a union version in three styles seems long and difficult; let us possess our souls in patience and hope and remember these translators in prayer. Their task is not an easy one, but it is worth all it costs.

Rev. Wm. N. Brewster in last month's RECORDER writes a vigorous letter in favor of a monthly magazine in Romanized mandarin and suggests that those who are willing to co-operate along the lines indicated "send in their petitions and pledges" to the editor of the Educational Department. The editor of the Educational Department will be glad to do whatever he can to assist in launching such an enterprize as has been advocated, but would suggest that the first thing to be decided is, what form of mandarin shall be adopted and what system of Romanization shall be used to represent it? The Educational Association has this

subject on its programme for the next Triennial; a committee having been appointed to consider the matter of a suitable system of Romanization and to report. This will afford a good opportunity for the friends of Romanization to come to the front and unite in some definite action.

As the Protestant missionary societies were averse to claiming indemnity for the lives of the missionaries killed in the province of Shansi, it was suggested by Rev. Timothy Richard that to satisfy the consciences of foreign nations and to redeem the character of the Chinese themselves from dishonor, the Chinese government should devote at least half a million taels to establish a university of Western learning, wherein Chinese students should be taught and fitted for positions of usefulness in connection with the government and as professors in other institutions of learning. The *North-China Daily News* reports that the Shanghai Taotai, acting for the governor of Shansi, has signed an agreement with Mr. Richard, and a memorial is to be sent to the Throne for approval of a scheme providing for the early establishment of a university at T'ai-yuan-fu. The university is to be absolutely under the control of Mr. Richard for ten years; the students are to have all the privileges of students in the Peking university, and Mr. Richard is to work in harmony with the governor in making this university a success.

The publications of the China agencies of the three Bible Societies—British and Foreign, American, and the National Society of Scotland—for the year 1900 aggregate 1,523,930 copies of the Bible and portions thereof. The following are the numbers classified according to dialects:—

Mandarin	991,300
Easy Wên-li...	291,900
Classical	187,280
Canton Colloquial	30,300
Amoy Romanized	5,000
Hing-hua „	4,000
Ningpo „	2,000
Foochow „	1,500
Hakka Colloquial	350
Kien-yang Romanized	300
Mongolian	10,000
	1,523,930

The above figures correct a mistake in the October RECORDER and include the publications of the National Bible Society of Scotland which were not included in the former statement.

Correspondence.

CHURCH MUSIC.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The English Baptist Mission in Shantung is hoping to compile a new tune book for use in our native church here. May I ask if any who have engaged in this kind of work, or who are interested in congregational singing, would be so kind as to send either to the RECORDER or to the undersigned their experience as to the advisability of keeping, for ordinary congregational purposes, to the pentatonic scale. So far as I have been able to test the singing, either here, or in a few other places, the pentatonic tunes are sung with much greater correctness and heartiness and are more conducive to the spirit of true praise and worship than tunes in the full scale.

We wish our collection to contain tunes in both scales. Of those in full Western scale we have plenty to select from, but pentatonic tunes are few in number, and we do not feel it right to alter existing full-scale tunes, as used in the home lands, to make them pentatonic. We shall therefore be very glad to receive any pentatonic tunes which may be kindly sent to us, or to be afforded information as to where or in what books they may be procured. We already have in use Mrs. Couling's Pentatonic Tune Book published by the Presbyterian Press. Tunes to all metres will be welcome, but specially to hymns like "At the Name of Jesus," "I love to tell the Story," "When Morning gilds the Skies," "How Firm a Foundation," "Art Thou Weary," "I gave My Life for Thee," "Christian Seek not yet Repose," "Forward be our Watchword," "By Christ redeemed, in Christ restored," "When Mothers of Salem," and others of more or less uncommon metre. In some of these it almost seems sacrilege to wrest the words from their familiar tunes, but if the position of adopting pentatonic tunes be the right one, the wresting has to be done, or the singing of beautiful hymns will inspire feelings very remote from that of worship. Although some of the old tunes have sacred associations for us, our Chinese Christians know little of this; and it may be that by getting or making suitable tunes we may create like sacred associations for them which would be impossible by keeping to the old, good, and loved, but impossible, tunes.

Any literature or remarks relating to the Ray Mode and the extent to which it should be used in making tunes; how far, if at all, a change of key can be introduced (as is done in at least one Chinese native air which is sung in this locality); how far we should seek to produce the strange and crude (?) idea and genius of Chinese music which is not sufficiently accounted for when we simply say it has five notes in the scale; whether this apparent crudeness is merely something *different from* Western music but not necessarily *inferior to* Western music, or whether it has something essentially heathen about it, not to be reproduced by us, etc., etc., will also be welcome.

In spite of criticism, just and unjust, made with respect to Sankey's tunes, we cannot forget the fact that when tunes are composed which touch the heart of the common people, a great door is opened by which truths can be taught and emphasized, which it would be hard to communicate in any other way.

Yours truly,

FRED. J. SHIPWAY.

CH'ING-CHOW-FU, SHANTUNG.

Our Book Table.

Pressure on our space prevents us noting at length the "Proceedings of the General Conference of Protestant Missionaries in Japan, held in Tokyo, October 24–31, 1900." The book is a bulky volume of 1,048 pages and is issued by the Methodist Publishing House, Tokyo. An extended notice will appear in our next issue.

As will be seen from the advertisement in our columns the First Primer and Second Reader of Mr. Wong Hang-t'ong's new series of school books are just out of Press; the First Reader having been printed first and having already met with good sales and much appreciation. We are glad to commend all these books to our readers, as we know them to be the result of years of diligent labor from a practical, Christian, Chinese school teacher, who has first felt the *need* among his own pupils and then carefully prepared the *supply*. Newly-arrived missionaries may be glad to know that in the English Preface we find these books also commended to foreign students of the Chinese language.

新舊約書目錄. By Rev. R. H. Graves, D.D., Canton.

We already had 舊約全書編序標目, which is Townsend's arrangement of the Old Testament by the late Samuel Hutton, Wesleyan Mission, Canton, and a translation also by Mr. Hutton of Townsend's New Testament in the same style. How far the present compilation excels these we are unable to say. Of course such books are dry bones, upon which the student is invited to put flesh. Their usefulness is doubtful. We may add that the Kiukiang Tract Society published a Bible Index, 聖經摘要.

REVIEW.

Latin America: The Pagans, the Papists, the Patriots, the Protestants, and the Present Problem. By Hubert W. Brown, M.A. Illustrated. Fleming H. Revell Co. Pp. 308. 1901. $1.20 net. (To be had of Mr. Edward Evans.)

This is a volume of Student's Lectures on Missions, which were delivered at the Princeton, Auburn, and Western Theological Seminaries, with a view to awaken interest in the mission fields of Mexico and Central and South America, in regard to which the literature generally accessible cannot be said to be either abundant or attractive.

The line of treatment is sufficiently indicated by the alliterative chapter-titles, which are accompanied by a bibliography which brings before the reader the principal authorities for the statements made. The writer of the book is himself a missionary, but that does not make his presentation of the conditions of the countries in regard to which he writes the less trustworthy, nor the less interesting, but rather much more so than if the data were gathered by a superficial observer unfamiliar with the inner life of the semi-Latin races described. The book is of special interest to Americans, as it is certain that during the present century the relations between Central and South America and the United States will undergo material change which will affect both parties in many important ways. The volume has a good Index, but should have been provided with a large and accurate map of the broad territories treated of. This need is one which the makers of books are perpetually forgetting or ignoring. The illustrations are very good, and are a distinct help to the comprehension of the subjects represented.

A. H. S.

ACKNOWLEDGMENTS.

The *Intercollegian* for October.

Chinese Folklore and some Western Analogies. By Frederick Wells Williams. Pamphlet, 26 pages.

Commentary on the book of Romans. Published by the Baptist Mission, Canton. Pages 84. Price not given.

Illustrated Primer for teaching Chinese children their own language. Part 1st. By the Commercial Press, Shanghai, and on sale at the Presbyterian Mission Press. 35 leaves. Price, five cents.

Key to the Romanized Cantonese of Mark's Gospel, in which the English and the Cantonese run word for word with each other. Walter Patterson, Anglo-Cantonese Book Room, Dunedin.

The Kingdoms of Northern Syria. By Rev. W. S. Nelson. American Mission Press, Beirut, Syria.

A review of the work of the American Presbyterian Mission in Tripoli Station for the past fifty years. A pamphlet of 24 pages, with several very interesting illustrations.

General Report of Pyeng-yang Station. Presbyterian Mission, 1900-1901.

The work of the Presbyterian Mission in the Pyeng-yang district is phenomenal. Begun but a few years ago they now enroll 2,944 communicants, of which number 784 were added during the past year. The total contributions were 54,054 *Korean yang*, or about Mexican $9,000, if we understand aright.

It is a wonderful opportunity, and the missionaries seem to be taking wise and energetic steps to win over the whole field.

In Preparation.

Editor: D. MacGillivray, 53 Range Road, Shanghai.

In this department we propose to print a list of books in preparation, so as to obviate needless duplication of effort. Authors and translators are respectfully requested to inform this department of the works they have in preparation. All who have such work in view are cordially invited to communicate with the Editor. To prevent the list swelling unduly, three or four months will be considered sufficient advertisement, and new names will replace the old.

Uhlhorn's Conflict of Christianity with Heathenism ...	F. Ohlinger.
The History of the Living Machine... ...	Dr. G. Stuart.
Story of Germ Life ...	Dr. G. Stuart.
Tylor's Anthropology.	T. Richard.
Lives and Words of the American Presidents	W. P. Bentley.
Universal Geography...	Mrs. E. T. Williams.
History of Four Ancient Empires	Rev. S. Couling.
Systematic Theology, 10 vols.	Rev. A. G. Jones.
Restatement of Old Truth	,, ,,
Chart of Human Development	,, ,,
Religious and Theological Vocabulary ...	,, ,,
Geography for Home Readers, Vol. III....	Mrs. Rose Williams.
School Geography ...	Rev. W. G. Walshe.
Glover's Commentary on Matthew ...	Mrs. A. Foster.
Macmillan's Atlas with Chinese characters...	Mrs. Lingle and Mr. Walshe.
Safety, Certainty, and Enjoyment	Chas. G. Roberts.
Chinese Orthography.	W. Ebert.
Analysis of Chinese Characters	,,
Ponchet's the Universe or the Infinitely Great and the Infinitely Little ...	D. MacGillivray.

Classified Descriptive Catalogue of Current Christian Literature ... ... D. MacGillivray.
Paraphrase of Paul's Epistles — Romans. Dr. R. H. Graves.

It would be well if contributors to this department would from time to time report progress (if any) on the work advertised. The mere fact that your name is down here opposite a certain work, should not permanently hinder some one else from doing it if you find that your intentions cannot be carried out within a reasonable time.

Our readers will be pleased to hear that Dr. C. Goodrich's mandarin version of Drummond's "Greatest Thing in the World," which perished in the flames of Tungchow, is rising, phoenix-like, from its ashes, and is nearly ready for the Press. We have heard of other literary losses by Boxer fires, especially of some works by Mr. D. S. Murray, L. M. S., Tsang-chow, which were nearly ready. We trust our friends will follow Dr. Goodrich's example and begin again.

Editorial Comment.

A FRIEND who believes in the other side has been writing us about the articles by Dr. Mateer and rather taking us to task for devoting so much space in the RECORDER to a subject the discussion of which was supposed to be debarred from its pages. But the sole object of the editor in admitting Dr. Mateer's articles was to try and do something to bring to an end the unseemly difference which now exists among the members of the missionary body. How can this be brought about? Certainly not by complete and perpetual silence—for we are just about where we were a generation ago—but rather by the diffusion of more light and knowledge. Dr. Mateer had a paper upon which he had spent a deal of time and pains. It seemed a pity that the missionary body should not have the benefit of his researches. The editor would welcome equally, as able a paper, written in the same spirit, on the other side of the Term Question, or, to be explicit, on the meaning of Shang-ti. Is it not possible that after all these years the Shangtiites have something that the Shinites need to know, and that the Shinites have something that the Shangtiites need to know? And could not this information be given and received, not in a spirit of mutual repulsion, but of mutual attraction?

This is a day of arbitration, but arbitration implies concession. Must it be declared impossible for the missionaries to arbitrate among themselves the differences which now separate them?

Rather would it not be possible by broadening our views to so overlap and combine as that we should finally coalesce in one?

* * *

WE are ready to confess that Dr. Mateer's paper was not written with this end in view. But if it gives us any information on a mooted subject—and it is to be supposed that exact information is what we all wish—then it is valuable so far and should be a help towards the desired end.

If the missionary body is content to go on as they now are, the Bible and Tract Societies

having to print two and three sets of the same book in order to satisfy the different parties, then let it go on. But if it is desirable to bring this seemingly unseemly state of affairs to an end, then it must be by means of more light and mutual concessions. Who, standing on the threshold of the new century, is prepared to make concessions?

* * *

THE real *crux* of the Term question, however, is not a matter of Shin and Shang-ti, but of the term for Holy Spirit. If the missionaries could come to some agreement upon this, the rest could be left to take care of itself. As was pointed out in an editorial in the RECORDER of November, 1894, by far the larger majority of missionaries use both Shang-ti and Shin for God and Shen Ling for Holy Spirit. If ever the missionaries are to be united on this subject it would seem as if it must be on some such lines as these. If there is a trend, would it not be wise to follow the trend, when one can go in such goodly company, even if it is at the sacrifice of some personal feeling in the matter?

* * *

ALTHOUGH we have printed 12 pages extra this month we have been compelled to leave over to next number much interesting matter. None of our readers, however, will grudge the space given in our Missionary Journal to the long list of arrivals—130 this month. Last month we chronicled the arrival of one hundred and sixteen adults, representing twenty-four missionary societies in the United States, England, Scotland, Ireland, Australia, Germany, Norway, Sweden, and Finland. Of course the great majority of these are returning missionaries, whose furloughs were hastened or lengthened through last year's troubles making much interior work difficult or impossible.

* * *

THAT so many workers are able to return in the closing months of this year is a matter for heartfelt gratitude, and is significant of the determination of the home Boards not only to re-establish scattered work, but also to enter the rapidly opening doors. The fact ought to be noted also by those who are writing up the history of last year's events with causes and *sequelæ*. It is difficult even yet to get the true perspective, but it is becoming more and more evident that 1900 and its sequences will in future generations be pointed to in proof of the principles of growth and permanency in all relating to the kingdom of God.

* * *

DURING the past year two great nations have had to mourn the removal of their most elevated personages. The passing of Queen Victoria and President McKinley yet overshadow the world, and people say with thankful, thoughtful emphasis: "She was a good woman;" "He was a good man." Without instituting invidious comparisons we cannot help noting the absence of general mourning in connection with the passing of China's greatest statesman. Although considered by some a "back number," Li Hung-chang, whilst physically weak, was up to the last in the enjoyment of unimpaired mental faculties. For

nearly forty years, amidst many vicissitudes, he served his country; but along with love for country there was ever apparent a love of money and power.

* * *

WHILST, however, there may be no apparent national mourning for Li Hung-chang, there is at this time a desire to overlook his defects and to appreciate to the full his courage, acuteness, energy, and power to take the initiative. Whilst he frequently had the sunshine of imperial favor withdrawn, it was always to him that the Empress-Dowager and the authorities in Peking turned in times of crisis, and he has had more than once rescued his country from a difficult position. There is no one really able to take his place. His knowledge of foreign countries and foreign affairs was unequalled, and none of his younger contemporaries apparently possess his forcefulness or subtle grasp of critical and complicated problems.

* * *

WE trust some one, really able, is gathering together the materials for a full and thoughtful biography. Such a work would present many interesting contrasts. We would have Gordon's Christian principles and righteous anger in conflict with Li's diplomacy and use of "convenient" men and means; and most interesting of all would be a knowledge of all that was wonderful in Western lands in no way affecting his belief in Chinese ethics and polity. Of course the biographer would have a difficulty in getting at the real man, because whilst in one sense approachable Li Hung-chang rarely disclosed himself. We heard, if we remember rightly, of an interview being even accorded to a lady journalist on a round the world journey. But whilst the interviewer could get round the world, she could not get round his excellency, and was herself vigorously interviewed. So much, however, has Li Hung-chang bulked in the public eye and taken the initiative in administrative matter that a good deal of the inner motives and characteristic methods of the man may be learned from the blue books of foreign countries and the *Peking Gazette* of his own.

* * *

WE draw particular attention to the report, which appears in this number, of the Y. M. C. A. Convention* held at Nanking early in November. Most of our present number was already made up when the report came to hand, so that it does not take so prominent a place as we should like to have given it. The great emphasis thrown upon the present opportunity of the church in China; the earnest and continuous effort to deepen the spiritual life and energies of those present, and through them of the body of Christian students throughout the empire, and especially the laying of the burden of responsibility for the evangelization of China upon her trained Christian young men,—these and other characteristics of the Convention will appeal to every missionary worker. It will not be objected to an organiza-

* Erroneously spoken of as the first, it being the third.

tion which binds together Christian schools and their students and enables them to look at the problems of a nation's evangelization in a practical and purposeful way that there are already too many organizations! Every mission but one which takes any prominent part in educational work was represented at the Nanking Convention by missionary educators and Chinese teachers or pupils. In this movement denominational lines disappear, and hence a greater momentum and a wider influence is attained than is possible in any other way. Further, we sincerely believe that only as there is a deep and vital unity and fellowship of all Christian bodies in the pursuit of the work of evangelizing China, will the church become fitted to be the channel of the Holy Spirit's regenerative power to this land. Hence we hail as a most hopeful sign that God intends to pour out great blessings on China, this true spirit of unity which is permeating all the Christian institutions of learning in China.

SINCE the power of the Holy Spirit was so constantly felt during the Convention, it is not too much to expect that we shall hear during the months to come of deep work of revival in various parts of the empire. Many have been praying for this; many who attended the Nanking meetings had born in them such a hunger for it as will not only keep them praying for it, but will communicate itself to their companions at their schools or at home and set them to praying and working. One of the addresses at the convention pointed out very strongly that the men God chooses as leaders at great crises are men specially trained in all the wisdom of their adversaries, as Moses, Paul, Luther. Shall not a great volume of prayer go up from all God's servants in this land that He will both pour out His Spirit in great power in this land at this time and also raise up from our schools and from among China's scholars the mighty leaders to carry on His work of might?

Missionary News.

Information is wanted as to the whereabouts of a Chinese evangelist, Mr. Liu Mao-lin (劉茂林), of Lin-ch'ü-hsien, Ching chow-fu, Shantung, who went years ago to preach among the Mongols. For two years no word has been heard of him, and his friends are very solicitous about him. If any missionary in Manchuria or Mongolia can give information, please address Rev. F. H. Chalfant, Wei-hsien, Shantung.

Missionary Work in Shanghai.

The following letter appeared in the Shanghai local papers:—

DEAR SIR: At the last meeting of the Shanghai Missionary Association a paper on Shanghai and its Evangelistic Work was read, the substance of which will doubtless prove of interest to your readers, more especially as complaint is often made that the lay public are

not as familiar with what is doing in this line as they might be if kept informed by the clericals.

There are twelve missionary societies represented in Shanghai, besides the agencies of the two Bible Societies (the American and the British and Foreign), the Diffusion Society, the Missionary Home on Quinsan Road, the China Inland Mission headquarters, Y. M. C. A., and independent workers.

The gospel is preached in thirty-six chapels, distributed as follows:—

In the walled city.....	6
Around the city and in the French Concession	8
In the English Concession	6
In Hongkew and suburbs	15

There are thirty out-stations around Shanghai which are visited by missionaries, or have native evangelists, or both.

In October there were one hundred and five missionaries in Shanghai, of whom forty were male and sixty-five female. It is understood that many who are stationed here have no direct work among Shanghai people, but are working for the entire empire, *e.g.*, those engaged in literary work, printing, head offices, Bible distribution, etc.

To purely evangelistic work twenty workers give their whole time and twenty a part of their time. These hold one hundred and twenty-seven services per week, or four hundred and forty-eight per month. Supposing that these services are conducted on the average ten months in the year, we have annually four thousand four hundred and forty-eight meetings at which the Chinese are exhorted to repent and believe the gospel.

But this only takes account of the foreign workers. There are besides eighty men and thirty-eight women (natives), a total of one hundred and eighteen, seventy-four of whom give all their time to preaching. Twenty-six give part of their time to that work, conducting one hundred and seventy-three services per week in Shanghai and sixty-seven round about, giving a total of eight hundred and eighty services per month, or eight thousand eight hundred per year of ten months.

The following results from this work in and about Shanghai may be seen. Over twenty churches have been established and two thousand one hundred and forty-seven adult communicants are on the church rolls. For a decade and a half we have been slowly and perhaps sometimes impatiently gathering this second thousand, but the new century sees it done, and now the native Christians are numbered by thousands.

The scope of the paper did not admit of a tabulation of the work of the other departments of effort. But doubtless the figures of these will be furnished upon another occasion.

Thanking you for inserting the above,

I am, etc.,

DONALD MCGILLIVRAY,

Hon. Sec., Shanghai Missionary Association.

14th November.

North China Conference of the Y. M. C. A.

PEKING, *October 28th, 1901.*

A general meeting of the Young Men's Christian Associations of North China was called by the general secretary, Mr. Brockman, for prayer and for the purpose of meeting Mr. Mott and engaging in such consultations and discussions as would contribute to the development of the spiritual life of the members, the preparation for a year's effective work for the salvation of China, and the promotion of the best interests of the Association as a whole.

The meeting was called to order in the large hall of the Chao-kung-fu, the present quarters of the Tungchow station of the American Board Mission, at 9.30 a.m. by H. H. Lowry, who led the devotional services; the subject being "He that asketh receiveth."

After a half-hour spent in prayer, on motion of Dr. Sheffield, seconded by Mr. Owen, H. H. Lowry was elected chairman of the meetings, with I. T. Headland and Meng Chi-tseng English and Chinese secretaries respectively.

An inspiring address on the "Regeneration of China" was delivered by Mr. Owen, the leading thoughts of which were as follows: He said that Isaiah xlix: 12 reminds us of China's longevity, and after pointing out how all the ancient nations of Western Asia and Europe had passed away, he gave the reasons why China still exists as a government, but throughout her religious systems, her social habits, official corruption, and foreign relations are signs of decay, which makes her present condition full of peril.

He then asked, Can she renovate herself?

After calling attention to the methods proposed by the Conservatives and the Reformers, he said that neither a return to the old methods or Confucian teaching, nor the adoption of Western methods of government, transportation, learning, and war were enough; that without the spread of the gospel of Jesus Christ, by education, literature, and preaching, and the renewing power of the Holy Spirit, China could not be renovated; but that thus regenerated China would be great not only as a people, but in territory and resources as well.

As the time of the morning session was not exhausted, Mr. Mott having been delayed in Tientsin, the program was altered, and Dr. Sheffield addressed the meeting on the subject, "The Need of Native Christian Leaders and their Qualifications."

3.00 p.m. Afternoon Session.

The meeting was called to order by the chairman; prayer being offered by Hsü Ch'ang-ch'un.

The subject, "The Working Church," was discussed by Rev. Ch'en Wei-p'ing, basing his remarks on Matthew xxv: 24 ff., after which a piece of music was beautifully rendered in all its parts by eight of the North-China College students.

Mr. Mott, who had arrived on the noon train, then touchingly expressed his pleasure at once more meeting the Christians of North-China, conveying to them the sympathy of brothers in more than thirty countries through which he had travelled, following it with an address on "Christians of Reality,' speaking of this reality in the six-fold way of words, thoughts, temptations, prayer-life, building up our spiritual life, and extending the church of Christ.

7.30 p.m. Evening Session.

The meeting convened at 7.30 p.m. in the chapel of the London Mission, H. H. Lowry in the chair. Prayer was offered by Rev. Liu Chun-ch'ing. The subject of the evening was, "Need of more of the Evangelistic Spirit in our Lives."

Second Day, Tuesday, October 29th, morning.

The conference convened at 9 o'clock. The devotional services were conducted by the Rev. Mr. Cunningham, of the Presbyterian Mission; his remarks being based upon Ephesians iv: 3.

At 10 o'clock Mr. Mott addressed the conference on the subject "Jesus Christ the Center of All." In this, like all other addresses of Mr. Mott, he emphasized the importance of a living, active Christ life

At the close of this address the subject of "Persecution as related to the Spread of the Gospel" was discussed by Rev. Meng Chi-tseng, of Pao-ting-fu. In this address he referred to Joseph, The Three Israelites, Daniel, and the early Christians, leading up to the persecutions of the past year, especially at Pao-ting-fu.

Afternoon.

Conference convened at 2 p.m., being led in prayer by Li Pen-ken, of the Presbyterian Mission, and also Dr. Martin, of the Imperial University.

The subject of the afternoon as discussed by Mr. Mott was "Individual Work for Individuals."

He pointed out how this method was pursued by Christ, Paul, the apostles, the scattered Christians, tradesmen with tradesmen, soldier with soldier, slave with slave, students with students, and indeed all classes with those of their class.

At the close of Mr. Mott's address, the subject of "Cost of Evangelizing China" was discussed by Rev. Walter Lowry, of the Presbyterian Mission, under the heads of money subscribed, life sacrificed, tears shed, work done or the giving of self. This was a most inspiring address.

Evening.

Conference convened in the London Mission at 7.30, being led in prayer by Li Pen-yuan, of the American Board Mission.

The subject of the evening was, "Be filled with the Spirit."

Mr. Mott discussed it under the following heads:—

1. It is possible for one to be a Christian without being filled with the spirit.
2. It is possible for every Christian to be filled with the spirit.
3. It is possible to be spirit-filled and yet to need refilling.
4. It is important.
   Why?
   God commanded it.
   Christ and the apostles and disciples found it necessary.
5. What are the conditions necessary to be spirit-filled?
   (1.) Desire.
   (2.) A pure motive.
   (3.) Self-surrender.
   (4.) Obedience.
   (5.) Prayer.
   (6.) Faith.

Such meetings as these are of inestimable value to the Christian students as well as the church members in China. The appreciation of Mr. Mott's work here is shown by his being accompanied by a large delegation of students as well as foreigners to his conference, soon to be held at Nanking.

ISAAC TAYLOR HEADLAND,
Secretary.

Missionary Journal.

BIRTHS.

AT Newchwang, October —, the wife of Rev. JAS. STOBIE, U. F. C. S. M., of a daughter.

AT Taunton, England, October 31st, the wife of Rev. E. W. BURT, E. B. M., Shantung, of a daughter.

AT Sin-tien-tsï, November 11th, the wife of Mr. J. B. MARTIN, C. I. M., of a son.

AT Ing-cheo-fu, November 13th, the wife of Mr. C. BENSON BARNETT, C. I. M., of a son, Harold Benson.

AT Shanghai, November 18th, the wife of Mr. F. H. NEALE, C. I. M., of a daughter, Kathleen O'Brien.

AT Chinkiang, November 22nd, the wife of Mr. C. N. LACK, C. I. M., of a son.

AT Shanghai, November 28th, the wife of Mr. JAS. STARK, C. I. M., of a son.

AT Shanghai, November 30th, the wife of Rev. L. KRISTENSEN, N. L. M., Lao-ho-keo, of a son—Robert Morrison.

MARRIAGE.

In Shanghai, on November 26th, Mr. Chas. Best to Miss Helen Faulds, both of C. I. M.

DEATH.

At Hangchow, on November 4th, Miss A. Mary Moule, of the C. M. S., elder daughter of Bishop and Mrs. Moule, aged 42 years.

DEPARTURES.

From Shanghai:

November 8th, Mrs. W. E. Shearer and two children, C. I. M., for England.

November 22nd, Miss Effie L. Randall, C. I. M., for America.

November 23rd, Miss E. H. Butler, A. F. M., Nanking, for U. S. A.

ARRIVALS.

At Shanghai:

October 19th, Rev. L. and Mrs. Kristensen and two children, and Miss M. Morrsen, N. L. M., Lao-ho-keo.

October 30th, Miss N. Marchbank and M. Baller (returning), F. Stellman, A. A. Hart, Mabel E. Soltau, Jessie Begg, E. M. Miller, and E. S. Twizell, from England, for C. I. M.

November 2nd, Mr. A. H. and Mrs. Faers, and four children, Mr. W. E. and Mrs. Entwistle and three children, Mr. A. and Mrs. Hahne and three children, Misses M. Nilsson, F. R. Sauzé, and M. E. Barraclough (all returning) from England, for C. I. M.; Mrs. D. D. Muir and one child, Miss M. C. Horner, L.R.C.P., Miss M. S. Davidson (all returning), U. T. C. S. M., Manchuria; Rev. Y. J. Allen, D.D. (returning), M. E. S. M., Shanghai; G. P. Smith, M.D., A. Peill, M.B., Rev. D. S. and Mrs. Murray (all returning), L. M. S., Tientsin; Mr. A. S. Annand (returning), N. B. S. S., Tientsin.

November 9th, Dr. O. T. and Mrs. Logan and two children (returning), Cumb. P. M., Hunan; Rev. F. M. and Mrs. Chapin and two children (returning), A. B. C. F. M., P'ang-chuang; Rev. Z. C. and Mrs. Beals, and child (returning), Advent Christian Mission; Rev. D. T. Hungtington (returning), A. C. M., Hankow.

November 13th, Mr. T. and Mrs. Windsor and two children, Mr. F. E. and Mrs. Shindler, Mr. D. Lawson, Mr. Chas. Best, from England, Mr. G. J. and Mrs. Marshall and two children, Mr. H. A. and Mrs. Sibley and three children, Miss Grace Irvin (all returning), Mr. W. H. Hockman and Hector McLean, from America, all for C. I. M.; Rev. W. H. and Mrs. Watson, and two daughters, Rev. J. K. and Mrs. Hill and child (returning), Misses Taylor and Perrott, all for Wesleyan M., Hankow; Rev. F. Brown (returning), M. E. M., Tientsin; Rev. J. A. Hickman, wife and child, Mr. J. G. Beach (all returning), C. M. S., West China; Rev. J. P. and Mrs. Irwin, and three children, Rev. Geo. and Mrs. Cornwell and five children (all returning), A. P. M., Shantung; Rev. W. D. and Mrs. King, and children (returning), G. M., Tai-an-fu.

November 14th, Mr. H. W. Houlding, wife and son (returning), Messrs. Walter S. Elliott, Henry C. Bartel, and wife, Woodford Taylor, Cecil W. Troxel, Abraham Sommer, Mrs. Eleanor E. Elliott, M.D., and son, Misses Harriette Armour, Katherine Ewald, Mary A. Hill, Bertha Z. Schrack, Pearl Robinette, Minnie Rust, and Mrs. E. L. Karr, all for the South Chih-li Mission.

November 18th, Rev. C. A. and Mrs. Stanley, Dr. J. H. and Mrs. Ingram and two children, Misses J. E. Chapin and Mary E. Andrews, Mrs. J. H. Roberts (all returning), A. B. C. F. M., North China; Miss M. A. Holme (returning), A. F. M., Nanking; Misses H. R. Galloway, F. M. Williams, Chungking, Miss E. C. Shaw, Nanking; Miss K. L. Ogborn, Kiukiang (all returning) and Miss A. M. Edmunds, M.D., all for M. E. M.; Mr. H. A. C. and Mrs. Allen and two children, Misses Wallace, Croucher, Coleman, Harrison, A. Garland, S. Garland, Henry (all returning), Misses J. E. Blick and K. Popham, from Australia, all for C. I. M.

November 19th, Rev. W. C. and Mrs. Taylor and three children, Pao-ning, Mr. G. W. and Mrs. Clarke and four children, Tientsin, Misses F. Cole, E. S. Clough, A. Hunt, K. B. Stayner, Messrs. C. Blom and G. A. Stalhammar (all returning) from England, for C. I. M.; Miss Alice Johnston, B. G. M. (A.), Kiukiang (returning): R. McKillop Young, M.D., for U. F. C. S. M., Manchuria; Rev. H. and Mrs. Mathews, S. P. G., Chefoo (returning); Miss Jessie P. Rhind (returning), Wuhu.

November 25th, Jas. B. Woods, M.D., wife and four children (returning), S. P. M., Ts'ing-kiang-poo; N. S. Hopkins, M.D., Tang-shan, and Mrs. I. T. Headland and two children, Peking (all returning), M. E. M.; Bishop Scott, Deaconess Ransome (returning) S. P. G., Peking.

November 26th, Rev. C. S. and Mrs. Medhurst, and child (returning), E. B. M., Chefoo.

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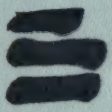
The Chinese recorder



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